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A. N. L. Munby









THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.
OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of January, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

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Where are to be had the *first* and *second Volumes*; or single ones from Jan. 1699. to this time.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED
OF
An Imperial Account
OF
BOOKS
Lately Printed in all Parts of Europe
With a FURTHER RELATION of the
State of Learning
In each COUNTRY.

For the Month of January, 1701.

Edited by Thomas Hearne.

Vol. III.

London: Printed by J. Streater, in Strand, near St. Dunstons Church, 1701.

TO THE READER. This is the third Volume of the History of Learning, which I have the Honour to present to you. It contains the Works of the Learned, who have lived since the Death of Mr. Hearne, and who have been added to the List of Authors, who have lived before him. I have also added to the List of Authors, who have lived before him, the Works of the Learned, who have lived since the Death of Mr. Hearne, and who have been added to the List of Authors, who have lived before him. I have also added to the List of Authors, who have lived before him, the Works of the Learned, who have lived since the Death of Mr. Hearne, and who have been added to the List of Authors, who have lived before him.

THE HISTORY

OF THE

Works of the Learned, &c.

For January, 1701.

Vita dell' Invittissimo Imperadore Carlo V. Austriaco. Scritta Da Gregorio Leti. Arrichita di Figure : i. e. The Life of the Emperor Charles V. of Austria. By Gregory Leti. Printed at Amsterdam, 1700. 12^o. Tome IV. Pages 598.

In our last for December, 1700, we gave an Account of the first three Volumes of this History, and now come to give an Account of the fourth and last.

THIS last Volume contains the History of the War of Charles V. with Henry II. King of France. He speaks here of the famous Siege of Metz, which was the last considerable Enterprize of the Emperor, where he made it manifest, that Fortune had abandon'd him, to take Part with his Enemies; like an amorous Woman, who prefers young People to those that are old. Here we have an Account how he afterwards married his Son to Mary Queen of England, resign'd him all his Kingdoms, and retir'd to a Monastery. M. Leti gives us the manner how he pass'd his Life there, the Circumstances of it, and the Funerals that were made for him. He takes great Care to give us his good and bad Qualities, and

speaks afterwards of all the Kings and Princes who were Contemporary with this Emperor; then he gives us an Account of his Posterity, and of all the great Generals and learn'd Men of those Times.

Our Author corrects a Mistake of *M. de Thou*, concerning the Age which that famous Historian, attributed to *Mary of England* when she married *Philip II.* He says positively she was then 50 Years of Age: Which cannot be, since *Catherine* the Mother of *Mary*, did not marry the Prince of *Wales* her Cousin, who afterwards was *Henry VIII.* till 1509, on *St. John* the Baptist's Day, and that *Mary* was not born till six Years after, which was 1515. So that in 1554, when she married *Philip II.* she could be but 39 Years old.

In speaking of the Resignation of his Dominions, which *Charles V.* made in favour of his Son, *M. Leti* cannot reconcile the Date of this Resignation with the Treaty of *Vercelles*, between the Emperor and *Henry II.* King of *France*. For, if it be true, saith he, that *Charles* resign'd the *Low-Countries* to his Son the 25th of *October* 1555, and the Kingdoms of *Spain* and his other Dominions on *January* 6. 1556, how could the King of *France* make a League with the same Prince on the 5th of *Feb.* 1556, when he was then only Emperor? And it was not in this Quality that he treated with *Henry II.* We may answer this Objection, by observing that those who say this Treaty was made in *Feb.* 1556, begin the Year at the Month of *January*, but in *France* and other Places they began at *Easter*. So that *Feb.* 1556, in our way of counting, was but the last Month of 1555, according to the way of counting then. Suppose then they began the Year at *Easter*, the Treaty was made in 1555, and since the Emperor had not resign'd his Dominions to his Son till *Jan.* 1556, beginning the Year at *Easter*, there will be eleven Months between the Treaty and the Resignation. This is only a Conjecture; but that which confirms him in it, is, That in the *Recueil des Traitez de Paix*, lately published in Folio; this Treaty is dated *February* 5. 1555, and the same Date is found in other Books printed long ago. It is not to be imagined how much this Change in the manner of beginning the Year hath confounded the Dates of several Events, and how frequently it hath led Authors into an Error. Therefore Historians ought carefully to give us Notice, when they write the History of those Times, whether they reduc'd the Years of which they speak to our way of reckoning,

or if they follow the Authors that wrote before that Change happened. Our Author makes his Reflections upon the Emperor's laying aside his Dignity and living a private Life. He is not of the Opinion of those who think he repented it ere 24 hours came about, but thinks that he led a Monastick Life during the last Months of his retirement, and disciplin'd himself as other Monks did. He likewise ordered his Funerals to be solemnized during his life, after having first consulted the Archbishop of *Toledo*, if it might be done; and receiv'd for Answer, That it was a very Holy and Christian Action. *Charles* laid himself devoutly down in his Coffin, counterfeited Death, and caused *de Profundis* to be sung round him. A little after these Devotions he died a good Roman Catholick, as our Author supposes, from the Authority of Father *Regola* his Confessor, who wrote the Life and Death of that Emperor in his solitude.

Amongst the Characters of the Princes that were Contemporary with this Hero, *M. Leti* gives us a full charg'd Character of *Francis I.* ' That Prince, says he, needed but one Ounce of ' Success to make him extreme proud and lofty, and a hundred ' Weight of Misfortune would humble him but very little. He ' never made Peace with any Christian Prince, and particularly ' with *Charles*, but on design to break it. He never kept his ' Word to any other but *Solyman*. By his Alliances, he brought ' the *Turks* three times into *Italy*, and frequently put them upon ' the Design of invading *Hungary*, allowing them to pillage ' great numbers of People, Churches and Monasteries. He assisted the *Lutherans* with Men and Money. He favour'd the ' Divorce of *Henry VIII.* from *Catherine*, and the Rebellion of ' that Prince against the Church. In a word, it was he who ' occasion'd the *Turks* to carry so much Booty and so many ' Slaves from Christendom: It was he who occasion'd the overthrow of the Church of *Rome* in *England*, the increase of the ' *Lutherans* in *Germany*; and all this merely to revenge himself ' on *Charles V.* But once more says he *Francis* as a private Gentleman, had the Talents of an Angel, that's true; but, as a Prince, he ' was guilty of the Actions of a Devil; that is most true. He gives a mighty Commendation to *Henry II.* but charges him, however, with not being over-true to his Word.

M. Leti promises us a General History of all the Age now expir'd, and invites all curious Persons, to furnish with him such Memorials as they have, in order to render it as exact and perfect as possible.

Voyages

Voyages Historiques de l'Europe, &c. i. e. Historical Travels through Europe. Tome VIII. Which treats of Government, and of what is most Curious in Poland and Lithuania; and of what is most Remarkable in the Kingdoms of Sweden, Denmark, Norway, and the Isle of Ysland. Printed at Paris, 1700. 12^o.

Poland is 250 German Leagues in length, and 210 in breadth: It hath 34 Palatinates; under each of which are many Castellanies: The Air is cold and moist. *Little Poland* is Mountainous; but *Podolia*, on the contrary, abounds with fertile Plains. The *Wesel* and *Boristhenes*, are great Rivers full of all sorts of Fish, as the Forrests are with wild Beasts: There are likewise Sea Monsters frequently seen on the Coasts of the Baltick Sea; but we hear of no more of the Figure of that which was found in 1533. It was a Sea-Man, who had a Mitre on his Head, a Cross in his Hand, and all the Ornaments of a Bishop. As fabulous as this seems to be, yet it is found in the Grand Chronicle of *Flanders*, in *M. de Sponde's Annals*, in *Father Fournier*, and in *Daviti*.

Poland formerly contain'd 15 great Provinces, and is now reduc'd to nine; which are the *Great and Little Poland, Lithuania, Russia, Prussia, Masovia, Samogitia, Volhinia, and Podlachia*.

The *Polanders* are Robust, have a fair Complexion and lively Colour, eat and drink very much; they have a mighty esteem for themselves, and despise other Nations. There is no travelling in their Country, but with great inconveniency, and Travellers must carry Viſuals with 'em. The *Polanders* love Silver, borrow very freely, but pay unwillingly. Almost all the *Polanders* understand *Latin*; and besides the *Sclavonic*, which is their natural Language, they speak *German, French, Italian, and Spanish*. They neglect *Greek*, lest in studying that they should imbibe Opinions contrary to those of the *Latin Church*.

But, altho' they have no Wine of their own, they drink it in great quantities, and have it very cheap. In the Morning they take a Porringer of hot Beer, mixt with the Yolks of Eggs, and much Sugar and Ginger. At Dinner they eat much more Meat than

than Bread. While they are at Table, they cause their Servants to eat standing behind them. The King himself when he is a Hunting, or on a Journey, places at his Table all the Gentlemen of his Train. Their Weddings and Funerals are perform'd with great Cost, and intermix'd with old Superstitions.

The King's Revenue is but a Million; the Gentry are oblig'd to serve him *gratis* in his Wars, in hopes of obtaining Bounties and Staroties from him. Their Salt-Pits are very numerous, and the vast quantity of Salt that hath been drawn from them for these four Centuries last past hath not been able to exhaust them.

There are but sixteen Archbishopricks and Bishopricks in *Poland*, but each of them is of vast Extent, and of a considerable Revenue. Their Patrimonial Estates consist in Houses, Lands, Villages, Ponds, Mills, Meadows, and Woods, but chiefly in Slaves. There is no Peasant but pays fifty Crowns Rent to his Lord.

The Nobility enjoy great Privileges; the chief of which is to possess all the Offices of the Gown and Sword: The King hath no Power to give any of them to Strangers. The Nobility have the Right to elect the King, to name his Ministers and Counsellors, and make and abrogate Laws as they think fit.

Their Government is Monarchical, Aristocratical and Democratical; their King is no way absolute, and can do nothing without Consent of the Senate, and their Authority join'd together can have no effect without the Suffrage of the People represented by the Nobility. The Kingdom is Elective: When the Throne is vacant, the Nobility are assembled by their Deputies in a General Diet, which ought to be held near *Warsaw*, and proceed to the Election. During the Inter-regnum, the Archbishop of *Gnesna* takes upon him the Government of the State, and sends Deputies who take an Inventory of the Treasure of the Crown kept in the Castle of *Cracovia*.

According to their Constitutions, the General Diet ought to last but six Weeks, and if the Archbishop of *Gnesna* would prolong it, during the Inter-regnum, the Nuncio's or Deputies oppose it. The Senate and the Nobility being assembled for the Election, swear to an Union which contains several Articles.

After the Election, they cause the King, or, if he be absent, his Ambassador, to swear to the *Pacta Conventa*: Which imports, that the King shall keep the Laws of the Republick, that with-

out

out its Consent, he shall not declare War against any Prince : That he shall bring no Foreign Troops into the Kingdom : That there shall be no Strangers in the Council : That he shall not bestow any Office upon them : That he shall not marry without the Advice of the Senate : That he shall not diminish the Treasure kept at *Cracovia*. This *Pacta Conventa* contains many more Articles, too long to be here inserted.

Before the King's Coronation, he can only take upon him the Title of King Elect, during this time, they only carry before him the Batoon lower'd ; whereas after his Coronation they carry it mounted on high. The Ceremony is ordinarily perform'd in the Cathedral of *Cracovia*, where the Archbishop of *Gnesna* anoints him with consecrated Oil, from his right Hand to his Elbow, and likewise his Shoulders and Forehead.

In several Provinces of *Poland* there are yet some Remains of Paganism : In some Parts, there are Arians, Lutherans, Calvinists and Jews. But Popery is the prevailing Religion ; and before they obtain any Offices, they must make Profession of it. The Monks are in great Veneration there, and perform almost all the Functions belonging to Curates, by the negligence of the Secular Ecclesiasticks.

There are no Carthusians nor Minimes in *Poland*. The Convents there are rich, and surpass in Revenues abundance of Bishopricks in *France*.

Sweden is 400 Leagues in length, and 320 in breadth : But there are desert and uninhabited Countries in it. The Air is wholesome, and the Men live a great while. That Part that lies farthest to the North is always covered with Snow, and produces no Corn. The People live by nothing but Hunting and Fishing. Their great income arises from Furs, Timber to build with, and Mines of Copper and Steel. Their Pastures are numerous, and the Cows are much bigger than the Oxen in *France*.

There are in *Sweden* several Pyramids and other Monuments, on which the famous Actions of their great Captains are engraved. The King of *Sweden* is able to raise 25000 Foot, and 5000 Horse, and to equip 50 Men of War. The Kingdom was for a long time Elective till in the Reign of *Gustavus I.* the Crown was declared Hereditary. Their King could not make Peace nor War, lay on Imposts, nor change the Laws, but by the Advice of the States.

They don't lend Money on Interest in *Sweden*, Usury being strictly forbidden in that Kingdom. There was formerly in *Sweden* a Country govern'd only by Women, from whom they say the *Amazons* descended.

Sweden owes its knowledge of the Gospel to *Charlemain* and to *Louis le Debonnaire*, who sent Preachers thither. *Stockholm* is the Capital of the Kingdom, situated on several little Isles, and encompassed with the Lake *Meler*. The Harbour is so large that it will contain a thousand Ships. The King's Palace commands the whole City, and is very considerable for the magnificence of its Furniture and delicate Paintings.

The Kingdom of *Denmark* is one of the most ancient in *Europe*, and had Kings before the birth of our Saviour: It is not at present above 100 Leagues from North to South, and 50 from East to West. The Kingdom was Elective till the 13th of *October*, 1660, that the Crown was declared Hereditary by the unanimous Consent of the States. The *Danes* received the Gospel much about the time with other People of the North. *Lutheranism* hath made a great Progress amongst them. *Copenhagen* is the Capital of the Kingdom, situated in the Isle of *Zealand*; it's peopled with none but Merchants. The Gentry all live in the Country, and possess Domains. Those who dwell on their Lands are called their Subjects.

The Kings of *Denmark* confer a Military Order, which they call the Order of the Elephant: It was instituted in 1478, by *Christian I.* at the Marriage of his Son *John*.

The Castle of *Fredericksburgh* is a Pleasure-House of the Kings, situated in the middle of a Pond, encompassed with Woods: It hath Lodgings for all the Officers: There was formerly in the great Hall a Chimney supported with Silver Pillars, which the *Swedes* took away when they made their Irruption. This Hall is adorn'd with the Pictures of all the Kings of *Denmark*, another with those of all the Emperors and Empreſſes, and a third with those of all the Christian Kings and Queens.

The Town of *Elseneur* is situated in the Isle of *Zealand*, on the Straits of the Sound which joyns the Baltick Sea or the Ocean, and the only Port by which the Ships that go to that Sea can pass. The King raises from this Straight above three Millions of Livres a Year, which is levied only upon Strangers, who all pay in Silver.

Norway is a Kingdom pertaining to the King of Denmark: It had its own Kings till that *Aquin* and *Margaret* united it to Denmark in 1386. The Air is so cold, and so surprizing to Strangers, that they die suddenly. None but the Sea-Coasts are inhabited. They say that the People are given to Witchcraft, and that they fell Wind. They say likewise, that they have great Cats, which they carry to hunt, and with which they divert themselves.

The Isle of *Ysland* is a Dependance of Norway, and was united to it in 1261. It abounds with Sulphur. In this Isle is Mount *Hecla*, which from time to time casts forth Flames, Stones and Cinders, that darken the Air, and take away the sight of the Sun. The People say it is the Place where God hath fix'd Hell, and fancies that they oftentimes hear the Complaints and Cries of the Damned.

Demonstration Metaphysico-Geometrique du Systeme du Copernic pris a la Letre, &c. i. e. A Metaphysico-Geometrical Demonstration of the System of Copernicus, taken in a literal Sense, supposing the Consent of the Catholick Church. By M. Parent, of the Royal Academy at Paris.

HERE we distinguish between the word *System*, taken in a literal or absolute Sense, and the word *System*, taken from the nature of a Movement. For, according to the nature of a Movement, all the Systems drawn from the same, are equally true; so the Systems of *Ticho*, apply'd after the same manner to all the Planets, and even to their *Satellites*, in what quantity soever the one or the other be; furnishes an infinite Number of Astronomical Systems, as true and as just the one as the other; and that of *Copernicus*, which I consider as taken from the nature of a Movement, which is to be in its self reciprocal to all the Bodies. This is easie for Astronomers to imagine, when the nature of a Movement is known. We understand then here by a System taken absolutely, that wherein taking at least three Points fixed amongst themselves in the Universe, which are not in a right Line; as three fixed Stars, forming by these three Points an indefinite Plan, as the Ecliptick of the fixed Stars, it's meant that all the Planets, which comprehend the Earth it self, move themselves in some Lines, or in some determined Surfaces,

ficies, in respect of these three Points : Forasmuch as it is evident, that without these three fixed Points, the Term of a fixed or determined System is a meer Chimæra. To find at present which of all the absolute Systems is truest, I refer my self to the Opinion of all Men, that do at present exist, or may possibly have a being in any part of the World. And, to fix on something, I suppose them all assembled in Thought, and all divided into three Sects ; I suppose that every Sect holds the same Principles, and that having proposed to each of them the same Question, all those of the first Sect, having resolv'd it in as many different manners as there are Men ; and that all those of the second, having decided it, in part, in as many ways opposite to the other as there are Men : So that it will be thereupon easie to render them opposite in every thing : And that, in fine, all those of the third Sect agree to give the same Solution. I demand then presently which of these Sects comes nearest the Truth ?

Again, I make a second Supposition, That all these Men are on board Ships, during a Storm, and that every one having describ'd what he saw, the Descriptions of those who shall be on board those different Ships are of three sorts ; in the first, that they be all opposite ; in the second, that they be but opposite in part, but so as nevertheless they may all be made opposite ; and that all those of the third sort be of the same Opinion, which serves to accommodate all those different Sects. I demand which of these three is truest. If the first Sect be, that of the *Ptolomaic's*, who we may suppose to inhabit the different Bodies which compose the Universe ; for it is evident, that every one of these Inhabitants saying of their Planet or Earth, that which *Ptolomy* and his followers say of ours and of the Bodies which they call Celestial, they will each of them have a different Astronomy for each Planet.

The second Sect is that of the *Tichonians*, whom we may likewise suppose to inhabit the various Celestial Bodies, therein comprehending the Earth ; for all the Inhabitants of these different Bodies would still be opposite to one another in this, that every one would have that to be true, in regard to their Planet, which *Ticho* would have to be true in regard of the Earth. And if we say, that at least they will all agree in part, in that all of 'em would pretend that several other Celestial Bodies turn round the Sun. I answer, That it is evident, that at the same time

that they should establish that the Sun shall turn round their Planet, it would always come to this, that those that turn round the Sun shall also turn round their Planet; so that it is easie to make them opposite to one another, in as many sorts as there's a possibility of Celestial Bodies.

The third Sect is that of the *Copernicans*; for as those of the same Planet don't attribute any thing to their Earth, which can't equally agree to all the other; it's manifest that if all the *Copernicans*, of all the possible Planets, should perfectly agree among themselves, that there would be but one Description of the Universe, and this Description would accommodate the Contradictions of all the rest; or if the Debate were concerning another Question in *Physicks*, wherein a Million of Men of one Sect contradicted one another, and a Million of another Sect were one half of 'em contrary to the other; so that it were easie to render the other half likewise all opposite to one another; and that a Million of another Sect being equally reasonable as the former, all agree among themselves, I can no ways doubt but every one would follow the latter with a blind Submission, they being very much superior in goodness to the others; what should we do then if we suppose an indefinite number of Men in each Party, with the same Conditions, which is always reasonable to do in the Question propounded.

I know they will tell me, 'That tho' the number were absolutely infinite in these three Parties, we ought always to follow that of our Religion. I own it, if our Religion had decided for one of these Parties; but until then, I believ'd it would not be unuseful to shew the strong and the weak side of these three Parties.

As for what remains, I understand here the System of *Copernicus* taken strictly, that is, wherein the Sun is always suppos'd to answer to the same Point of a fix'd Plane; for I affirm, that we may save the Excentricity of any Planet in causing the Sun to describe a Line or Superficies, as well as that Planet; but as this would not save the Excentricity of others, there would always follow the same Contradictions between the Inhabitants of the different Celestial Bodies.

In fine, this Dissertation regards nothing in particular but the annual Motion of the Planets; for to judge of their daily Motion, it's evident we have no Bounds beyond that of the fix'd Stars;

Stars; in relation to which, we can say, for example, that the Earth doth not turn on his Center; for as it answers successively to the different fix'd Stars, we must have recourse to the other fix'd Points; but these fix'd Points are not to be found; and tho' we should feign some to prove that they are fix'd, we must still suppose other fix'd Boundaries, and so in *infinitum*; from whence it is evident, that the Question of the Movement of the Planets on their Axis is altogether undecided. There is nevertheless an Objection, which is this, that if we will not allow that the Earth turns upon it self, it follows by the same rule that the Planets do the like, at least it might be pretended: But then the fix'd Stars, for example, ought to have different Movements in respect of the different Planets, which appears immediately to be a self-contradiction; but it is evident that this must be so from the very Movement, that there is no Boundaries to fix or to turn the Planets on their Axis.

In short, we might use the word, *to turn on his Center*, to denote that from every Planet, we may see the parts of the other successively; and in this Case, the *Copernican System* is still determin'd as to the daily Motion.

Recherches sur la nature & la Guérison des Cancers, i. e. Enquiries into the Nature and Cure of Cancers. By M. Deshaies Gendron, M. D. of the University of Montpellier. Printed at Paris, 1700. 12°.

THis Work is divided into eight Chapters. In the first, our Author, after having observed the Progress of the Knowledge of ancient and modern Authors, as to Cancers, he affirms, That the Nature of Cancers doth not at all consist in the specifick Character of an Humour, but in the Transformation of the Part, and in the Consequences of its Growth. Then he gives us the Idea of a Cancer; and says, That the difference between Cancers and Schirra's is essential; and that the Ulceration of Cancers do's in no wise depend upon the Corrosive Acid as is supposed. He uses his own Explication on this Subject, and ends the Chapter with the Distribution of his Work.

In the second, he observes, That the common Definition of a Cancer, is not sufficient to give us a just Idea of it. The better

to Characterise these Distempers, he describes them according to Nature, with relation to the different Parts where they are found, and describes particularly the Cancers of the Breast, of the Matrice, of the Mouth, of the Nose, of the Skin, and of the Ears, and of the Eyes.

In the third Chapter he examines Anatomically the Substance of Cancers, and makes excellent Observations, in setting down the Circumstances of the Cure of a Cancer in the Fore-head, which determin'd him to make the Anatomy of Cancers; according to what he had therein discover'd; he began to doubt of the Corrosive Acid, which was laid down to be the Cause of Cancers, and then he explains himself upon the result of the Dissections of Cancers.

In the fourth Chapter he explains the Causes of the Formation of the Germe of Cancers, by examining in the first place the Opinions of Authors, who have been divided in determining whether the Cause of Cancers was simply in the afflicted Part, or if it was in the Blood. *M. Gendron* affirms, That the Suppression of the Menfes, which the Ancients held to be the Cause of Cancers, is not at all the Cause of these Distempers; and that such a Suppression hath a known Cause capable of acting differently. He shows that the Cure of certain Tumors by provoking the Menfes, doth no way prove that their Suppression was the Cause of their Hardness. After this he explains that sort of Cures, and concludes with proving that the Corrosive Acid ought not to be laid down as the Cause of Cancers.

In the fifth Chapter he enters upon the Explication of the growth of Cancers; and as he advances that the augmentation of the small Hardness is a successive Transformation, he explains the mechanism of such a Metamorphosis; compares the Cancerous Substance to a tender Corn, and gives an Explanation of the Pains which the Cancers occasion without the action of the Corrosive Acid, which was suppos'd to be there. He says, that the Pain is not the specifick and individual Character of a Cancer, and explains mechanically the Lividity without the Influence of the Corrosive Acid.

In the sixth Chapter *M. Gendron* explains what the Ulceration of a Cancer is, and says, That that which causes the Transformation of the Glandulous Parts, in a Cancer, is not that which causes the Ulceration. He compares the issuing of Does Horns with the growth of Cancers, and observes what is different in the

the one and the other Substance in their way of issuing, to denote the Consequences that ought to follow upon it. Our Author observes, that the opening of a Cancer happens many times independently on the increase of the Cancerous Humour, and that it rises from the alterations which happen to the Blood, that occasions its being Livid. He enters on the Examination of what must happen to the Cancerous Mass, when it is any way depriv'd of the Skin, which is the same to the Cancer, that the Periostium is to the Bones; he explains the Mechanism of the Ulceration of Cancers, without supposing the corrosive Acid; and concludes this Chapter by observing what it is that renders the Ulcers of a Cancer so difficult to cure, in respect of the Ulcers of the fleshy and nervous Parts; where he examines the Work of Nature and Art in such Cures, by comparing them to cancerous Ulcers.

In the seventh Chapter he examines Distempers that may degenerate into Cancers, such as are Schirra's, the Evil, the Polypos, Sarcoms, &c. He shows the difference between a Schirra and a Cancer; and after having explain'd the Mechanism of the Transformation of a Schirra into a Cancer, he applies them to the other Distempers that are degenerable into Cancers.

He concludes with his 8th Chapter, where he treats of the Prognosticks and Cure of Cancers. This Chapter is divided into three Articles. In the first he examines the cure of Cancers by Iron, and shews that the eradication of Cancers is often confounded with Schirra's and Scrofula's, which are easily eradicated in respect of Cancers; where he sets down the Circumstances that must be observed to make the Operation successful. He disapproves the Method which Authors have always prescrib'd, to suffer the Wound to bleed much after the Operation; and finishes the Article with his practise after the extirpation.

Then he examines the Operation of Escarotiques, and shews the uselessness of the absorbent Vertue of Remedies which are mightily esteemed for the cure of Cancers. He gives us the History of a Cancerous Tumour, which he cured according to his Method of curing Cancers. He gives Precepts for healing Cancers by Escarotiques, and on that Subject he relates a remarkable Cure which he perform'd on a Cancerous Excrecence in the interior surface of the Eye-lid, by means of Leaf-Gold. He interprets with relation to his Sentiments, the Aphorism of Hippocrates. *Quibus occulti Cancri fiunt, non Curare melius, &c.* And

in the Close of this Explication, he gives us the History of a Cancer of the Queen Mother, *Ann of Austria*, and of what pass'd in the Cure of that Distemper, under the Conduct of M.^r *Abé de Gendron* his Uncle.

The following EPITAPH upon Pope *Innocent XII.* being taken notice of in the Foreign Journals as remarkable, we have thought fit to insert it as follows.

Pignatelli Nobilissimo Genere.

I*nnoctius XII.*
Pontifex Maximus.
Pastor Ecclesie bonus.
Pater Pauperum.
Romanorum Imperator, Pius, Augustus.
Vixit.
Regnavit.
Stupete Romani ! Nepotismum Ausus est
Non Amare,
Et ad Tempus Delevit.
Quantus illi Honos !
Si Lojolistarum Arces Faculatus,
Grave ne rediret superbe Gentis saculum,
Sinensium Prophanos Ritus,
Nova Monstra
Delevisset.
Curaverat Tamen ;
At Proh Dolor ! Noluit Mors Invida.
Flete Boni
Hoc Sepulchrum vivens sibi Condidit.
Hic Facet
Corpus.
Manus Pauperum ad Cælestem Jerusalem Deportaverunt
Animam.
Abi Viator.
Luge.
Veritatis, Ecclesie, Orthodoxie,
Insensos Hostes,
Nunc Time.

A Person remarkable for his Quality and Employs in the Empire, having compos'd what follows upon the Birth of the Arch-Duke, Son to the King of the Romans, we have also thought fit to insert it here.

Ad Archi-Ducem recens natum.

Nascere Herorum Heres
Leto tot Regnis, Regibus, Principibus, Gentibus, Nationibus omine.
Venerantur Populi fasciarum tuarum Purpuram,
Quâ ipsorum spes & salus involvitur.
Idem Tibi, qui novo seculo, est annus natalis.
Jubilaum verè facis sacrum hunc seculi annum,
Quo Deus tantam orbi præstitit indulgentiam,
Ut summo gentium Jubilo faustum Terris illucescas Sidus,
Quod Augustæ Domus eternitatem portendit,
Et Orbem martiali tempestate diu refragrum serenat.
Ex tantillo nunc primum fidere in novam non modo Regnorum
Sed & Imperii succresces & maturesces solem.
Aggredere magnos, aderit jam tempus, honores
Chara Deo soboles, magnum Jovis incrementum.

Tritavi Tui Patruus CAROLUS V.

Primo itidem seculi sui, sicut Tu tui, natum anno,
Quadraginta victoriis,
Septuaginta expeditionibus bellicis,
Captis centenis millibus castellis,
Decies octingentis urbibus totidemque navibus
Futuris Tuis prælusit victoriis.
Qualis penultimi seculi ille fuit
Et elapsi Augustissimus Avus Tuus est,
Talis nascentis nunc Tu Phœnix eris.
Habent singula secula singulas suas Phœnices.
Neque tamen ex cineribus Parentum neque solus nasci debes :
Vices enim viventis nostri Phœnicis,
Seculum sane, si ullus unquam mortalium, vivere longe dignissimè
Una Phœnix implere non potest.

*Uninda ergo in Patre Tuo Augusto & Te**Omnium Majorum Gloria**Ut in vobis olim reviviscat*

L E O P O L D U S,

*Omnium priorum Cesarum Compendium**Omnium futurorum Exemplar,**Cujus laudum capax non est orbis, licet sit plenus.*

Histoire du Regne de Louis XIII. i. e. The History of the Reign of Louis XIII. King of France and Navarre. Tome II. Part I. Containing the most remarkable Occurrences in France and Europe, from the Meeting of the States General, till the Marriage of the King. Part II. Containing the History from the King's Marriage, till the removal of the Queen Mother. Printed at Amsterdam, 1701. 12°. Part I. Pages 378. Part II. Pages 434. By Michel le Vassor.

IT suffices in general, to observe, That in respect of the Method, this second Volume is every way like the first. Here our Author makes use of the same Liberty, the same sort of Reflections, and pursues the same general Design, and he uses the same Digressions, with relation to the History of the other States of Europe: Nay, perhaps his Reflections are more in Number, and he takes more Liberty than in the first Volume. He makes an Apology for himself as to two Things, in a short Advertisement, at the end of this second Volume. The first is, that it is larger than the former, tho' it contains but the History of about three Years. He supposes that indifferent Persons will pardon him this Prolixity, when they reflect upon the great Intrigues, which he came to discover, and on the considerable Affairs which he gives an Account of.

The Particulars of what passed in the Assembly of the States General of the Kingdom, a great Contest between the King's Council and the Parliament of *Paris*, concerning the lawful Authority of that ancient Court, their Remonstrances against the Disorders of the Government; their Instances for the Reformation of the State; two Civil Wars; the famous Conference of

of *Loudun*, two or three Changes in the Ministry ; the Imprisonment of the first Prince of the Blood ; the feign'd or real Enterprize of the Duke d' *Epernon* on *Rochele* ; the Expedition of the Marechal de *Lesdiguières* to *Italy* against the King's Will ; the Assassination of the Marechal d' *Ancre* ; the unjust Condemnation of his Wife by the Parliament of *Paris* ; the Disgrace of the Queen *Mary de Medicis* ; the Revolution that follow'd thereupon in the Court of *France* ; the beginning of the Favour and prodigious Elevation of *Luines* ; the Wars of *Italy* ; the Treaty of *Ast*, so dishonourable to the Crown of *Spain*, of which the King of *France* was Mediator and Guarrantie ; the Artifices of the *Spaniards* to hinder its execution ; the Origin of the Differences of the Republick of *Venice* with *Ferdinand*, Arch-Duke of *Gratz* in *Stiria* ; the Continuation of the Divisions raised in the *United Provinces* ; the Causes of the Misunderstanding between Prince *Maurice* of *Orange* and *Barnevelt*, Pensionary of *Holland* ; and other Foreign Affairs : All this could not be mention'd so succinctly, especially being accompanied with Reflections, on the secret and real Causes of Events ; and the Characters of the Princes, the Actors who appear'd on the Scene ; without which it had rather been a Gazette than a History.

The second thing for which our Author makes his Apology, is that he so often makes use of the French *Mercury*, and the Memoirs of *Vittorio Siri*. As to the first, he says it was the *Gazette* of those Time ; and as those who write the History of the present Reign make use of the *Gazette's* for Dates, and several other things, he might as well make use of the French *Mercury*, because there he finds the Edicts and Declarations of the King, the Acts of Parliament, the Manifesto's, the Letters publish'd on the Affairs of the Times, and several other Pieces of that kind.

As to *Vittorio Siri*, our Author is not ignorant, that he is cried down, as an Historian of no Judgment, Fidelity nor Style. He owns he is not very Judicious, and that he confounds Matters very often ; but it matters not whether his Style be good or bad. He is only to examine his Exactness and Sincerity, he makes use of him only in what concerns the Affairs of *Italy*, in which he was better instructed, and in which he enlarges most. He agrees very well in the principal Matters with *Nani* and other Historians of the Time ; he hath collected several important and curious Pieces, he quotes the secret Dispatches ; and what he cites

agrees with Affairs and with History. Our Author does not think that we ought to suspect *Siri* to be the Author of those Letters, of which he sets down the Dates, and the Names of the Persons to whom they were address'd.

I. There are five Books in this Volume, as there was in the former. The first, which is the sixth of the whole Work, is wholly taken up with an Account of the meeting of the States assembled in France in 1614. and which will probably be the last of the kind. There you may see, says our Author, *The feeble and last Efforts of dying Liberty. The People being overwhelm'd with extraordinary Taxes, which they almost bear alone, shew'd some marks of Resentment. The Clergy and the Nobility, those two Bodies formerly so puissant and so redoubtable, labour'd for a long time, out of Envy to one another, to forge to themselves the dishonourable Chains of their Slavery. Like inanimate Machines, they had no other Movement, than what it pleas'd the Court to give them. From the time of the Union of the Grand Fiefs to the Crown, and the mischievous Concordate of Francis I. with the Pope, the Gentlemen, and Ecclesiasticks, ran headlong into Servitude: The latter cring'd to the Court, and thought of nothing but intriguing for new Benefices, and greater Dignities in the Church. The former endeavour'd to merit, by a blindfold Compliance, Military Offices, Governments and other Rewards, which Kings, who are made rich and puissant, by the Augmentation of their Domains, distribute as they think fit.*

On the Occasion of this last General Assembly of the States, our Author speaks of the Origine of those States, and of the times at which they were call'd. He observes with *Philippe le Comines*, that after the Reign of *Louis XI.* the flattering Courtiers say'd, *That it was a Crime of Leze Majesty, so much as to speak of assembling the General meeting of the States.* Yet they were oblig'd to call 'em in the beginning of the Reign of *Charles the VIIIth* his Son, when at that time he entred into his Majority. The People obtain'd the Diminution of a great part of the Imposts and Soldiers. *France* seem'd insensibly to disuse the General meeting of the States in the following Reigns. *Louis XII.* did not assemble them at all, because he thund'd as much as he could, to oppress his People. *Francis I.* and *Henry II.* did not assemble them at all, but for a different Reason. They lov'd rather to follow their own Capricio's, or those of their Favorites

or Mistresses, than the ancient Laws of the Kingdom. The Evils wherewith *France* was afflicted, under the unhappy Regents of the three Sons of *Hen. II.* rous'd their Spirits. It was thought that the Assembly of the States General was the fittest Remedy for the great Calamities wherewith the Kingdom was threatned. Those of *Orleans*, under *Charles IX.* obtain'd good Laws which were ill executed; but the Party of the League having prevail'd in the States of *Blois*, under *Henry III.* they did much more harm than good.

As to the Origine of those Assemblies, our Author is not of the Opinion of the Chancellor *de l'Hopital*, who says they are as ancient as the first Parliaments. His Thoughts on this Subject are as follows; He doth not well know how the Kings of the first Race, govern'd their People. There is some probability that it was after the manner of Conquerors; they had an absolute Power, at least over the Inhabitants of that Country of which they were Masters. When the Majors of the Palace, had usurp'd all the Royal Authority, they thought to render themselves less odious unto, and suspected by the *Grandeess*, in causing to be held, at least once a Year, a meeting of the States General, which before that time was not held but on extraordinary and important Occasions. The King presided there at that Assembly; there he heard the Complaints of his Subjects; there he gave Audience to the Ambassadors of Foreign Princes. *Pepin* exactly observ'd this after his Elevation to the Throne. The Chiefs of the Ecclesiastical Orders, had begun for some time to assist at those Assemblies. *Charlemagne* continued them. *Louis le Debonnaire* made them yet more frequent. The Credit and Authority of those Parliaments encreas'd, as the Power of *Charlemagne's* Children decreas'd. *Hugh Capet* being declar'd King, he and his Successors observ'd the Custom to assemble their Peers and Vassals, the Barons and the Prelats, sometimes in one Place and sometimes in another, according as the State of their Affairs requir'd. This is that which the Kings of the first Race call'd *The holding of their Court or Parliament*. There they determin'd the Differences that the Peers or the Barons had with the King; there they consider'd the most important Affairs of the Kingdom; there they judg'd definitively the Controversies that were among the *Grandeess*; there they put a stop to the Enterprizes of the Pope and the Clergy; there they heard the Complaints which the Subjects made, as to the Administration of Justice

Justice, and the Vexations of the Ecclesiasticks. That which was afterwards call'd, *le Tiers Etat*, i. e. the People, have no Place in those Assemblies. In the Time of *S. Louis* and *Philippe le Hardi*, they were compos'd only of the Nobility and Clergy. this was the most ancient and the longest liv'd Constitution of Government in *France*. The King, according to our Author, ought to regulate the most important Affairs, either of Peace or War, by the Advices of the Princes of the Blood, the Officers of the Crown, and of the Chief of the Nobility and Clergy, assembled from time to time, to deliberate with him as to what concerns the publick Welfare, and the Preservation of the State.

Our Author says likewise, That according to the Fundamental Laws of the Monarchy, the King of *France* ought to live on his *Domaine*, i. e. on the Fonds of Lands and Forests, the Revenue of which belongs to him. When the Kings travell'd, they had a right to lodge one Night, in the Great Church Benefices, at the Expence of the Proprietors. This was call'd, *le droit du gîte*. The Bishops and the Abbies, bought of this very often by a good Sum of Money. The People were oblig'd to furnish Carriages and Horses for the King's Journey; which Obligation the Towns likewise bought off by paying something. The Ecclesiasticks and the People had no other Charge to bear, and the King did not believe that he could exact the least thing of his Subjects. *It's an Error*, says *Gerson*, in his *Opusculum contra Adulatores Principum. Considerat. VI.* to attribute to a King the Right to take as he pleases the Goods of his Subjects, and to lay on Imposts, without a pressing Necessity. Those who use it in this manner, govern as Tyrants, and not as lawful Sovereigns. The Tyrant seeks for nothing but his own Advantage; whereas a good King looks upon himself to be appointed only for the Good of his People.

It was *Philippe le Bel*, who first call'd an Assembly; where the Clergy, the Nobility, and the People of *Paris*, were to send Deputies; where *Enguerrand* that Prince's Minister represented in so lively a manner the pressing Necessity of the Government, that the three Estates agreed to a very burdensome Impost. The Successors of *Philip* and the *Valois* made a very dexterous Improvement of this beginning.

The great and unfortunate Wars which *Philippe de Valois*, and *John* his Successor, were forc'd to maintain against the English, obliging them to demand extraordinary Subsidies from their Subjects, they assembled very often the three Estates of the Kingdom. It was to represent to them the pressing Necessities of the State, and to demand the necessary Supplies, to defray the Charges of the War against a puissant and always victorious Enemy. 'Twas thus that the *Third State* began to be called to the Assemblies, which before were composed only of the Clergy and the Nobility. They would not suffer the extraordinary Levies of *Deniers*, of which they paid the greater part. To obtain their Consent, he was oblig'd to honour them, in calling them to the Assemblies of the two chief States of the Kingdom. This distinction pleased them. Then they hearken'd more favourably to the premeditated Exhortations, which the King's Ministers made to them, liberally to supply the pressing Necessities of the State. According as the Kings wanted Money, they gave the People more Authority and Credit in the Assemblies of the States General of the Kingdom. 'Twas *Charles V.* who had the most Consideration for the People. This King, who deserv'd the Surname of *Sage*, affected always to have his chief Ordinances receiv'd in the States General, or in some extraordinary Assemblies of Parliament.

After these general Remarks, our Author enters upon the particular History of the States held at *Paris* in 1614, on occasion of the *Paulett*; the abolition of which the Ecclesiasticks and the Nobles demanded, he searches for the Original of selling Offices in *France*. The Predecessors of *St. Louis* had already begun to sell the Offices of Judicature. This Prince thought they ought to abolish a Traffick so unworthy of the Majesty of a Sovereign, and that was capable of introducing strange Abuses. His Successors very seldom observed what he ordain'd. Every one of them made publick Sale of the Offices, and gave them to those that bid most. Others they gave only in charge with such Commissions as the King could revoke. It was judg'd afterwards to be better to make these Offices perpetual, and that they should not become vacant, but by the death or voluntary resignation of the Possessor, or for such Crimes as render'd the Officers unworthy of their Offices: And this is what they call *forfeiture*. *Charles V.* whom they honour with the name of *Sage*, let those

Offices

Offices to farm at a higher Rate than any other. The great Debts which the Crown had contracted in the War with the English, serv'd him for a Pretext.

The number of the Offices of Judicature and the Finances, augmented considerably by the Creation of a Sedentary Parliament, and a Chamber of Accounts, and several other Sovereign and Subaltern Courts. These Offices were not saleable for a long time; but the Method of obtaining them was not the same in all Reigns. Sometimes the Sovereign Courts chose the Members of their own Society, very often the Kings themselves filled up the vacant Offices, and left the Parliament only the Right to examine those that the King had nam'd, and to inform themselves of their Birth and good Behaviour. At other times the Parliament propos'd three Persons to the King, to chuse which of them he pleas'd. There were no less Changes in the Subaltern Places.

King *Louis XII.* expos'd in Person the Magistracies to Sale under the false pretext of sustaining the Charge of the War, without burdening his People with new Imposts. At length he was sensible of the Fault he committed, yet did not restore the Right of Electing, but reserv'd to himself the Right of filling up the vacant Offices.

Francis I. and *Henry II.* publickly sold the Offices, and created an infinite number of new ones to get Money. *Francis* made a Regular Commerce of them betwixt particular persons. The States of *Orleans* endeavour'd to apply some Remedy to those Disorders. *Charles IX.* made indeed a very good Ordonance, but it was ill observ'd. *Henry III.* carried those Abuses farther than his Predecessors. But that which is most surprising, is, that notwithstanding all this infamous Commerce, the Purchaser when he went to be receiv'd in Parliament, or in any other Court, swore, according to the ancient Custom, that he had given nothing directly nor indirectly to the Resigner; tho' the contrary was notoriously known.

There was nothing remaining, but to render the Offices Hereditary. *Henry IV.* was more covetous than the *Valois*, to whom he succeeded. This Prince seeing that he made no profit by the Offices, but in case of vacancy by the death of the Officer, who had not resign'd, or had not time to do it, resolv'd upon a Method, which brought considerable Sums into his Coffers, and into those of his Successors. This was to ascertain the Offices to the Widow and Heirs of those who possess'd them, on Condition
that

that they should pay every Year the 60th Denier of the Price at which the Offices were valued; failing which, they were to revert, in case of death, to the King's use. This is that which is call'd, *The Annual Right*. The People gave the name of *Paulette* to this new Bargain, because the Agent of it was called *Paulet*. The favour which *Henry III.* pretended to grant to the Magistrates of his Kingdom, was to endure but nine Years. But it hath always been renew'd to this very day for the same term of Years.

Our Author hath in the same Book many important Reflections on the Authority of Kings, and the Rights of the People, on occasion of the Article that the *third State* would have pass'd to defend the Authority of their Sovereign against the Enterprizes of the Court of Rome, which the Ecclesiasticks and the Nobility oppos'd vigorously. Forasmuch as *Sovereigns of the Obedience of the Pope*, says our Author, *would not contest with him the Right to deprive them of their Crowns in certain Cases, it seems to me that they ought to be suffer'd to let him do so. To what purpose is it to preserve them in their Independency, to which they have no regard themselves. When the Pope hath depos'd one or two of them, the rest will come to their Senses; if they be pleas'd that the Pope should depose them, much good may it do them, why did they suffer him to feed himself with that Chimera, that he hath Right to deal with them in that manner, when he shall think it convenient for the good of his Church.*

As our Author mocks this pretended Right of the Popes over crown'd Heads, he is as little persuaded of the absolute Independency of Sovereigns. Though the Bishop of Rome cannot force them to abandon their Crowns, it is not the same with the Estates of a Kingdom, who may depose a King that hath no regard to the Oath which he hath made to his People.

2. The seventh Book, which is the second of this Volume, contains the History of the Parliament's Differences with the Court, on occasion of the Act made by the Parliament, to assemble the Princes, Peers, and the Officers of the Crown, that they might jointly draw up the Remonstrances which they judg'd necessary to be made to the King; for the making of several necessary Laws, and for the Reformation of Abuses. Here we have an Account of the War made by the King of Spain against the Duke of Savoy, and the Treaty of *Ast* that follow'd.

The History of the General Assembly of the Reform'd at *Grenoble*, with the good Advices that *Du Plessis Mornay* gave them, which were not follow'd. The disorderly and enormous Practices of the Marechal *De Lesdiguières*, who is describ'd as a wicked Man without Religion or Probity. The Journey of *Louis XIII.* to *Guienne*, in order to his Marriage. The Revolt of the Prince of *Conde*, and of what follow'd, 'till the Arrival of the King at *Bourdeaux*; and the beginning of the Fortunes of *Charles Albert de Luines*. This Gentleman was of *Mornas* in the County of *Avignon*, where his Father's Family (says *Bernard* in his History of *Louis XIII.*) was but one of the ordinary sort of Gentry. He came to *Paris* with his two Brothers, *Honoré* and *Leon d'Albert*; the one took the name of *Cadenet*, and the other of *Brantes*, *Seignories*, said *Bassompierre*, over which a Hare skips every day. But their eldest Brother had the Cunning to make them bear the greatest Titles and the noblest Arms in the Kingdom, by causing them to marry the Heiresses of two noble and great Families. *Luines*, who was naturally Ambitious—found means to make himself known, and to please the young King, by certain Childrens plays that he furnish'd him with in abundance, and so rais'd himself by degrees to the Office of Constable, which is the chief Dignity in the Kingdom next to the King.

Speaking of the Papers which the Assembly of the Reform'd that was held at *Grenoble* in 1615. caus'd to be presented to *Louis XIII.* and in which they testified how sensible they were of the Enterprizes, which had been made against the Sovereign Authority: Our Author commends them for so courageously defending his Authority against the Enterprizes of the Pope and Clergy. But he blames them for having forgot their own true Interests, and that of their Country, by labouring to establish that absolute and arbitrary Power, of which they have felt the dreadful Effects. By a too great Passion to distinguish themselves from the Roman Catholicks, the imprudent flattering Ministers preach'd incessantly the necessity of a blind Obedience to the Commands of their Sovereign, how unjust soever they might be, when he requir'd nothing contrary to their Religion and Consciences. It was a Maxim almost universally receiv'd among them, That God alone was Master of our Consciences, and that the King was Master of the Lives and Fortunes of his Subjects. This Maxim is so false, that Kings themselves, how jealous

ious soever they be of their Authority and Rights, don't pretend to what this ascribes to them. When they would put any Man to death, they deliver him to the Judges, who draw up a Process against him, and try him, or who at least ought to judge him according to the Law. The Prince never seizes the Estate of any particular Person by his own Authority; and if he lays Imposts upon his Subjects, he always alledges some Reasons good or bad for so doing. The Sovereign Courts ought, before they Levy those Imposts, to verifie, or at least enregister the Edicts made on this Head. But let us do Justice to those who publish'd this Maxim, without debating the Question thoroughly, the most of them meant no more but that they reckon'd themselves so happy that the King had left them the Liberty of their Religion; that on this account, they would grant him all the rest. In this sense, if their too great Submission be blameable of its self, yet the Cause that produced it deserves applause.

It appears by this History, that the Reform'd did very much dread the Consequences of the double Marriage which *Mary de Medicis* had negociated betwixt *Lewis XIII.* with the *Infanta of Spain*, and betwixt her own Daughter and the King of Spain's Son. They believ'd that the Fruit of that double Alliance would be their total Ruin by the Influence that the Court of *Madrid* would have on that of *France*. The wise *Du Plessis* endeavour'd to remove those Fears as much as possible. *It were to be wish'd*, saith he, *that this new Alliance with Spain had been prevented. But yet, all is not lost because of this; when a Prince Espouses the Daughter of another, he doth not therefore Espouse all the Interests of his Father-in-Law. The King will not set his Kingdom in a flame out of Complaisance to the Court of Madrid. His Majesty would take pleasure in his own Ruin, if he should reduce those of our Religion to despair.* *Du Plessis* reason'd very well, the Marriages of Princes don't always unite their Interests; for if this sort of Alliance did never fail to create jealous Apprehensions in those to whom they don't seem favourable, there be others infinitely more strict, against which we cannot take too many Precautions. The Reform'd could not digest this double Marriage: *They were strangely alarm'd at it*, says the Duke of Rohan, *and believ'd that their Ruin was a secret Article of this Alliance.* It was these Apprehensions which made them take part with the Prince of Conde; a step which *Du Plessis* did no ways approve of, and which our Author cannot altogether excuse. We must refer the second Volume to the next Month.

Jugement de la Preuve de l'Existence de Dieu, &c. i. e. A Judgment on the Proof of the Existence of God, taken from the Idea of a most Perfect Being. By M. Brillou, Doctor of the Sorbonne.

I Was convinc'd long ago, That the Proof of the Existence of God, taken from the Idea of a most Perfect Being, as it is taught in the Schools, is a Sophism, and I conceiv'd I had a Demonstration of it, which I did not till now think fit to make any use of, by reason of the Danger that attends One's not being of the common Opinion, and of exposing any thing to the publick Censure.

I happen'd to read a small Book, printed at *Bâle*, on this Subject, Intituled, *Judicium de Argumento Cartesii*, &c. with the refutation of that Piece, by the Author of the *Histoire des Ouvrages des Savans*; which induc'd me to give my Thoughts in Writing. I thought I had wherewith to undeceive the latter, as to his Opinion of *Descartes's* Proof, and to have discover'd better than the other wherein this famous Proof is false.

Here follows the Proof of the Existence of God, that is the Subject in hand, and which the *Cartesians* teach in the Schools.

They understand by the Name of God, a Being who hath all Perfections imaginable. But so it is, that a Being which hath all Perfections imaginable exists; for all that is comprehended in the clear and distinct Idea of a thing, agrees to it effectually: Then so it is, that there is comprehended in the clear and distinct Idea of a Being that hath all Perfections imaginable that it exists. Forasmuch as Existence is the Foundation, and the first of all Perfections: But a Being that hath all Perfections imaginable exists: *Ergo*, God exists.

Nomine DEI intelligitur Ens perfectissimum : Atqui Ens perfectissimum existit, nam quidquid in Idea clara & distincta Entis alicujus rei continetur potest affirmari de illa ; atqui in Idea clara & distincta Entis perfectissimi includitur quod existit, quia Existencia est prima omnium perfectionum. Ergo Ens perfectissimum existit, proindeque existit DEUS.

It's the Proof that we have set down, in this order, in these precise Terms, that I say is a meer Paralogism ; for I am very well persuaded, that we may demonstrate the Existence of God by the Idea of his Being, that we may invincibly prove God by the Nature of God himself ; that one may find from this Foundation more solid and strong Proofs than by any other, to prove the Existence of a first and independent Cause. But, I think, this is not done in the Schools, by the Argument which I have now mentioned.

To be convinc'd of it immediately, we must observe, that 'tis one thing to say, *That a most Perfect Being, or one that hath all imaginable Perfections exists ;* and another to say, *that effectively there exists a Being which hath all the Perfections imaginable.* As it is, for Example, one thing to say that a Tree of a hundred Fathoms high exists ; and another to say, that actually there exists a Tree of a hundred Fathoms high. The first Proposition ; that is to say, that a Being which hath all imaginable Perfections exists, is Hypothetical : Of the Nature of these, a Horse that hath Wings exists, a Man who speaks opens his Mouth. It signifies, that supposing that a Being hath all the Perfections imaginable, it exists. It is self-evident, own'd by all the World, it hath no need of any Proof, it hath been denied by no Body ; so that there was never any Question in the Dispute of the Existence of God.

The other Proposition ; that is to say, *That there actually exists a Being which hath all the Perfections imaginable,* is an absolute Proposition of the Nature of those. It is Day, there are Men, there are fix'd Stars in the Firmament. It signifies that effectually there exists in Nature a most perfect Being, a Being which hath all imaginable Perfections. This is not self-evident, at least according to the common Opinion, we prove it usefully,
because

because it is controverted by the Atheists. It is precisely of this that we treat in the Question of the Existence of God.

This being laid down, I say, that the Demonstration of which we speak, proves very well this Hypothetical Proposition, *That a most perfect Being, or One that hath all the Perfections imaginable*; because 'tis true, that Existence is the Foundation and the first of all Perfections: And it follows evidently from this Principle, that supposing a Being be cloth'd with all the Perfections imaginable, it must necessarily have Existence. But I maintain at the same time, that this Demonstration does no way prove this absolute Proposition, That there actually exists in Nature, a Being which hath all the Perfections imaginable; because that from this, that Existence is the Foundation of all Perfections; it does in no manner follow, *that there actually exists in Nature, a Being which hath all the Perfections imaginable*. The one hath no manner of Connexion with the other. For Example, we may well conclude that a Statue which speaks exists; because Existence is the first, and the Ground-work of all Perfections: But it would be absurd to infer from the same Principle, that there actually exists in the World a Statue that speaks.

Now the state of the Question of the Existence of God, as I have already observ'd, is not to know *if a Being which hath all imaginable Perfections exists*: But the Question is, to know, *if there exists effectually a Being which hath all imaginable Perfections*. For the Atheists don't deny that a Being which hath really all possible Perfections, hath Existence; but they deny that there exists effectually a Being which hath all possible Perfections: By Consequence, since the Proof now in question, does not demonstrate this Truth, it is a meer Paralogism, and an Argument that signifies nothing.

Reponse de M. la Montre, Professeur de Mathematique & de Philosophie, au Jugement du M. Brillon, de la Maison de Sorbonne : i. e. An Answer of M. la Montre, Professor of the Mathematics and Philosophy, to the Judgment of M. Brillon, Doctor of the Sorbonne.

MOns. Brillon says, That the Demonstration which we read at the beginning of his Treatise is a meer Paralogism, and an Argument which no way proves this absolute Proposition, *That there effectively exists in Nature, a Being that hath all imaginable Perfections.* Forasmuch as, says he, that because Existence is the Foundation of all Perfections; it no ways follows, *that there actually exists in Nature, a Being that hath all imaginable Perfections.* The one, says he, hath no agreement with the other.

After having set down the state of the Question, as M. Brillon proposes it, there remains no more but to let him see the strict Agreement there is between *a Being that hath all imaginable Perfections, and the necessary and perfect Existence of this Being.* I will not say any thing here concerning my own Invention, being convinc'd that the famous M. Descartes and the learned M. Regis, have made on this important Truth, all the Discoveries that a human Mind is capable to make. I will endeavour only to make good use of their Discoveries, *to take off the Charm,* and to dissipate the deceitful plausibility of Monsieur Brillon's Argument.

The Demonstration of the Existence of God, or of the Perfect Being : i. e. Of a Being that hath all Perfections.

I ask Mons. Brillon, *If he hath the Idea of a Perfect Being ?* If he says he has; then I conclude *that the Perfect being exists.* If he denies the first Proposition, I will prove it thus with Mons. Regis. 'We know not the Privations nor the Negations by themselves, but by the real Properties which are oppos'd to them. Then we don't know the imperfect Beings but by the
' perfect

‘ perfect Beings. But we know the Body and the Spirit, and
 ‘ all their Properties, as imperfect Beings. We know then a
 ‘ a perfect being ; and in other terms, *then we have the Idea of*
God. M. *Brillon* may observe, if he pleases, That this Argu-
 ment shews, that the Idea which we have of God is simple
 and innate ; *i. e.* what God imprinted in our Minds in crea-
 ting us.

Let us return to the Demonstration of the learned M. *Regis*.
 ‘ The Idea that we have of a perfect Being, ought to have an
 ‘ exemplary Cause, which formally contains all the Perfections
 ‘ which this Idea represents. But there is a perfect Being which
 ‘ formally contains all those Propositions. There is none but
 ‘ the perfect Being which can be the exemplary Cause of the
 ‘ Idea which we have that represents him. But the perfect Be-
 ‘ ing could not be the Cause of this without existing. There-
 ‘ fore the perfect Being exists.

M. *Brillon* may, if he pleases, have so much Goodness as to
 observe, that by the Existence of God, we understand here an
 Existence absolutely necessary and perfect ; which only agrees
 with the Nature of a perfect Being ; for the possible or contin-
 gent Existence, agrees only with the Nature of imperfect Beings.
 After this M. *Brillon* may see, that there is a strict Union be-
 tween GOD or a perfect Being ; *i. e.* *who hath all Perfections, and*
the perfect and necessary Existence of the same Being. If he refuse
 to give his Consent to this important Truth, so well demonstra-
 ted, he is oblig’d to prove that there is some Paralogism in the
 Demonstration of M. *Regis* ; which, if he does, *Erit mihi mag-*
nus Appollo. But, if it so happen, that M. *Brillon* reason’s no
 better than he hath done here, I shall not think my self oblig’d
 to answer him.

The Duty of Inferiors towards their Superiors in Five Practical Discourses, shewing (1.) The Duty of Subjects to their Princes; (2.) The Duty of Children to their Parents; (3.) The Duty of Servants to their Masters; (4.) The Duty of Wives to their Husbands; and (5.) The Duty of Parishioners and the Laity to their Pastors and Clergy. To which is prefix'd a Dissertation concerning the Divine Right of Princes. By W. Nicholls, D. D. London, Printed for E. Evets, and T. Bennet, 1701. in 8vo, The Dissertation containing, Pag. 112. The Discourses P. 142.

FROM the Title of this Treatise it is easie to perceive what the Design of the Author is; viz. To inculcate upon Mens Minds the Duty which Inferiors owe to their Superiors, a Doctrine that has of late times been exploded and made a Jest of. And truly it cannot but be highly seasonable at this time of Day to revive this Truth; when Men seem to have laid aside all that Respect which is due to those that are above them; and to plead for a *Liberty* that looks so much like *Licentiousness*. How far soever some might have been in the wrong in a late Reign, who gave the Stretch to the *Royal Prerogative*, beyond what was it's due; yet doubtless they are as much to blame who run out to the other Extreme, and advance the *Liberty* and *Property* of the People to so high a Pitch as to eclipse the Glory, and weaken the Authority of their Prince. A wise Man would be apt to think that both the *Liberty* of the People, and the *Prerogative* of their Prince might very well be consistent in any State: But of late is started up a Set of Men of loose, prophane and Atheistical Principles, who have made them incompatible; who have disown'd the Being and Sovereignty of God, deny'd the Lord that bought them, and (as the next Step to which 'tis natural for them to descend) have spoke Evil of Dignities and brought railing Accusations against the Rulers of the People.

Liberty and *Property* are doubtless charming and desirable Things, and to be a *Freeborn English-man* is to be prefer'd to the being born a *Mohometan* or *French-man*, or the Slave of any other Despotick and Arbitrary Power. But after all it must

be said, that these dear and desirable Things may be maintain'd upon better Principles, and convey'd to us through clearer and less poisonous *Mediums*, than they usually are. This is what Dr. *Nicholls* undertakes, particularly in his *Dissertation*, to evince, wherein among other things he shews how far the *Prerogative* of a Prince is consistent and compatible with the *Liberty* of the Subject.

But we shall not insist any longer on this Point, but proceed to give you a fair Account of our Author's Undertaking, wherein we shall chiefly enlarge on what he has deliver'd in his Dissertation concerning the *Divine Right* of Princes. This is a nice Subject, and requires a clear Head to discuss it, especially after the Banter and Jest: that have been cast upon it within a few Years. However the Dr. endeavours to prove, notwithstanding all Atheistical Notions to the contrary, that the Authority of Princes is *Jure Divino*.

Before he enters upon the main Point he premises several Things and among the rest, says, that when he asserts the *Divine Right* of Princes, he does not understand the Word *Princes* in an exclusive Sense; so as if Monarchy were of *Divine Right*, and other Species of Government were either unlawful, as being contrary to that Form which God had solely enjoy'd; or else they being meer Human Inventions that God took little Notice of them in their Protection and Conservation. These he owns to be ill natur'd, unmannerly and highly unreasonable Opinions.

After premising of this and several other necessary Things, he draws several Conclusions from the Premises, which he strengthens by several Arguments; Of which he pleas'd to take the following Account.

I. His first Conclusion runs thus. "That the chief Rules of Government, which are exercis'd by *Princes* or any other *Supreme Power*, were not the Invention of the People, but were first made known to the World by Almighty God, and consequently are, as to their Inventions, of *Divine Right*; and the Persons, whether Princes or others, who dispence, or exercise these Rules, which are of this *Divine Original*, have a *Jus Divinum* belongs to their Character.

Before he enters upon the Proof of this Proposition or Conclusion he takes notice of the Atheistical Account that is given of the Origin of Government, and shews how little Reason
Christians

Christians have to borrow their Notions from *Lucretius*, of the first Rise of Government, as derived from the People; and then he brings the following Arguments to prove, that it had its Original immediately from God.

First, he tells us, that it is very reasonable to suppose that God Almighty did in the Beginning of the World instruct our first Parents in the most necessary Rules of Government; because he did in those times so frequently converse with them, in order to give them the most necessary Instructions upon their Settlement in the new World; of which the Rules of Government should seem to be some of the most Principal. (2.) That God did inform primitive Mankind in the Rules of Government; because he condescended to inform them in matters of far less Consequence. And here he takes an occasion of Reflecting upon the Atheistical Account of the first Ages, as taken from *Lucretius*, in these Words,

Multaque per Cælum solis volventia Lustra, &c.
English'd thus by Mr. Creech,

*Like Beasts they lay in every Wood and Cave,
Gath'ring the easie Food which Nature gave.
No Impious Ploughman yet had learn'd to tear
His Parents Bowels with the crooked Share.
None planted fruitful Trees, none dress'd the Vine
Nor prun'd decaying Boughs, nor prest for Wine;
Contented they with the poor easie Store,
That Sun and Earth bestow'd, they wisht no more.
They knew no Use of Fire to dress their Food,
Nor cloth'd with Skins, yet wandred thro' the Wood.
No fix'd Society, no steady Laws,
No Publick Good was sought, no common Cause;
But all of War, each rang'd, each sought his Food,
By Nature taught nothing but private Good.*

After this he proceeds (3.) to prove, that God Almighty did reveal at first the Rules of Government to Mankind, because he did reveal the Rules of Religion, there being equal Reasons for his Revelation of both. For the farther Illustration of this he shews, that Government was as necessary for

Man as Religion; that it was as difficult to be found out; that it is a Part of Religion; and lastly that it was necessary to keep up Religion. (4.) These Rules of Government (says he) seem to be reveal'd to *Adam*, before *Cain's* Murder of his Brother, from a Passage *Gen. 4. 7.* (5.) It is an Argument (adds he) that the Rules of Government were first reveal'd by God Almighty; because the Heathens had such a Notion among them.

II. These are the Arguments which he produces to prove his first Conclusion, and the second is compris'd in these Terms; "That Princes and all other supreme Governours do receive that Authority by which they govern their People from Almighty God; upon that Account exercising their Office by a *Divine Right*; and therefore do not receive (as some pretend) the Right and Authority of their Office Originally from the People.

For the Proof of this Conclusion, Dr. *Nicholls* alledges the following Arguments; (1.) Because, it is the plain and express Doctrine of the Holy Scriptures both of the Old and New Testament (several Passages whereof he quotes and descants upon to this Purpose) That Governors derive their Authority immediately from God. (2.) This Authority does proceed from Almighty God, because the Laws which they enjoyn and exact Obedience to, do oblige the Conscience, which nothing but that which proceeds from God can do. And under this Argument he answers this Objection, *That Human Pacts and Agreements do oblige the Conscience, and yet these cannot properly be said to receive their Obligation from a Divine Authority.* Now to this our Author replies, "That those *Pacts and Agreements* are no farther obligatory upon the consciences of Men, than as they are render'd so by the Law of God: That the *Law of Nature*, which obliges Men to observe Contracts, is the Law of God: and that therefore Men's Consciences all over the World upbraid them, whensoever they violate them; not so much upon Reflection that they have acted contrary to the Rules of right Reason, but because they have disobeyed the Will of an All-powerful Being, who they are afraid will some time or other punish them for it. (3.) His last Argument to prove that the Authority which Supreme Magistrates have, was originally deriv'd from God, and not from the People, is, because they are vested with the Power of Life and Death, which the People could never have a right

to confer ; It being a known and undoubted Maxim, *That nothing can givethat to another which it hath not in it self.*

In Oppolition to this last Argument our Author takes notice of several Objections that may be started, which he here refutes. As first, it may be objected ; That, *Altho' it should be granted that a Man has not Power over his own Life, yet he has a right of Defending it, whenever it is assaulted by any unjust Aggressor : And if this can be Defended no other way, it may be preserv'd by taking away the Life of the Assaulter, which in such a Case, at least, a Man has a Right over.* Now upon this Supposition, and in those Circumstances, *I have a Right over every Man's Life, as every Man has the like over mine.* Therefore, if we shall agree together to transfer this Natural Right of Vindication to an indifferent Person, who is to defend us all in case of an Aggression, we only give him the Power we have over Men's Lives in such case, and not directly a Power over our own. To this the Doctor replies, that this Objection is not conclusive upon these Accounts: (1.) Because it supposes a State of Nature, in which Men lived before they were under any Government ; which cannot be prov'd, but is only the false Conjecture of Atheistical Wits: (2.) Because the Power of Self-Defence, in case of such Aggression, is a thing so Personal, that it cannot be transfer'd to any one else: (3.) Because in this Supposition Men do not only transfer the Self-defensive Power, but do directly give to their Governour a Right over their own Lives: (4.) Because this Supposition will hold only in case of a dangerous Assault, when my Life is in great hazard ; but the Governour has a Power over Men's Lives in other Cases: And (5.) Because if Men should grant such a Power to the Governours, in order to defend their Lives, yet this would not oblige them to stand to this Agreement, when the Governour either through his Oppression, or their Demerit, should go to take away their Lives.

Agan, our Author takes notice, that *it is further Objected, for the Authority of Governours being deriv'd from the People, That the Apostle calls Government, The Ordinance of Man, 1. Pet. 2. 13. Which he would not have done, if it had solely receiv'd it's Authority from God.* Now in answer to this Objection, he observes, that it is, a Mistake to think, that by the Ordinance of Man here is understood, Governments receive their Authority from Men ; for (says he) the Words, *ὑποτάξτε τοῖς ἀρχαῖς ὡς τῷ κυρίῳ*

cannot with any reason be made to imply so much. For the clearing up of this, he briefly explains the meaning and Sense of the Words, *ἐξουσία*, and rescues them from the false Glosses which some have put upon them.

Lastly, he observes that it may be objected, *That the People do confer the Authority which Governors exercise; because their Consent is necessary for every lawful Government. For all Government without Consent of the People is Tyrannical and Unlawful. Now if the Consent of the People be necessary to make a lawful Government, they do confer that lawful Authority, which such Government is vested with.* To shew the Invalidity of this Objection, our Author tells us, That Men do very often run into mistakes upon this Subject for want of rightly distinguishing between the Authority and the Consent of the People, which are two very different things: That indeed the Consent of the People is requisite in some Measure for making every Government Lawful, but yet that it does not from thence follow, that the People give an Original Authority either to the Governour or to the Laws; any more than a Man's becoming a Christian by his own Consent, does give an Original Authority to the Truths of the Christian Religion. And yet a Man's Consent is as necessary in one case, as it is in the other.

III. The third and last Conclusion which Dr. *Nicholls* makes is express'd thus, "Princes and other Supreme Governors are *of Divine Right*, as they are design'd to their Offices, as they are preserved and assisted in them, by particular Acts of the *Divine Providence*."

To prove this Assertion, *viz. that Princes are Jure Divino*, he produces these Arguments: (1.) From the Testimony of Scripture, which does almost every where set forth this Doctrine; and by which we are taught, that the Revolutions of Government, and great Alterations in States, come to pass by the Interposition of Almighty God, *Jer. 18. 7, 8, &c.* That God does particularly concern himself in the disposal of Crowns and Governments, *Psal. 75. 6, 7. 1 Sam. 15. 8. Dan. 2. 27, 28.* That the Counsels and Inclinations of Supreme Governors are over-ruled by the Sovereign Wisdom and Power of God, either for the Advantage or Punishments of the Respective Nations under them, according as they deserve either Mercy or Judgment, *Prov. 21. 1. Psal. 33. 10. 2 Sam. 15. 31. Isa. 34. 12.* That God does take the Persons of Governors into

into his particular Consideration, *Pfal.* 105. 15. *Ecd.* 10. 30. And lastly that the Scripture not only Commands Honour and Obedience to them, and that their Persons are to be inviolable; but gives the reason why these Respects are due, namely because they are design'd to their Office by God, *1 Sam.* 26. 33. *Rom.* 13. 1. : (2.) His Second Argument is, Princes are thus design'd to their Office, and protected and assisted in it by God; because there is a *Divine Providence* which Governs the World. For if there be a Divine Providence, Kings are of *Divine Right*; because they must of Necessity have the greatest Title to the Protection of this Providence. For if every single Man by the Mercy of God has a share in God's Providence, the Supreme Governour of a Nation must have a larger interest in it, upon whom the Welfare of so many Thousands does depend: (3.) He tells us, that as this Argument holds, as to the Dispensation of God's Providence towards particular Men, so more particularly as to his exerting it in the Government of Nations. For 'tis a visible Effect of God's Providence, that Nations are either Happy or Miserable, according as Vertue and Vice prevail among them, as he instances in the *Jews* and *Romans*. Therefore (as he infers) if God does send National Calamities or Successes, for the Punishment or Advantage of the respective Nations; and Supreme Governours by their good or bad Administration, are the usual means to this End, it must be concluded, that God does appoint these supreme Governours to their high Calling, and manage their Counsels and Actions according to his Divine Wisdom and Pleasure: (4.) His fourth and last Argument to prove that Princes are *Jure Divino*, is deduced from the Testimony and Opinion of the Wisest of Men in all former Ages, both among the Heathen Writers, and the Primitive Christians. Of the former, he produces several passages, to this purpose, out of *Homer*, *Hesiod* and *Menander* Poets; out of *Diogenes*, *Sthenidas* *Locrus*, *Ephantas*, *Plato*, *Xenophon*, *Demosthenes*, and *M. T. Cicero*; and of the latter, viz. the Primitive Christians, he brings the Testimony of *Irenaeus*, *Tertullian*, *S. Gregory of Nazianzum*, and *S. Austin*,

Having by these Arguments establish'd the Doctrine of the *Divine Right of Princes*, He spends the remaining part of the Dissertation in answering four General Objections which may

may lie against it. It would take up too much room to set down the Objections in their full length, and the Answers that are return'd to them: It is enough to observe that Dr. *Nicholls* in the Replies he gives to these Objections, endeavours among other Things to evince, that the Divine Right of Princes is no Bar to the Liberties of a free People: That Divine Providence is more particularly concern'd about Princes than other Affairs: That *Monarchy* was the first Government settled by God, of which the first *Specimen* was Paternal Jurisdiction, or the Mastership of a great Family: That the late supporting of Prerogative and opposing the Bill of Exclusion, are not things altogether inexcusable: That the Church of *England* Principles with Respect to Government (a List of which our Author has set down) are not so exactly fitted to introduce a *Turkish Slavery* among us, as some have maliciously and without all Reason given out: That *Passive Obedience* and *Non-Resistance*, how much soever laugh'd at and made a Jest of by Men of loose Principles, is a truly Christian Doctrine, and was necessary to be inculcated in those times, wherein it was preach'd up: And lastly that those who maintain this Doctrine are good Friends to the present Government.

Thus have we given you a View of what is contain'd in the *prefix'd Dissertation*. It is very likely that what the Dr. advances may not please every Body, but they who do dissent from his Opinion in this Matter, would do well to consider with what Moderation and Temper he has propos'd his Sentiments, and that they ought to be weigh'd with the same Calmness and Disposition of Mind as he has deliver'd them. But this we must leave to the Determination of the Impartial, Judicious, and Learned Reader, and shall proceed to give you a *Specimen* of what he has exhibited to the World in the five discourses which are annex'd.

These Discourses treat upon those several Subjects set down in the Title Page of this Treatise, the Abstract of the two last we shall here present you with, as being most out of the common way, and such as teach us such Duties of *Inferiours towards their Superiours*, as are commonly ridicul'd and turn'd into Banter, by the Men of this witty but dissolute Age.

In the fourth Discourse therefore our Author treats of the *Duty of Wives towards their Husbands*, from those Words of the Apostle, *Coloss. 3. 18. Wives submit your selves to your Husbands*

bands, as is fit in the Lord. In managing of this Argument he shews, First, the Subordination or Subjection of the Wife to the Husband, upon which this Duty of Submission is grounded. Secondly what the Particular Duties of a Wife are: And Thirdly, the Fitness of discharging these Duties.

As to the first of these he shews, that the Subordination or Submission of a Wife to her Husband, &c. is grounded, 1. Upon the natural Dignity which is discernable in the Man beyond the Woman. 2. Upon the Provision and Defence which he makes for her. 3. From the declared Will of God in the Holy Scripture.

The particular Duties of a Wife to her Husband, he says, are (1.) Obedience or Submission to the Will of hte Husband 2. Lover 3. An Obligingness of Temper, and a Willingness to please her Husband in whatever lawful Things she perceives to be agreeable to his Desires. 4. A Cherishing him both in Sickness and in Health. 5. A Care of the Family. 6. Frugality, about the Expences of the Family. And 7. Chastity with respect to the Marriage-Bed.

The Fitness of discharging these Duties he shews, first for the Excellency of the Christian Religion which enjoyns Wives to perform them; and Secondly, because they conduce so much to the Peace and Prosperity of a Family where they are practiced.

Thus much for the Duty of Wives to their Husbands, which cannot certainly be displeasing to any wise and truly Christian Woman, and with which none can be offended but *Coquettes* and they who frequent the Play-House, where the Sacred Ties of the Matrimonial Contract are every day expos'd without controul, and turn'd into Farce and unbecoming Raillery.

Dr. Nicholl's last Discourse is concerning *The Duty of Parishioners, and other of the Laity to their Pastors and Clergy*, which he treats of from those Pathetical Words of the Apostle 1 *Thess.* 5. 13, 14. *And we beseech you Brethren to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly in Love for their Works sake.*

In handling this Point he considers, First, the Duty which Christians owe to their own Pastors, and other Ministers of the Gospel *for their Work's sake*, or upon the Account of their preaching the Gospel, and taking care of Men's Souls: and Se-

condly the Unreasonableness of the usual Disrespects and Affronts which the Clergy meet with in this Age and Nation.

The Duties which Christians owe to their own Pastors, and other Ministers of the Gospel for their Works sake, &c. He tells us are (1.) Love. (2.) Maintenance. (3.) Obedience: And (4.) Respect.

After this he goes on to shew the Unreasonableness of the usual Affronts and Disrespects which the Clergy meet with in this Age and Nation: And in order to evince this he proposes to shew the inexcusableness of those Men, who make it their Business to abuse and vilifie the Clergy; and then the Reasons Men have to respect them.

To prove the inexcusableness of those Men who abuse and vilifie the Clergy, he offers these two Arguments: (1.) Because it is a thing unreasonable, and for which they give no tolerable Account for their doing, since the things which Men of Sense ever Pretend, to disrespect and vilifie another for, such as the Meanness and Sordidness of their Employ, their Ignorance, and their Vices, cannot with any reason be ascrib'd to, or fastned upon the Clergy: (2.) Because it is an ungenerous and dishonourable Thing, and Argues an extraordinary meanness and littleness of Soul, it being abusing Men without any Provocation, and abusing such as cannot return the Affront or Defend themselves.

As to the Reasons Men have to respect and honour them, among many he assigns these three: (1.) Because of that near Relation which they bear to God and his Worship: (2.) Because of the great suffering of Religion, by the Contempt of them: And (3.) Because they take care of our Souls, and furthering the Attainment of everlasting Salvation.

ΤΟΥ ΑΓΙΟΥ ΙΟΥΣΤΙΝΟΥ ΑΠΟΛΟΓΙΑ ΠΡΩΤΗ, &c. i. e.
St. Justin Martyr's first Apology for the Christians to Antoninus Pius, with the Latin Version of John Lang, Corrected in a great many Places : To which are subjoin'd the Emendations and Notes of Robert and Henry Stephens, Perionius, Billius, Sylburgius, Scaliger, Halloiox, Calanbon, Montacute, Grotius, Salmasius, Valesius, Cotelierius, and others. With an Addition at the End of the Remarks of Lang and Kertholt, and a Preface of Lang's which gives us the Summary of this Apology. Publish'd by John Ernest Grabe. Oxford Printed for H. Clement 1700. in 8vo.

TIs to the industrious and indefatigable Mr. Grabe (the Editor of this Apology) that the Learned World stands already indebted for his *Spicilegium Patrum* of the first, and part of that of the second Century of Christianity. How well and faithfully he has acquitted himself in that Province, we leave those who are the proper Judges of that sort of Learning to determine ; as also what they may expect from his future Labours in that Way.

At present we are to give you an Account of this his Edition of the first of *Justin Martyr's* Apologies; the *Greek* of which he tells us is taken from *Robert Stephen's* Copy, which he would have Collated with Manuscripts, if they could have been procur'd. As to the *Latin* Version he has prefer'd that of *Lang's*, before those of *Gelenius* and *Perionius*, and even That he has Alter'd and Corrected in a great many Places, lopping off what was redundant, and rendring what was obscure more clear and plain. Thus much may suffice to give you an Idea of this New Edition of *Justin's* first Apology for the Christians ; but since it contains something that may be of use to all Christians, at all times, and in all Countries, we beg leave to give you the Extract of some part of it ; which we shall do in the following Terms.

By the contrivance of the Enemy of Mankind's Welfare a very shameful Calumny was spread abroad over all the *Roman* Empire against the Christians of their unlawful Assemblies,

and particularly of several Horrid things they committed in their *Nocturnal Meetings*. This render'd them so odious to others, that the very Name of *Christian* was a sufficient reason for the Judges to condemn them to the severest Punishments.

For this very reason it was that *Justin Martyr* was minded in this Apologetical Speech to shew the Innocence of the Christians; and to inform those *Roman Princes*, who took upon them the Titles of *Pious* and *Just*, how unbecoming and illegal it was to drag Innocent Men to Slaughter only upon common Fame and a meer Appellation, without enquiring into the Merits of their Cause. He likewise with a becoming Freedom, requires that the same Priviledge should be allow'd to Christians for the Defence of their Lives, as was granted to other Men, that were reputed guilty; and that they would not suffer Christians alone upon groundless Fame, or upon Account of their Name, to be barbarously Tortur'd and Murder'd contrary to Law. He tells them that this ought to be the chief Care of good Princes, who pretend to Piety and Truth. That every Judge ought to Judge Righteous Judgment, unless he would wrong his own Conscience more than the Innocent Person he condemns: That the Method of Judges is both Lawful and certain, and that it is requisite to the well Government of a State: That it is very Unjust, that the Name of any Man, which does neither good nor harm to another, should be prejudicial to him who bears it: That the Christians whom the Vulgar People by the *Greek* call'd *Christiani*, might very well be contented with that Name so suitable to their Manners, since *Christus* and *Christianus* in *Latin* signified Profitable and Commodious. He likewise says, that the Injustice would be still the greater, if a Christian, only for denying his Name should be acquitted; and if the Offence of some few that might be found Guilty, should be so far prejudicial to all the rest as to bring them under Universal Condemnation: Since the Wickedness of *Epicurus* and other flagitious Philosophers did not in the least blemish the Reputation of Philosophy in general, nor render it odious among the *Gentiles*. However he imputes this sort of Injustice to the proper Authors of it, *viz.* the Evil Spirits, who have introduced into the Manners of Men all kind of Imposture, Fraud and Impiety: Which Evils were Attributed even by the Ancient Poets to their Fictitious Deities, who
were

were no other than Demons or Evil Spirits. *Justin Martyr* farther observes, that *Socrates* who was willing to draw Men off from those False Gods, and to reduce them by right Reason to a search after and a Knowledge of the One true God, was then as well as the Christians at present, reckon'd as an Atheist, and accordingly put to Death. He owns that the Christians were indeed ready to profess themselves Atheists, if renouncing the Worship of False Gods did make them such; But he denies that Charge, so far as they have wholly Devoted themselves to the Worship of God the Creator of all things, and of the Word or Son of God made Flesh, and of the Holy Ghost; the Triune Deity. Wherefore Christians (says he) that are inform'd against, ought to be tried, that upon hearing the Cause they should, if found Guilty, be condemn'd as Malefactors, and not as Christians; and if they were found not Guilty, they should be discharg'd as Christians and Innocent Persons. He tells those Princes, that 'tis even for their sakes that he pleads for and defends the Innocence of the Christians, that they might not at the last day plead Ignorance in the case to God the Judge of all the Earth: That the Christians were Men of Blameless Lives, and so Tenacious of the Truth, that they would not deny themselves to be what they were call'd, even tho' they might easily do it, and so avoid all Danger: That they aspir'd to an Immortal Life with God, and by the probity of their Manners breath'd after everlasting Rewards: That they had truer Notions of the last Judgment than *Plato* himself had, which was not perform'd by a certain *Rhadamanthus*, but by the Lord Christ Jesus; before whom in that day all Mankind with their Bodies and Souls Reunited (how incredible soever this might seem to many) should stand.

Justin farther says, That the Christians do not offer any thing to Idols, it being unbecoming a Man to do any such thing; but pay all their Homage of Piety and Religion to God, who created the World out of nothing, and from whom they expect the Rewards of a Life spent here in Holiness. That others might have attain'd to those Rewards, had not the Evil Spirits hinder'd them, who never fail to infuse and inject into their Minds all manner of Wickedness and Vice, from which Christians Abstain. That the Christians seek after the Heavenly Kingdom of God, and for that Reason suffer

for Torments and Death it self, with an undaunted Bravery, and fly not from their Persecutors nor stop their Hands, knowing that it is appointed for all Men once to Die. That the Commonwealth had no reason to fear any Innovations from the Christians, who were particularly Lovers of Peace and Quiet; and who believ'd there was a God who inspect'd into all their Actions and Thoughts, who would award to every one according to his Deeds, Salvation to the Good, and the Eternal Punishment of Hell-fire to the Wicked. That they should not hearken to the Suggestion of Evil Spirits, in Persecuting the Innocent; but all prejudice and Prepossession laid aside, should Act as becomes so great Emperors, following the Dictates of Right Reason as their chief Guide, if they would govern Regularly and Truly. That Christ himself had foretold the Persecution of his Followers, and since in this, as well as in other Cases his Predictions have been prov'd true by the Event, it was an undeniable Evidence of the Truth of the Christian Religion.

And tho' this general Defence and Apology might be sufficient to prove the Innocence of the Christians, and to obtain the Favour of the Law and the Courts of Judicature on their side; yet to discover more clearly the Malice of the Evil Spirits against the true Worship of God, and the Sanctity and Religion of the Christians in opposition to that Scandalous report of Crimes laid to their Charge, he enters more particularly into the detail of the Argument, shewing that Christians are the Worshippers of the only and true God, the Trinity in Unity; to whom they offer up in all their Oblations, the rational Sacrifices of Prayer, Praise and Thanksgiving for all the Blessings they have receiv'd at his Hands. He Admonishes them to beware of the Evil Spirits, who prevent Men lull'd in security and unmindful of the Welfare of their Souls, from coming to the Knowledge of the Truth, and by various Arts Endeavour to keep them Slaves under their Power. Wherefore every one ought for his own sake to renounce them, and to embrace right Reason and the true God, after the Example of the Christians, who by a sincere Repentance and Conversion have pass'd from all manner of Vice to Piety and Vertue. And here he takes an occasion of describing the Nature of true Repentance and Conversion. After this he Re-capitulates the Precepts of the Christian

Christian Doctrine. Of *Chastity*, he asserts that God Punishes even Concupiscence and Lust tho' only in Thought, and he highly commends the Contineny Practis'd by the Christians, and the Conversion of the Incontinent. He treats likewise of loving our Enemies, of Alms-giving and relieving the Poor, of laying up Treasures in Heaven, of avoiding all Anxiety and Sollicitude for the Things of this Life, of suffering Affliction, of good Works, and several other Vertues which shin'd forth in the Christians of that Time. Above all he takes notice how careful they were in putting up their Petitions to Almighty God in Behalf of the *Roman* Princes, so that if (says he) they make no Account of these their Intercessors, they shall answer for it before God the Supreme Judge. For Roman Emperors shall die like other Men; and then they shall not pass to an ἀννικεσις, i. e. a State of *Annihilation*, but be reserv'd if wicked to endure everlasting Punishments. And here he produces several Arguments to prove the Immortality of the Soul, and the Resurrection of the Dead, as taken from the Doctrines and Writings of even the *Heathen* Poets and Philosophers: And shews that some of the Poets and Philosophers taught much the same Things as we Christians do, concerning the Creation of the Universe, the last Conflagration, the Punishments of the wicked Souls after Death, and the Happiness of the Good; but then that the Christians have a clearer View and a more certain Knowledge of these Things, than the Heathens had.

This is the Substance of the former Part of this excellent Apology, wherein it is plain that he chiefly aims at proving the Innocence, Goodness and Usefulness of Christians and the Christian Doctrine, and at the same time to shew what Affinity there was between Christianity and some of the Doctrines and Opinions of the Heathens, that so he might the better reconcile the Emperors to it. and inform them how miserably they were abus'd by the false Reports and Calumnies that were rais'd against the Christians and their Religion by the Subtilty of wicked Men and wicked Spirits.

After this he proceeds to demonstrate the Truth of the Christian Religion by an Argument of the strongest and most convincing Nature deduc'd from the Prophecies of the Old Testament, each Branch of which Argument he handles at large. And then at the close of all he accounts for and justifies the Christian

stian Assemblies and Sacraments, shewing likewise by the Bye the Likeness and Resemblance which they had to the Sacred Rites of the Heathen, only that these last were introduced by the Devil for a bad End. But we shall not insist on these things, since enough has been said to shew of what Temper and Spirit the Author of this Apology was. He spoke with the Freedom and Boldness of an old Prophet ; and with a Presence of Mind, peculiar to the Primitive Men and Times, dar'd to acquaint even the Emperors of their Failings : But then on the other Hand he address'd himself to them with all the Decency and Respect due to their high Characters ; used no Scurrilous Language or biting Expressions (his cause being better than to stand in need of such Helps) and with a becoming and prudent Zeal offer'd only the Force of Truth and Reason to convince them of their Error.

'Tis true (as Mr. *Grabe* observes) that those excellent Qualifications with which the first Fathers of the Church, and particularly *Justin Martyr*, were endued, cannot be imitated by every Body, but are rather to be admir'd by them. However the Apologist has left behind him a Pattern and Example, to teach us after what manner Princes and great Men are to be told of their Faults by those whose proper Business and Duty it is to do it. 'Tis not for every Man to reprove a Prince, and they whose immediate Province it is to do so, must be very tender and cautious in it, and act as Men of conscience on the one hand, and as Men of Prudence on the other. But to let this pass,

Before we conclude this Account it is requisite we should advertise the Reader, that besides the Notes of those learned Men mention'd in the Title, which are plac'd at the Bottom of each Page, and the larger Remarks of *Lang* and *Kortholt* which are put by themselves at the End, the Ingenious Editor has added a great many new ones of his own, whereby he sometimes corrects the reading of the Text, and at other times explains the difficult and obscure Places of it. Mr. *Grabe* has likewise taken care in the Margin of this Edition on the *Greek* side to mark then Pages as they stand in the *Paris* Edition.

An Introduction to a Devout Life: By Francis Sales Bishop and Prince of Geneva: Translated and Reform'd from the Errors of the Popish Edition. To which is prefix'd a Discourse of the Rise and Progress of the Spiritual Books in the Romish Church. By W. Nicholls, D. D. London Printed for T. Bennet, and J. Sprint. 1701. in 8vo, Pag. 344.

HOW Erroneous soever the Church of Rome be with respect to its Doctrine and Worship, and how justly soever we of the reform'd Religion dissent from, and condemn those of that Communion upon these Accounts, yet it would be a piece of Injustice as well as Untruth to deny that there have been any good Men, or good Books among them. St. Bernard, Arch-Bishop Anselm, and Albertus Magnus in some of the darkest Times of Popery, shew'd such a Strain of Piety in their Writings, as might put some to the Blush that live in a clearer Light. And truly by the Confession of all Hands it appears that the Devotional Books of the Romanist's, provided they be purg'd from some Notions peculiar to the Men of that Communion, may be of use to any Devout Protestant. Accordingly we have had several Pieces of this Nature Translated and Reform'd for the Benefit of the Publick, such as, that excellent Treatise call'd *the Imitation of Christ*, or *the Christian Patern*, said to belong to Thomas-a Kempis, render'd into English by several good Hands, and at several Times; *The Reform'd Devotion's* Publish'd first by Mr. Dorrington, and lately cast into another Form by Dr. Hickes; and now *the Introduction to a Devout Life*, done by Sales Bishop of Geneva, and Translated and Reform'd from the Errors of Popery, By D. Nicholls.

The Author of this Introduction to a Devout Life, in his Preface to the Reader, has given us an Account of the Occasion of his first compiling it, of the reasons that induced him to publish it, and of the Method he has taken therein; but of this last we shall treat more at large by and by.

We think it requisite before we enter upon the Book it self, to take a little notice of Dr. Nicholl's Preliminary Discourse of the Rise and Progress of Spiritual Books in the Romish Church

In the first Place he observes how comfortable it is to reflect, that, notwithstanding the many abominable Principles which led Men into downright Prophaneness and Irreligion, yet there are still some of this Age and Nation so piously inclin'd as to give a kind Reception to Books of Devotion, whether penn'd by our own Divines, or wrote abroad and translated into English. After this, and the Apology he makes for the Publishing this Devotional Piece of a Popish Bishop, he proceeds to that which the Papists call *Spiritual Divinity*. This (says he) as most other Errors in the Romish Church had a good Beginning, which was spoiled by their bad Additions and Superstructures. For his warm and affectionate way of writing Prayers and Meditations, was begun in some of the most early Ages of Gods Church, even before as well as after Christ. Then he takes notice, that that which gave rise to most of the Performances of the *Latin Church* in this kind, were the Books of St. *Austin*, particularly his Confessions: That St. *Bernard*, and our Archbishop *Anselm* imitated St. *Austin* in that way. That after *Anselm* the *Spiritual Writing* began to run into a ridiculous Sort of Lying, or perfect Quakerism; for then the World was amazed with the Revelations of *Juliana*, *Gertrude*, *Mathildis*, St. *Catherine* and *Brigit*, whose Visions seem'd to be for little other purpose, than to support the simple Contests between the *Franciscans* and *Dominicans*: That Abbot *Joachim*, and his Followers the *Fratricelli*, ran the *Spiritual Divinity* to such a Height, that they Spiritualiz'd away the whole Gospel, delivering a number of ridiculous Blasphemies in a *Spiritual Book*, which they call'd the *Eternal Gospel*, or the Gospel of the Holy Ghost.

Afterwards (as Dr. *Nicholls* observes) the *Spiritual Divinity* in that Church took another Form, and was carried on under Pretence of extraordinary Elevations and Raptures of Devotion, by the means of mental Prayer, as is to be seen in the Life of *Sancta Teresa*; from whom all the modern Mysticks and Quietists have taken their Copy. The Perfection of this Devotion they tell us is attainable by these several Steps: 1. A Perception of the Soul of God's *Continual Presence* within her, with so efficacious and feeling a Knowledge, that she cannot but certainly believe he is within her; from whence followeth a sweet content and delightful Tears. 2. A Recollection of all the Powers of the Soul, though before never so distracted, making them forget all outward Objects, attending only to God, which is present to it, bringing the Soul to such a Freedom

dom as to have nothing to divert her Intention, and Attention out of that Recollection: (3.) The third step is, what is call'd, *the Sleep of the Powers*, when the Divine Majesty leadeth the Soul forwards, into the Depth of inward Solitude, that is, to a higher and more eminent Degree of Prayer, wherein the Soul falls so deeply in Love with God, so as the Powers are in a manner overcome, and lose themselves by degrees, as one falls asleep: (4.) Union with God, by which the Powers are perfectly lost, united and ingulfed in the Divine Essence, and are wholly Dead to all the World, and drown'd in unspeakable Delight, God opening her Eyes to see and know his Greatness and Glory, revealing to her profound Mysteries. This the Mysticks call the Rapt, the Extasie, the Spiritual Drunkenness, and the like.

However notwithstanding this Mystical Divinity, Dr. Nicholls tells us, that many of the Soberer Divines of that Church, have avoided these Extravagancies; That the Devotional Pieces of *Kempis*, Cardinal *Bellarmino*, &c. are wrote with discretion as well as warmth; and setting aside the Points peculiar to their Religion may be very Beneficial to Christian Souls. As to *Sales's* Introduction he says, that every one who reads it must needs own, that in it are to be found a great many very excellent Christian Rules for a good Life, with many curious and uncommon Reflections upon Moral Duties, and well-chosen Arguments for the Practice of them. Thus far Dr. *Nicholls's*; we shall now go on to give you some Account of the Book it self.

This Introduction then is Divided into five Parts. The First contains Advices and Exercises requisite for the Conduct of a Soul, from her first Desire of a Devout Life, until she be brought to a full Resolution to embrace it. The Second contains Advices for the Elevation of the Soul to God by Prayer and the Sacrament. The Third contains sundry Advices concerning the Exercise of Virtues. The Fourth contains necessary Instructions against the most Ordinary Temptations: And the Fifth, Exercises and Instructions to renew the Soul, and confirm it in Devotion.

This is the Method which our Author takes, and after this general View it may not be ungrateful to give a more particular Taste of his Performance by running through one or more Parts of the whole.

The first Part then of this Introduction to a Devout Life is divided into two and twenty Chapters, in the first of which he gives us a Description of true Devotion, and defines it to be, "Nothing else, but a Spiritual Swiftneſs and Vigour, by means of which Charity worketh in us, or we by her, with Diligence and Affection." In the next he ſhews what the Properties and Excellencies of Devotion are, and in the third proves that Devotion is ſuitable with all ſorts of Vocations and Profeſſions; the Soldier, the Tradesman, the Courtier, and Perſons in a Married State, being as capable of being Devout as any other Perſon whatſoever. After this he goes on to ſhew by what means a Man may arrive to a Perfect Life, and in the fourth Chapter ſays that we muſt begin with the cleaning of the Soul, which he divides into two Parts, *viz.* The firſt Purgation, or Cleaning, from a Sinful Life, which is a Repentance and forſaking of all groſs Sins; and the ſecond Purgation, which is, that of the Affection to Sin. Of each of theſe he Treats in two diſtinct Sections, and then proceeds in the ſeventh Chapter to tell us the Means whereby we may effect this ſecond Purgation. Now the firſt Means and Foundation of this ſecond Purgation, is a lively and ſtrong apprehenſion of the great Prejudice Sin brings us, which cauſeth us to enter into a deep and vehement Contrition; and for the attaining of this Apprehenſion and Contrition he deſires we would employ our Thoughts on ſeveral uſeful Meditations. The Meditations he propoſes to us, and on which he beſtows the Ten following Chapters, are, on our Creation; on the End for which we are Created; on the Benefits of God; on Sin; on the four Laſt Things, Death, Judgment, Hell and Paradife; A Meditation, by way of Election, and choice of Paradife; And another by way of Election and Choice which the Soul makes of a Devout Life. In the eighteenth Chapter he lays down Directions how to make a general Confeſſion of our Sins; and in the next, preſcribes an Authentical Profeſſation, to engrave in our Soul a firm Reſolution to ſerve God, and to conclude a ſolemn Repentance. In the two laſt Chapters he informs us, that we ought to Purifie our ſelves from Affections to unprofitable and dangerous Things, ſuch as, Gaming, Masking, Feaſting, Gallantry, Comedies and the like, which tho' of themſelves no way hurtful, but indifferent, and ſuch as may be uſ'd without Sin, yet become Sin tous when

when we affect or are fond of them: And that we must purge our selves from corrupt Inclinations and Passions to which we are most propense, let them be of what kind or Nature soever.

The second part, which contains Advices for the Elevation of the Soul to God by Prayer and the Sacrament, is divided into sixteen Chapters. In the first he shews the necessity of Prayer, and says that Prayer placing our Understanding in the clearness of the Divine Light, and exposing our Will to the Heat of Heavenly Love, there is nothing that so much purgeth our understanding from Ignorance and our Will from depraved Affections. He chiefly recommends Mental and cordial Prayer, and especially that which hath for its Subject, the Life and Passion of our Lord. In the two next Chapters, he treats briefly of two other Points of Preparation, *viz.* Invocation, and that which consists in proposing the Mystery which we propose to Meditate. After the Acts of Imagination, he tells us Chapter fourth, follow the Acts of our Understanding, which we call Meditation, and is no other thing, but one or many Considerations, made to stir up our Affections to God, and Godly things. In the fifth Chapter he treats of the Affections and Resolutions, which are the third Part of Meditation. Last of all, he says Chapter sixth, we must conclude our Meditation by three Acts, which must be done with the greaest Humility that we can, and these Acts are, (1.) Thanksgiving to God, for the Holy Affections and Resolutions, which he has given us, and for his Goodness and Mercy, which we have discover'd in the Mystery of our Meditation: (2.) An Oblation, whereby we offer to God his own Goodness and Mercy, the Death, Blood and Merits of his only Son, and jointly with our Affections and Resolutions: 3. A Petition or Supplication, by which we desire of God to communicate unto us, the Graces and Vertues of his Son, and to Bless our Affections and Resolutions, to the End we may Faithfully put them in Execution. In the seventh Chapter he lays down several useful Instructions and Directions upon the Subject of Meditation, and in the next discourse of that Drieness which often happeneth in our Meditation, directing us what to do to remedy it, and in case after all our Diligence we cannot do it, he advises us not to be Afflicted at it, but continue to keep our selves in a Devout Posture before Almighty God.

In the Ninth and Tenth Sections he prescribes certain Exercises proper for Morning and Evening, and under the last treats of the Examination of our Conscience, which must always be done immediately before we go to Bed, and that in this manner: (1.) We give Thanks to God for having preserv'd us the day past: (2.) We examine how we have bestow'd our selves in every hour of the Day; And to do this more easily, we must consider where, with whom, and in what we have been employ'd: (3.) If we find that we have done any Good, we must give God Thanks for it; and contrariwise, if we have done any Evil in Thoughts, Words, or Deeds, we must ask Pardon of his Divine Majesty, with a true Resolution to confess it at the first occasion, and to amend it carefully: (4.) After this, we commend unto his Divine Providence, our Soul and Body, the Holy Church, our Parents and Friends; and so with the Blessing of God, we go to take that Rest which he hath ordain'd for us. He goes on to discourse Chap. 11. of Spiritual Recollection, or recalling the Soul home to the Presence of God from the Secular Avocations of the Day: Chap. 12. of Aspirations, Ejaculatory Prayers and Good Thoughts: And Chap. 13. of other Publick and Common Exercises of Devotion. In the Fourteenth he briefly shews with what Disposition and Temper of Mind we ought to Hear and Read, Gods Holy Word, and in the next treats of frequenting the Holy Communion; and in the last tells us how we ought to Communicate.

Thus have we run through the two first Parts of this Introduction to a Devout Life, and should proceed to give you a farther Account of the rest, but that would carry us out too far, and enough we suppose has been said to excite in the Devout Reader a Curiosity of Perusing the whole. It is to be observ'd that the Style of this Book is familiar, easie and inviting; and the natural and pretty Similes and apposite Examples, with which it abounds, together with a peculiar Tenderness and good Humor in the Expression are very Entertaining.

A Treatise of the two Sacraments of the Gospel; Baptism and the Supper of the Lord; according to the Scripture and the Doctrine of the Fathers, By H. De Luzancy, B. D. Vicar of Dovercourt and Harwich: London, Printed for T. Bennet, 1701. in 8vo. pag. 356.

There has hardly any Subject been more and better handled since the Reformation, than the Doctrine of the two Sacraments, and especially that of the Lord's Supper. Hence it is that the World has from time to time been supplied with very useful and practical Treatises on that Point, which have some of them been Penn'd by Men of extraordinary Parts and Learning, as well as of singular Piety and Devotion. There is little or no Controversie mix'd in those Discourses, but all seem to promote the Practice of true Christian Vertue, without running out into needless Disputes and Contests. But not to enlarge on any Former Books of this Nature, we are now to present the Pious and Learned Reader with some Account of the Piece that lies before us.

In the Preface our Author informs us of the End and Design he had in composing this Tract concerning the two Sacraments of the Gospel, and that when he went about this Work, particularly to treat of the Sacrament of the Lord's Supper, and to shew the Necessity of frequent Communion, he resolv'd to say nothing but what is taught in the Holy Scripture, and the Writings of the Fathers. Upon this he takes occasion to consider how far the Authority of the Primitive Fathers is to be relied on in Matters of Faith and Religion; and takes notice; that in this a double Injustice has been committed. The one by the Writers of the Church of Rome, who do not so much seem to Reverence, as to Idolize those great Men, thinking they have prov'd a Truth, or answer'd an Argument, if they bring the Authority but of one or two of the Ancients; and how insufficient this way of Arguing is he briefly shews. The other Piece of Injustice, he says, is committed by a new sort of Divines, who intoxicated with the Charms of Criticising, have despis'd and endeavour'd to bring into

into Contempt all manner of Ecclesiastical Learning. And here he complains of a certain *French Critick* now in *Holland* (the Learned may easily guess whom he means) who in his Writings seems professedly to expose the Fathers, and rob them both of their Credit, and of that honor which hitherto the knowing Part of the World has paid them. From the Aspersions and Contempt of this and other Criticks our Author Vindicates the Fathers in the sequel of his Preface; and concludes with wishing, "that some of the Clergy, of whom
 "many excel in strength of Parts, clearness of Thoughts,
 "and Fineness of Elocution, would combine to *English* some
 "of the Fathers Writings. The old Apologies (adds he)
 "for Christianity; many Discourses of *Tertullian*, *S. Basil*,
 "Gregory Nazianzen; Many of the Epistles of *S. Cyprian*, *S. Hierom*,
 "*S. Austin*; Many of *St. Chrysostome's* Homilies are of
 "an Inimitable Beauty. Such a Design would effectually contribute to the Reformation of a Sinful Age, retrieve Primitive Piety, and lay down by the very evidence of the
 "Fact the Clamours of Unreasonable Persons. It would
 "bring us to an *Admiration*, and at last to an *Imitation* of those
 "Blessed Times.

Thus much for the Preface; to come to the Treatise it self. It is divided into two Parts; the first of which it seems is only an enlargement on some Directions given formerly to a Private Gentleman, who desir'd an Instruction concerning *Baptism*, and resolv'd seriously to embrace that great and Indispensible Obligation of Christianity. But before the Author enters upon the Instructions relating to *Baptism*, he by way of Introduction desires the Gentleman, for whose sake they were written, to consider the following Particulars: 1. That we are born in Sin, and cannot of our selves attain Eternal Life, or do any sort of Good in order to it: 2. That we are not only Guilty of that Sin which is call'd *Original*, because we have it *ab Origine*, from our first Parents; But also when we come to any Discernment of Good and Evil, instead of turning to our Creator, and giving our selves sincerely to him, we make Iniquity our Choice, contract vicious Habits, and are Guilty of Innumerable Transgressions: 3. That a Sinner is an Enemy to God, and as such excluded from Heaven, and liable to Eternal Torments: 4. That the Almighty, whose great Character

rafter is to be *the Father of Mercies*, and *the God of all Comfort*, &c. has look'd on us with Eyes of Pity, and found out an Expedient to reconcile his Mercy and Justice: 5. That he did this by sending his Son into the World to be a Propitiation, a Sacrifice, and an Atonement for our Sins: That at the same time, that the Father gives us his Son for a Propitiation, he obliges us to Renounce the Vanities, Follies and Pleasures of this Sinful Life, railing our Thoughts and Desires, and endeavouring after that which is Eternal: 7. That this is the *Covenant of Grace*; and the Foundation of our Holy Religion: A Solemn and Sacred Engagement between God and Man thro' *Christ Jesus*, wherein God for his Part Promises several things, and Man Obliges himself for his Part to Perform others: And 8. That, because this Covenant, tho' never so excellent in it self, and design'd to such mighty Purposes, must become ineffectual, if we are either unacquainted with, or incapable of it; Christ has taken Care, first, to reveal and announce it to us in his Gospel, and then, to make us capable of its Advantages, by establishing in his Church two Fæderal Rites, Solemn and Sacred Ordinances, That of *Baptism*, and the other of *the Lord's Supper*.

Having propos'd these things to Consideration, he then lays down the Method which he takes in his first Part, which is to Treat, *Of Sacraments in General; In Particular, of the Nature, Necessity, Effects and Obligations of Baptism. What Preparation we are Oblig'd to before, And what our Way of Living is to be after it.* According to this Distribution the first Part is divided into nine Distinct Chapters.

In the first Chapter he discourses of *Sacraments in general*, wherein he accounts first for the Name *Sacrament*, telling us that this Word is neither taken from the Scripture, nor from the Books of prophane Authors; but flows visibly from the Nature of those things which we call *Sacraments*. For as the Eastern Church, considering the ineffable Oeconomy, and the secret and mysterious Vertue of those standing Ordinances of the Gospel, has us'd the Word *Mystery*; so the Western, admiring the Sacredness of the Grace conferr'd, of the Promises consign'd by, and the great Holiness requir'd to approach them, has fix'd on that of *Sacrament*. Then after he has set down at large the conditions which the Fathers requir'd as constituting the Nature of Sacraments, he says that the old Schoolmen from this Doctrine have drawn this Definition or Description, embrac'd by the Church of *England*, and with

some Addition laid down in the Catechism in these Words: *A Sacrament is an outward and Visible sign of an inward and Spiritual Grace, given to us, Ordain'd by Christ himself as a Means whereby we receive the same, and a Pledge to assure us thereof.* This Definition he takes into particular consideration and explains, but then observes that it does not give a full and adequate Notion of *Sacraments*, and is defective in several Particulars, which he mentions. Whereupon he thinks that another Definition more proper and more comprehensive ought to be added and this he has given us in these Terms, *A Sacrament is a Sacred Action instituted by God, in which the Grace of the Covenant is confirm'd to us by visible Signs, by which we are Consecrated to God, and made Members of the Mystical Body of Christ:* In these Words, he says, is contain'd the whole and true Doctrine of *Sacraments*; and therefore bestows a particular explication upon them. After some things said of the manner of Administring, and the Persons by whom the Sacraments are to be administred, and whether the Intention of the Minister be requisite to render either of the Sacraments valid; he maintains against the *Romanists*, that there are but only Two, thereby throwing out of that Number, *Confirmation, Penance, Ordination, Extreme Unction, and Marriage.*

In the Second Chapter our Author comes to treat particularly of *Baptism*, and therein of the Nature of it. Where after Premising some things of the Original Use of the Word *Baptism* he defines it to be, "a Sacred Ordinance, Rite, and Ceremony, instituted by Christ, wherein by the Administration of Water "on the Person Baptized, *in the name of the Father, and of the Son, and of the Holy Ghost,* that Person is admitted to Christianity, "receives the Remission of Original and Actual Sin, and has a "right and title, upon his perseverance in the Grace of his "Baptism, to all the Blessings, Advantages and Promises of "the Gospel." Each Branch of this Definition he distinctly explains in the sequel of this Chapter, and then proceeds,

In the Next, to evince the Necessity of *Baptism*, which he does by these two Arguments; First from the Authority of the Sacred Writings of the New Testament, which contains the Command of Christ and the practice of the Apostles: And Secondly from the Universal Usage of the Christian Church, not only what it does now, but what it has done every where for Seventeen Hundred Years together. And certainly the

Command

Command of the One, which is very exprefs, and the Practice of the Other, which is plain Matter of Fact, must needs be of great Weight to prove the Necessity of Baptism. And here at the Conclusion of this Chapter he takes the *Quaker's* Notion of *Baptism* into Consideration, and proves against them that *Water Baptism* is the true Baptism.

The Blessed Effects and Advantages of Baptism, which he reckons up in the Fourth Chapter, are as follow, (1.) Our Admission to the Christian Church, (2.) The Forgiveness of our Sins, both of that which we draw from *Adam*, and of those which we have committed since we were capable of Choice. (3.) The Renovation of the Soul by the Holy Ghost, by which we live no more that Carnal Life, which we receiv'd from *Adam*, but are Acted by a Divine Principle, and animated by an inward and Superiour Power to the attainment of the great Ends of Religion. This, says he, is properly the New Birth, Regeneration, &c. which consists, in Removing that Blindness under which Man's Nature had lain so long oppress'd; in taking away the Corruption of the Heart, and Correcting the wild Passions, which hurry us to so many detestable enormities; in rectifying and improving our Natural Abilities; and in giving us a Supernatural Power to perform what is commanded: (4.) The last Advantage of Baptism, which he mentions, is, that it secures to us a Blessed Resurrection.

In the three following Chapters Mr. *Luzancy* treats of the *Obligations of Baptism*, wherein we Promise to Renounce some things, to Believe others, and to Practice others. In Discouraging of the two last of these Points he runs through all the Articles of the Creed, and all the Commandments of the Decalogue, which he briefly explains as he goes along. But he is more particular on the first Obligation, the things which We in Baptism promise to Renounce, viz. *The Devil and all his Works, the Poms and Vanities of this Sinful World, and all the Sinful Lusts of the Flesh*. And here in Explaining what is meant by the Poms and Vanities of this Wicked World, he takes notice of the Distribution which St. *John* has made of the things of this World, viz. *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life*. And in speaking to the Lust of the Flesh, he tells us, that this is not only that Catalogue of Lewd Sins which he is to treat of under the Sinful Lusts of the Flesh, "but that it contains also all those inordinate Desires,

“ which instead of that Sober, Retir’d, Modest way of Living, which the Gospel Obliges us to, hurry us after the Vanities, Pleasures and Follies of the World. Such are Vain Conversations, Empty Visits and Publick Meetings of People of different Sexes, where the Soul is betray’d by the Eye; Our Tongue becomes the Interpreter of impure Thoughts, and Sinful Creatures are Proud of Poysoning one another. Such are those Methods of Dressing, which are grown a Study and a Trade, and make Immodesty and Pride our usual Crimes, by giving them the Name of Mode and Fashion. Women, as *S. Cyprian*, and before him *Tertullian* express’d it, are ashamed to appear with the same Faces which God has given them, but chuse rather to be seen with those of the Devil’s making. Washing, Painting, Patching are become serious Occupations, and have turn’d out of Doors Morning Devotions, and Family Cares. They consult their Glass with more attention than their Bible, and are less concern’d to be good, than to appear fair and handsome.”

Such (lastly says he) are *Balls* and *Plays*. As to the first, he gives us the Opinion of a Man of Quality and of exquisite Parts, viz. *Buffy Ratulin*, in his Instructions to his Children at the End of the second Tome of his Memoirs: And as to *Plays*, after several warm Expostulations, he concludes thus; “ In a word, the Stage is the Throne of Satan: The very Air which is breath’d there, is Pestilent and Contagious, and the Spectators are they who, as the Prophet speaks, *Draw Iniquity with Cords of Vanity*.” We have insisted the longer on this Point, because there are some, otherwise Well-dispos’d Persons, who look not upon these things condemn’d here by our Author as Criminal, whilst others more Merry than Wise make a Jest at this kind of Doctrine: But let such consider what a Character *Solomon* gives of those, who make a mock at Sin, and whether some such Character does not justly belong to them.

What he delivers in the eighth Chapter of *the Preparation Necessary to Baptism*, is chiefly design’d for Adult Persons, who intend to enter into that New State. And to such he Prescribes several Rules and Directions. First, he desires them to consider well the Obligations Contracted in Baptism; as being the Foundation and Ground-work of all the rest, which if well laid, the Superstructure will be steady; but if

if laid upon a Sandy Bottom, the Building will sink or fall. Next he recommends to them the setting their House in Order: as also Restitution, Almsgiving and Retirement from the World for about the Month. And upon the last of these he gives Directions how they ought to employ every part of their Time during this Retirement, so as may turn most to their Advantage. Lastly he tells them that the Church is the Place where, and the Congregation the Persons before whom, they ought to be Baptiz'd. And here he takes an occasion of shewing the Necessity and Usefulness of *Publick Baptism*, and of exclaiming against, and condemning that Sordid and Scandalous way of *Baptizing at home*, which has of late crept in amongst us. As to *Adult* Persons, he particularly remarks; That their refusing *Publick Baptism* is a sufficient ground to believe that their Conversion is not Sincere, Solid and Lasting. He concludes this Chapter with wishing that the *London Divines* were more strict in this Matter, telling us that Persons of their great Abilities must needs be sensible what a mighty Influence their Example would quickly have thro' the whole Kingdom, to remove this intolerable Abuse of *Private Baptism*.

In the ninth and last Chapter he Discourses of *the Way of Living after Baptism*; and here his Directions tend to Excite Men to perseverance in Well-doing, and to caution them against Relapsing, and violating their Baptismal Engagements. To his own he has annex'd some Instructions of *S. Austin* on this Subject, and eleven Excellent Rules (too long here to be inserted) taken out of the eightieth Chapter of *S. Basil's* Treatise of Morality.

Having thus largely accounted for the first Part of this Treatise, we shall now give some Idea of what is contain'd in the second Part, which treats of *the Lord's Supper*, and is distributed into six Chapters.

In the first he discourses of *the Nature of this Sacrament*; which he Explains by the Words of the Institution, as they are Recorded by three of the *Evangelists*, and by *S. Paul*, who declares that he has receiv'd of the Lord what he delivers concerning it; And from their Account of this Matter he draws eight several Conclusions; and lays down this Definition of it. "The Sacrament of the Lord's Supper, is a Sacred and standing Ordinance of our Holy Religion, instituted by Christ himself, wherein in the use of the Elements of Bread
"and

“and Wine duly Consecrated, the Body and Blood of Christ are verily and indeed given to, and received by the Faithful.” Now tho’ he owns that Christ is present in the Ordinance, and is really Communicated to the Faithful Receiver, yet he says that no Express and explicate Belief of the Manner of Christ’s Presence in the Sacrament can be requir’d; and that mighty Difficulties lie against every one of the Ways which many Christians have embrac’d. Upon this he takes the *Transubstantiation* of the Church of Rome, the *Consubstantiation* of the Lutherans, and the *Figurative Interpretation* of these Words, *This is my Body*, &c. into Consideration, and shews at large the Absurdities of the two former, and the Difficulties which the latter Opinion Labours under.

The second Chapter gives us a View of *the Blessed Effects of the Holy Sacrament*, as they regard the whole Church in General, or every worthy Communicant in particular. In the first case, the Effects are these: (1.) The Sacrament is an Union, or a Charter by which all Christians are Incorporated into one Holy Body or Society: (2.) It is a Covenant of Christ with his Church by which God consigns all the Blessings of the Gospel on the happy Conditions of Faith and Obedience: And (3.) It is the Comfort and Security of the Church, as being a Covenant in the Blood of *Christ for the Remission of Sins*.

The Blessed Effects of the Sacrament with respect to every Worthy Communicant in particular, are reckon’d by our Author to be these: (1.) That thereby he is adorn’d with all those Graces that are the result of a due Preparation: (2.) That in it he receives the second Seal of the Covenant, by which as he gives himself to God; so God gives himself to him: (3.) That in this Sacrament as it were by a Publick and Solemn Act where God himself is pleas’d to indent, Forgiveness is granted to the Communicant: (4.) That he becomes a Guest to that Magnificent Supper, where the Treasures of Heaven are laid open, and his Saviour is both the Entertainer and the Entertainment: (5.) That God dismisses him thence with singular Marks of his Favour, inward Graces, fervent Desires and sincere Resolutions of his Service: (6.) And Lastly, That the Communicant by this Sacrament is consign’d to a happy Resurrection.

He shews, Chap. 3. *The Necessity of the Holy Sacrament*, by Arguments drawn from Scripture: From the Nature of the Sacrament;

Sacrament; from the Practice of the Church of God; And from a plain Demonstration of the Vanity and Sinfulness of all the Pretences offerd for abstaining from it. But we cannot enter into the Detail of these Arguments, nor have we Room to enlarge upon the three last Chapters of this Part, which Treat, of the Necessary Preparation to receive the Holy Sacrament; of a more Immediate or Actual Preparation requisite thereto, and of the Way of Living of the Communicant after the Reception of it. These things therefore we must leave to the Perusal of the Pious Reader, not questioning but upon a due Examination he will discover the Usefulness of this Treatise, towards the promoting a Holy and Religious Life.

* * * Note, this Book will not be Publish'd till the 9th of February next.

The State of Learning.

F R A N C E.

A T T O L O U S E is Printed, *Institutiones Physicae ad usum Scholarum accommodatae. Opera Francisci Bayle Conventus Bononiensis, Doctoris Medici & in studiorum Universitate Tolosana Liberalium Artium Professoris. 1700. in 4to Tom. I.* Of this Book you may expect a farther Account in our next Month's Journal.

M. Nodot has lately Publish'd a new Book, intituled, *Une Relation de la Cour de Rome, où l'on voit le vrai caractère de cette Cour, & de quelle maniere on s'y conduit pour parvenir aux souverains honneurs. Ce qui concerne le Pape & sa Personne. Ce qui s'observe à sa mort. Ce que c'est que le Conclave, sa Construction, & ce qui se pratique avant, & après sa Clore entre les Cardinaux Éligibles, les Chefs des Factions, & les Ambassadeurs. Les trois manières dont on procède à l'élection du Pape. L'ensemble la Visite des anciens Monumens de Rome, avec les Inscriptions, & les Citations des Auteurs, qui en ont parlé pour l'intelligence de l'Histoire, & deux Cartes qui représentent, l'Ancienne & la Nouvelle Rome.* This is a long Title, however it seems it is a Curious Book.

H O L L A N D.

The Sieur Henry Desbordes is upon finishing the Impression of several Letters, *sur les matieres du Tome, in 4to.* to render the Copies he has by him of this Work compleat.

The same Bookseller sells likewise, *Huberti Longueti Vitis novissimè edita a D. Joh. Petro Ludovico Professore Hallensi.*

L O N D O N.

There will shortly be published the Right Honourable the Earl of *Arlington's* Letters, Vol. 2. containing a compleat Collection of his Lordship's Letters to the several Ambassadors in *Spain*, from 1664. to the year 1674.

Books Printed this Month and not Abridg'd.

THE six distinguishing Characters of a Parliament Man address'd to the good People of *England*.

The *Cribel x Trinitarian*, or an Explication and Assertion of the Doctrine of the Holy Trinity according to Scripture and the late Act of Parliament.

The Danger of the Protestant Religion consider'd from the present Prospect of a religious War in *Europe*.

The present Succession of *Spain* consider'd, and a View of it's Consequences to the rest of *Europe*, particularly *England* and *Holland*.

Mr. *Mus's* Sermon at the Cathedral Church of *Salom*, *Novemb. 22.*

Remarks upon the two grand Questions, Part 2d, particularly what the *Dutch* ought to do at this Juncture.

Love makes a Man or the Pop's fortune, a Comedy, written by *Cibber*.

A Letter to Mr. *How* by way of Reply to his Considerations of the Prefaces to an Enquiry into the occasional Conformity of Dissenters.

The Duke of *Anjou's* Succession farther consider'd, as to the Danger that may arise from *Europe* in general, but more particularly to *England* and the several Branches of our Trade. Part the 2d.

Evidence of Things not seen in two Discourses by *Lawrence Smith* L. L. D.

The Free-Holders Plea against, Stockjobbing Elections of Parliament Men.

The C O N T E N T S.

X I. A Farther Account of the Life of the Emperour Charles V. of Austria by Gregory Leti, 3

X II. Historical Travels through Europe, Tom. VIII. which treats of Government and of what is most Remarkable in Poland, Lithuania, Sweden, Denmark, &c. 6

III. M. Parent's Metaphysico-Geometrical Demonstration of the System of Copernicus, 13

IV. Gendron's Enquiries into the Nature of Cancers, 13

X V. An Epitaph upon Pope Innocent XII. 16

X VI. A Poem upon the Birth of the Arch-Duke Son to the King of the Romans. 17

VII. Vassor's Second Volume of the History of the Reign of Lewis XIII. in two Parts, 18

VIII. Brillion's Judgment on the Proof of the Existence of God, taken from the Idea of a most perfect Being. 28

IX. An Answer of M. la Montre, to the Judgment of M. Brillion, 31

X. The Duty of Inferiours to their Superiours, &c. by Dr. Nicholls, 33

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.
OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of February, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1701. Where are to be had the first and second Volumes; or single ones from Jan. 1699. to this time.



THE HISTORY

OF THE

Works of the Learned, &c.

For February, 1701.

Histoire du Regne de Louis XIII. i. e. The History of the Reign of Louis XIII. King of France and Navarre. Tome II. Part II. Containing the History from that King's Marriage, till the removal of the Queen Mother. By Michael le Vassor. Printed at Amsterdam, 1701. 12^o. Part II. hath Pages 434.

In our last for *January*, we gave an Account of the first Part of the second Volume of this History, and now, according to Promise, come to give an Account of the second and last.

THE eighth Book of this History, which is the first of the second Part of the second Tome, describes the state of Affairs in *Italy*, from the Treaty of *Ast*, between the King of *Spain* and Duke of *Savoy*; the beginning and Issue of the Misunderstandings between the Republick of *Venice* and *Ferdinand* Arch-Duke of *Gratz*, on account of the *Uscoques*: The Disgrace of the Duke of *Somerset* in *England*, and the Elevation of *George Villers*, afterwards Duke of *Buckingham*, and the Projects of King *James I.* for the Re-union of the Protestants: The Differences between the Duke of *Brunswick*

wick and the City of that name, and the Agreement that follow'd : The just Measures which the States of the United Provinces took, to assure to the House of *Brandenburgh* a considerable part of the Succession of *Cleves* and *Faliers* : The Conclusion of the double Marriage celebrated the same Day in *France* and *Spain* ; the Union of the Protestants with the Prince of *Condé* ; the Disgrace of the Duke d' *Epernen* ; the Particulars of the Conference at *Loudun*, the Conclusion of which was the Peace between the Court and the Prince of *Condé* and his Adherents ; the Particulars of the Imprisonment of that Prince, which oblig'd the Enemies of the *Mareschal d' Ancre*, to retire from *Paris*, and begin another Civil War ; and finally, the Consequences of the Divisions in the United Provinces on the account of *Arminianism*.

Our Author observes in speaking of the Fortune of *George Villers*, that the English confess at present, that of all the Favourites of their Kings, this Person had the greatest Merit, and made the best Use of his great Fortune. The comeliness of his Countenance, the fineness of his Shape, and the agreeableness of his Manners, procur'd him the Favour of *James I.* and he made it appear in the sequel, that the Endowments of Wisdom and Sense, requisite in a Man of his Rank, were not wanting in him. He was ingenious and happy enough to be the Favourite of the Father and Son, and his Credit was yet greater under the Reign of *Charles I.* than during King *James's* Life. He was fitter in all appearance for Court than for Camp, yet he made it appear that he was not without Courage and Valour, tho' he was never successful in his greatest Enterprizes. He took pleasure in doing good Offices to the chief Families of *England* ; which was quite different from other Favourites, who think they never have enough themselves : He caus'd often to be given to Lords, certain things which were very convenient for himself, and which he might handsomly have taken for his own use. His Liberality was accompanied with an exquisite Judgment ; Persons of merit did not escape him in their Retirement ; he sought them out to do 'em good. He was haughty and proud to his Enemies, but courteous and kind to all others ; he joyfully embrac'd all Occasions to oblige those who address'd themselves to him. But that which was singular in him was, that he had his Privy Council as well as the King ; gave out of his own Estate, considerable Pensions to Persons of Ability who had no publick Employments ;

ments; and he took their Advice, not only for the Administration of his Domestick Affairs, but as to what concern'd the Government of the State.

James I. had a particular Method in chusing Favourites, and this he practis'd with regard to *Villiers*. This Prince knowing the Jealousie and Disquiet, which the Favourites ordinarily created in the Queen his Wife, pretended to have this Deference for her, to receive his Favourites always from her hand. This Prince manag'd his Affairs so well, that the Queen her self should recommend to him, those he design'd to raise above others at Court. This Artifice was very helpful to King *James*, when he was oblig'd to answer the Complaints which the Queen so often made to him, of the Pride and ill Conduct of his Favourites. *Take the blame upon your self Madam, said he, it was at your Recommendation that I preferr'd them.* This same Comedy was acted to raise *Villiers* on *Somerset's* Ruines. This good Princess, who had mislik'd all the Favourites that her Husband had both in *Scotland* and *England*, could have heartily wish'd he had dispens'd with them, being perswaded that a Favourite was not so absolutely necessary to a Prince as that he must needs have one; but she was made to understand, that King *James* could not live without a Favourite; and since it was so, she thought *Villiers* better than *Somerset*. Then she suffer'd her self to be perswaded, and spoke to the King in favour of this new Comer; and the King feign'd to grant to the Solicitations of his Wife, a thing which he himself so earnestly desir'd.

Every one knows that *James I.* had a Design to re-unite the Reformed: But as he seldom took the right side, and did as lightly abandon it, when he had taken it: He did not succeed in this Enterprize. *A great misfortune to the Reformation, says our Author, on this Occasion, all the World cry'd out that they ought to be united. But who will labour in this Great and Holy Work? Must it be Princes? They being taken up with their Pleasures, or Politicks, neglect Religion. If you say Divines: They are more capable to nourish and augment the said Divisions, than to heal 'em. They are the most pacifick People of the World, provided you hear them as Oracles, and receive their Opinions or Speculations as Articles of Faith.*

Altho' our Author be of the Opinion of the Remonstrants, he doth not altogether approve of their Conduct in the United Provinces, and whatever esteem he hath for *Grotius*, one of the

chief

chief of that Party, yet he blames him for some things. He knows not how to approve what the Magistrates of *Rotterdam* did against the Contra-Remonstrant Ministers. Being informed that they undertook to hold private Meetings, notwithstanding the Edicts to the contrary, they published a rigorous Ordonance, against all Ecclesiastical Assemblies, held any where but in the Publick Churches, in all Places within their Jurisdiction. The Place where the Assembly was held, was to be confiscated to the Use of the Poor. The Ministers and others that were found there were fin'd 300 Livres; to the payment of which every one was oblig'd by the arresting of their Persons or seizure of their Goods. The Remonstrants pretend that the Ministers of their Party had no hand in this Ordonance, but *Grotius* drew it himself: And this was one of the Heads, on which the Judges condemn'd him. He excus'd himself by saying, that he did but obey the Order the Magistrates gave him. But there is reason to suspect that he did something more in it than lend his Pen, and that the Ordonance was not contrary to his Opinion. This Conduct, according to our Author, doth no way answer the great Moderation that *Grotius* always pretended to. This able Lawyer alledg'd likewise, that the Ordonance was only Commminatory, as were those of the Emperor *Theodosius*. That Prince enacted very Severe Laws against the Hereticks and Schismaticks, which he did not cause to be executed, he only meant to intimidate the People. But *Grotius*, as our Author believes, could not be assur'd that his Ordonance would not be executed. How sincere soever *Theodosius's* Intentions were, there was afterwards such an use made of those Laws that *Grotius* could no ways approve of. He blames Violence in what regarded Religion; but he only speaks in that manner, when he saw his own Party persecuted. If the *Arminians* had been strongest, perhaps he would have enforc'd the execution of his Ordonance, nay perhaps he would have approv'd of it, tho' it had gone a little farther. It's hard to have Power and not to abuse it; People forget the Principles they espoused when they were weak. In short, a Lesson of Forbearance and Moderation, is as much to be suspected in the Mouths of Persecuters, as is a Lesson of Disinterestedness in the Mouths of those who possess Millions. The ancient Christians are good enough Instances of this.

On the Occasion of the *Arminian* Controversies, our Author speaks of the Difference of *Maurice* Prince of *Orange*, with *Barnevelt* Pensionary. of *Holland*. He doth not forget the generous Sentiments which that Prince shew'd in a Conversation he had with *Philip William* his Brother. *Maurice* had gratified the Sons of *Barnevelt*, with two considerable Offices. The eldest was made great Master of the Waters and Forrests of *Holland*, and the younger was made Governor of *Bergen-op-Zoom*. ' I am surpris'd, says *Philip* to *Maurice*, that you have for Gentleman of the Horse, the Son of a Man who is always opposing you. I don't mind my particular Interest, says *Maurice*, ' it's sufficient that the Father hath good Intentions for the Service of the State; therefore I ought to do good to him and ' his Family. I have very often found the Pensionary in my ' way; he hath occasion'd me some Trouble: But that doth not ' hinder that I should do good Offices to his Children. He is a ' Man of extraordinary Vertue and Capacity; he is now grown ' old: And I fear that there may happen great Disorders in ' our Republick, if God don't preserve his Life so long as I ' could wish.

Our Author enquires into the Reasons of the misunderstanding which follow'd soon after, between those two great Men. He doth not believe what *du Maurier* advances in his Memoirs, which is injurious to Prince *Maurice*. If *M. du Maurier* had writ himself what his Son publish'd, perhaps the Reputation that he had acquir'd by his Wit and other good Qualities, would have added some weight to what he said against Prince *Maurice*. But this is only a simple Hearsay that his Son relates. He publish'd his pretended Secret at a time when *France* being a declar'd Enemy to the House of *Orange*, sought to render them odious and suspected to the United Provinces. He was then making his Court to *M. de Louvois*, by flattering the Passion which he had to inspire him, with Jealousie and Hatred against a Prince whose Prudence and Valour were to be the greatest Obstacle to the vast and ambitious Designs of Louis XIV. These are our Author's Words, which we have thought fit to insert. He does not satisfy himself to refute indirectly what *du Maurier* says without Proof: But he alledges several Reasons, to prove the falsity of it, which are to be found in Page 126, &c.

In the 9th Book of this History we have the Consequences of the Imprisonment of the Prince of *Condé*, and the measures which the malecontent Lords who retir'd from Court after his Imprisonment took to support themselves; the Designs of the Duke *d'Epemon* on *Rochelle*, the continuation of the War between the *Venetians* and the Arch-duke of *Gratz*; and that of the Spaniards against the Duke of *Savoy*, assisted by the Duke *de Lesdiguires* his good Friend; maugre the Orders that he received from Court to the contrary, the unsuccessful Project of the Duke *de Nemours* on *Savoy*, the Cabals at the Court of *France* against the Marechal *d'Ancre*, and the Artifices of *Luines* to remove him; the Revolt of the Duke *de Nevers*, who was declar'd a Rebel; and the History of the General Assembly of the Reform'd Churches at *Rochelle* without the King's Permission.

In speaking of the Vain-glorious Enterprize of the Duke *d'Epemon* on *Rochelle*. Our Author doth not forget, the witty Expression of *d'Aubigne* on this Occasion, *M. d'Epemon is come to make his Entry before Rochelle*. This Duke who was full of Vanity, was very sorry to receive repeated Orders from Court to desist from his Enterprize; he pretended that he would have reduc'd the *Rochellers* if they had let him gone on: But the trouble that it afterward cost *Louis XIII.* with all his Forces to possess himself of *Rochelle*, makes it manifest that *d'Epemon* was happy in his Sovereigns orders to desist, seeing in all appear-it would have come to nothing.

Our Author gives us the Reasons that oblig'd the Duke *de Lesdiguires* to assist the Duke of *Savoy* with considerable Forces, maugre the Express Prohibitions that he received from Court. *Lesdiguires* in his old Age was in Love, even to dotage with one *Marie Vignon*, whom he afterwards married. *Charles Emanuel* had the Precaution to engage this Woman by Money, who could do any thing with her Lover, and she persuaded *Lesdiguires* to pass the Alps with a small Army, maugre all the positive and repeated Orders that he received from Court to the contrary. He was happy in living under so weak a Reign, when it was often allow'd Men to disobey the Orders of the Court unpunished. We may be well assur'd that in the Reign of *Louis XIV.* *Lesdiguires* had not been made Constable, after such an Action. To hinder him from going to the Assistance of the Duke of *Savoy*. *Mary de Medicis*, who remembred the Instances that he had at other times made, to occasion himself to be created Duke,

Duke and Peer of *France*, in the Parliament of *Paris* caus'd it to be signifi'd to him that the King her Son having a design to honour certain Lords with that Dignity, he ought to come speedily to take the usual Oath, and to take his place in Parliament, according to the date of the Brief, which the King had granted him several Years before. The Marshal was not catch'd in this Snare. 'I receive with a profound Acknowledgement, says he, this Mark of Distinction, and Bounty, wherewith the King would honour me: But the Occasions to serve his MAJESTY shall always be more dear to me, than those to obtain the chief Dignities of State. I must go into *Piedmont*, to perform that which their Majesties promis'd to M. the Duke of *Savoy*, and to give him no occasion to complain, that *France* left him to the Spaniards Discretion, contrary to the Faith of a Solemn Treaty. The Kings Honour lies at Stake. I shall be the most ungrateful of Men, if I don't prefer it to the greatest advantages in the World. Seeing that his Majesty hath thought me worthy of the Dignity of a Duke and Peer. I hope he will suffer me to take my seat in Parliament, after that I have given a new Testimony of my Zeal for the Service of the King and for the Glory of his Crown. Several others will take place before me, that is no great Misfortune. I don't value those Things which would satisfy the vain Humour of certain Persons of my Rank, I consent that others march before me in a Ceremony, provided no Man in the World have the advantage to go before me, when the Question shall be how to serve his Majesty faithfully. Nothing is greater than these Sentiments, but our Author who always endeavours to unmask Vice, attributes the Duke's Disobedience to reason less generous. 'A Lord, saith he, who speaks in so noble and elevated a Manner, ought to take care that the World may not know the true Motives of his most famous Actions. The Interest of a Mistress, his desire to enrich himself at the cost of the Duke of *Savoy*, and the *Venetians*, his Passion to distinguish himself from the Lords of *France*; being then taken up in combating one against another, were not these Motives more prevailing with the Marshal's Spirit, than his Desire, to serve honestly a young King, who knew not his true Honour, nor the pressing Interests of his Crowns?

He says that the King of *Spain* offered to assist *Lesdiguieres* to conquer *Savoy*, and make him Sovereign of it, if he would declare against *Charles Emmanuel*, but that *Lesdiguieres* generously refus'd such advantageous Offers. Our Author seems not to be fully persuaded of the Truth of this: But supposing it true, it would not incline him to believe the Dukes disinterestedness. He understood the Situation of the Affairs of the Spanish Monarchy at that time, better than to lay any stress on their promise to levy and entertain an Army of 40000 Men to Conquer *Savoy*. Their abandoning the Duke *de Nemours*, who was deceiv'd by the said Offers, sufficiently prov'd their Weakness. Moreover the Sovereignty of *Savoy*, between the two Kings of *France* and *Spain* was too inconsiderable to tempt a judicious and experienc'd Man. The Establishment of *Lesdiguieres* in *France*, was better and infinitely more solid. He says, that the Spanish Ambassador being reduc'd to despair by the immoveable steadfastness of the Duke propos'd to the Queen Mother, to entice him to Court, by the promise of making him Constable, or at least to poison him. Our Author doth not give us this for a certainty; but says, if that Alternative was really under consideration, it was every way worthy of the Politicks left by *Ferdinand the Catholick* to his Children, and so well follow'd by *Philip II*.

He hath yet another very singular circumstance of the Conduct of *Lesdiguieres*. The King having sent him new Orders to desist levying of Soldiers, and carrying them to Foreign Countries, he went to the Parliament and caus'd these Orders to be publish'd. While the Troops which the Duke had under his Pay; march'd with Drums beating in the Streets of *Grenoble*; and pass'd under the Windows of the Court, where the Magistrates were assembled.

The Dukes Expedition into *Piedmont* was very successful. He obtain'd considerable advantages over the Spaniards in diverse Rencontres, he beat them, and took their important Places from them, which drew this Acknowledgement from the Duke of *Savoy's* own Mouth. 'The late Duke my Father left me these Dominions, and you have preserv'd them for me. Do you judge Sir, of the Acknowledgment that I make you for the good Service you have done me.

The tenth Book of this History which is the last of this 2d part of the second Tome, contains the Tragical Exit of the Marechal *d'Ancre* and his Wife, which was follow'd by the loss of
all

all the Credit of *Mary de Medicis* at Court, and her retreat to *Blois*. The Reconciliation of all the discontented Princes to the King, and the recalling of the ancient Ministers of State. Our Author enters into a long Detail of all the Artifices of *Luines* the Favourite of *Louis XIII.* and those of the Cabal, to ruin the Marechal d'*Ancre* and his Wife, he doth not miss one Circumstance of their Deaths, and as he doth not cover the Faults of that Italian and his Wife, neither doth he conceal the Injustice of the Methods made use of to ruin them, so that the Conclusion to be drawn from thence is, that those who ruin'd them were more dishonest than they. *De Luines* amongst others is there set forth in all his Colours. Our Author shews that his avarice was not contented to have banish'd the Marechal and his Wife into *Italy*, but he endeavour'd with all his might to have them treated as Criminals, so that their Estate being confiscated he might enrich himself with their Spoils. The presence of the Queen-Mother was an unfurmoutable Obstacle to his Elevation, and at the same time whilst he endeavour'd to deprive her of her Favourites, he neglected nothing to despoil her of all her Authority, and therein he succeeded. *Louis XIII.* had a great desire to persuade the Publick, that he would take the Government upon himself, which he had not hitherto done. They represented to him that the Queen his Mother, was not contented to deprive him of the Knowledge of Affairs, but also treated him with an insupportable Haughtiness and Contempt. ' Find me Expedients ' to deliver me from this grievous Slavery, says he to *Luines* and his other Confidants, ' I desire nothing more than to govern, let ' us search for the most gentle and sure Methods, to execute ' what you propos'd to me, I have the greatest Inclination to it ' in the World. These gentle and sure Methods were to cause to be assassinated in the *Louvre*, as it were before the Queen-Mothers Face, The Marshal d'*Ancre* her Favourite, to deprive at once that Princess of all her Credit, and to cause her Son to shut his Ear against all Remonstrances that she might make, and that she should not see him till the Moment that she was on her Departure for *Blois*, and on this Condition, too, that she should not say one word beyond what they had agreed on before hand. It's true, they made use of abundance of Methods to bring *Louis* to this Extremity. For being so timorous and scrupulous as he was, he would never have consented to have had the Marshal d'*Ancre* assassinated in a cowardly manner, nor to have *Mary de Medicis*

driven from Court if they had not made him believe that like an unnatural Mother she would destroy her eldest Son, and set up the Younger in his room. They told him bluntly, that *Catherine de Medicis* poison'd *Charles IX.* to place *Henry II.* her beloved Son on the Throne, and that *Mary* of the same Family and Nation intended to do the like as *Catherine* had done. Our Author affirms that the Marshal *d'Ancre* was guilty of great Vices, his Pride, his Arrogance, and unbounded Ambition, created him powerful Enemies. His Passions which he knew not how to govern or a least how to conceal were the Cause or Pretext for the ruin of a Stranger, whose Riches and extraordinary Dignity the Courtiers envied. But he was not so bad as his Enemies make him to be. The greatest part of the French Nobility were not better than he. They who cry'd out most against the Marshal *d'Ancre* would have been more insolent; more covetous and more audacious; if Fortune had been as favourable to them as it was to him. Our Author keeps by what the Marshal *d'Estrees* hath wrote in the end of his *Memoires de la Regence de Marie de Medicis*, and which appears to be very true, that having been one of his most intimate Confidants, at length he engag'd in the party of the Marshals Enemies. ' When, says he, I reflect upon the ' Death of the Marshal *d'Ancre*, I can attribute it to nothing, ' but his evil Destiny, he was naturally very courteous and disob- ' lig'd few. He could not well understand why all *France* was ' against him, and I find no other Reason for it, than the ill Sci- ' tuation of Affairs in the Court after the Death of *Henry IV.* ' The Marshal was agreeable in his Person, dexterous in manag- ' ing the Horse, and in all other Exercises, He lov'd his Pleasures, ' and Game particularly, his Conversation was gentle and ' easie, his Thoughts were High and Ambitious; yet he endea- ' vour'd to conceal them on certain Occasions. He never affect'd ' to enter into the Council. He hath often heard it told by ' *Louis XIII.* that he could not apprehend why they killed the ' Marshal *d'Ancre*. These last words don't agree with what came from the Mouth of that Prince a few Moments after this Assassination, *I thank you, Vitri, now I am King*, said he to the Captain of his Guards who was the Executer of this Assassination. *Mary de Medicis* on this Occasion gave a manifest proof of the little stress that is to be laid on the Friendship of great Folks. The Marshal *d'Ancre* and his Wife were a little before in her Favour, but the Marshal was scarce dead when an impru- dent

dent Domestick being come to tell her, that he did not know how to carry such bad Tidings to the Marechal's Lady; and having ask'd her, if she would be pleas'd to tell her her self, she answer'd briskly, 'I have other things to do at present; if it can't be told the Marechal's Lady that her Husband is dead, it ought to be sung in her Ears. Trouble me no more about those People. I told 'em a long time ago, that they would have done well to have return'd to Italy.

The Parliament of *Paris* signaliz'd themselves in the haste that they made to go and congratulate the King on his Deliverance, and to consult if it were necessary to issue out a Process against the Corps of the Marshal *d'Ancre*; he answer'd, That the Marshal's Crimes were Notorious, that the sole Affirmation of the King supplied all the defect of Formalities: That to issue a Process against the Body of the Dead, was to call in doubt the King's Power. Our Author cannot suffer such a piece of base Cowardice to pass without Reflection. He asks them if the King hath Right to put People to death without any Form of Justice; he says, that these are the fatal and detestable Consequences of Principles which give the King an absolute Power, and which render him Master of the Lives and Fortunes of his Subjects.

This second Tome ends with the death of the President *de Thou*, whom our Author calls the last of good and faithful Historians.

Gerardi Noodt Jurisconsulti Julius Paulus, sive de partus expositione & nece apud veteres. Liber singularis. In 4°. Leyden, 1700.

There is an excellent fragment of *Julius Paulus* in the Digest, under the Title, *De agnoscendis & alendis Liberis*, which hath not been well understood even by the Learn'd; forasmuch as they believ'd that Lawyers Opinion to be, that a Father who expos'd his Child, was as blame-worthy as he that kill'd it, and that he was subject to the Punishment ordain'd by the Cornelian Law, against Parricides.

M. Noodt says, That they who thought so, have not maturely enough considered the Roman Customs in that Respect in the time of that Lawyer, wherein it was permitted to Fathers not only to expose their Children, but to kill them, and to incur no Punishment for it; this is the thing that engag'd him to compose this small Treatise.

He shows that some civiliz'd Nations left it to Parents, by their Laws and Customs, either to bring up their Children, to expose 'em, or even to kill 'em. *Aristotle* in the 7th Book of his Republick, *Chap. 16.* says, that they had some Cities in *Greece* which forbid Parents to expose their Children, and that there were others who allow'd it. *Eliau* assures us, that at *Thebes*, Parents were forbid, on pain of death, to expose their Children. *Plutarch* reports in the Life of *Lycurgus*, that at *Lacedemon* it did not depend upon the Parent to dispose of his Child. He was oblig'd to carry it to a place call'd *Lesque*, where the most ancient of the Tribe visited it, and if they found it strong and well for they assign'd it one of the 9000 Portions of Land for its Nourishment. But if it was feeble and weak, they caused it to be cast into a Bogg, which they called the *Repository*, near *Mount Taygetus*, as neither being good for it self or for the Republick that it should live.

Dionysius Halicarnassens writes in the second Book of his History, that *Romulus* oblig'd Parents to Nurse all their male Children, and all the eldest Children of their Daughters, and forbid 'em to kill any Infant under three Years of Age, if it were not monstrous or maim'd. In respect of monstrous Infants, he permitted Parents to expose 'em, after having shown 'em to five or six Neighbours, who gave their Judgment on them as monstrous.

The Laws of the twelve Tables confirm'd the same Disposition. But the *Romans* did not contain themselves within the Limits which those Laws prescrib'd. They took the Liberty to rid themselves not only of monstrous Infants, but of all those that displeased them, or who might be chargeable to 'em by reason of their too great Number. The Pretext under which they cover'd this Inhumanity, was that an Infant in the Mothers Womb, or that was not yet delivered to a Nurse, was not a Man.

This Custom was not abolished by the Order of the Senate called *Plancia*. It did not ordain any thing against Parents who exposed

exposed or killed their Children. It only ordains, that when a Man would divorce his Wife, it is permitted to the Woman, to cause to be signified to her Husband, within thirty days of the Divorce, that she is with Child by him, so that he may be oblig'd to acknowledge the Infant that shall be born.

This inhumanity of exposing and killing Children, was not forbid by any Law under the Pagan Emperors. Nay, 'twas not abolish'd under the Emperor *Constantine*, who contented himself with abhorring it, and providing for the subsistence of Infants, by commanding that when the Parents were reduc'd to so great Poverty as that they could not maintain 'em, their Food and Rayment should be furnish'd 'em out of his own Revenue. This great Emperor, instead of punishing those Parents who had exposed or killed their Children, enacted in 331 a Law, which is the first in the Book of *Theod. de Infantibus expositis*, to invite Strangers to bring 'em up, and to deprive the Parents of the hopes to have 'em again from those who brought 'em up.

The Emperors *Valentinian*, *Valens* and *Gratian*, were the first who by the Law, 2. C. de *Infant. expos.* derogated from the ancient Right, and prohibited the exposing of Children. From all which our Author concludes, that there is a great difference between the Rules of Law and the Precepts of Law. The Rules of Law extend only to the Actions done in the exterior Court; whereas the Precepts of Law comprehend all the Devoirs that Equity and Reason, demand of a good Man. The Author of the *Causés de la Corruption de l'Eloquence*, hath clearly expressed this distinction in these Words, *Ut ignorent Leges, non teneant Senatus-Consulta, Jus civitatis ultro derideant, sapientia vero studium & præcepta prudentium penitus reformident.*

When *Julius Paulus* says that it was permitted to Parents to expose and kill their Children, he speaks according to the Rule of Law: But when he says that a Father who exposes his Child and refuses him Nourishment, kills him in effect, he had in view the Precepts of the Law; since the Manners of Men came to be compleatly reform'd, the Precepts of Law are become Rules, and the exposing and murdering Children, which was formerly permitted, is strictly forbidden. Those Crimes which went unpunish'd under the Pagan Emperors, were subjected to rigorous Punishment by the Christian Emperors. This is only since *Valentinian*, *Valens* and *Gratian* publish'd the eighth Law, *Cod. ad Legem Corneliam de Sicariis*. Before their time *Tertullian* ob-

serv'd in the 9th Chapter of his *Apologeticks*, how much the Christian Religion was more perfect in this Point, than the Roman Laws. *Nobis vero Homicidio semel interdicto, etiam Conceptam utero, dum adhuc sanguis in hominem deliberatur, dissolvere non licet. Homicidii festinatio est prohibere nasci: Nec refert natam quis eripiat animum, an nascentem disturbet: Homo est, & qui est futurus, & fructus omnis jam in semine est.*

Lettres choisies de M. Simon, &c. i. e. Select Letters of M. Simon; wherein are to be found many Secrets relating to Learning. Printed at Amsterdam, 1700. 12°. Pages 244.

THE Book whose Title we have just now read, contains a great many Secrets relating to Learning; which, no doubt, will be pleasing to all the Learned. They that know *M. Simon*, or have read his Writings, cannot doubt that these Letters are his.

They are 34 in Number. 1. The first speaks of the Studies of Cardinal *Richlieu*, and of the Conference which he resolv'd to hold at *Paris*, for the Re-union of the Reformed. *M. Simon* saith he had the Particulars from *Louis du Laurens*, who had been a Minister in *Languedoc*; but that being afterwards turn'd Roman Catholick, when the Cardinal died, he entred into the House of the Fathers of the Oratory at *Paris*, where he lived till 1665. He told *M. Simon*, that his Eminence was not so learn'd in Theology as was reported, that he the said *du Laurens* had convinc'd him of many popular Errors which he held, and that he had certain Infirmities from time to time, which would not let him study much. But he did by others what he could not do himself. He spar'd nothing to have learned Men with him, who were able to give him Extracts of what was most remarkable in good Authors, but especially in the Ancients. *Du Laurens* told him, that to unite the Reformed, he ought to dispute with 'em only by the Scripture, and to make use only of their own Version, without troubling himself with enquiring into the Original Text. *Du Laurens*, who had the Care of this Affair committed to him, and doubted the success of it, desired the Cardinal to joyn with him a Doctor of the *Sorbonne*, a Jesuit, and a Father of the Oratory. But the Cardinal, who was then

then at Ruel answer'd in these Terms: *The Doctors of the Sorbonne were good for the ancient Hereticks, and I will not make use of the Jesuites in this Affair: And as to what concerns the Fathers of the Oratory, they are too Mistagogical, do you manage it your self.* It was the Cardinal himself who was to dispute against the Ministers, and *du Laurens* was to be near him. If *du Laurens* may be believ'd, they agreed that to cut short the Disputes, the Ministers must be gain'd. He sent into the Provinces dexterous and trusty Persons, and made use of several Jesuites, who succeeded in the Negotiation. The greatest part of the Ministers of *Languedoc* answered, That they must at least save their Honour, and that when the King had a mind to execute the Project they talk'd of, they should be ready to obey him. Those of *Normandy* appear'd likewise tractable enough, but it was not the same with those of *Sedan*, and a few more elsewhere. We may believe that this is what *du Laurens* told *M. Simon*; but we are not to believe it from *du Laurens* meerly on his own word. However, the Cardinal's death put an end to all these fine Projects.

2. The second Letter speaks of certain Works of Father *Morin* of the Oratory, which were never publish'd. *M. Simon* cannot endure that one should prefer or equal this learn'd Man to Father *Petaw*. The latter indeed had not read so many Rabbins as Father *Morin*, but he had other Learning which signified more than the Rabbinical Studies. He tells us, that this Father of the Oratory had great Disputes with the Approbators, concerning his Book of *Penitence*, and that they caused him to strike out of it a whole Treatise, Intituled, *De Expiatione Catechumenorum*. They pretended that he thereby ruin'd Auricular Confession. It was probably this that induc'd him to write an Invective against the Parisian Divines, which was never yet publish'd. This good Father had a Collection of all that he had found Satyrical or Reflecting in ancient Authors, and made use of it on occasion; and particularly in what he wrote against *Taylor* and *Boosius*. He caused to be printed in 1653, a Letter against certain Customs of the Congregation of the Oratory: But it was presently suppressed, and the Author forc'd to ask Pardon of his General.

3. In the third Letter he speaks of a small Treatise of *Rigaults*, which is very scarce. It is on the famous Passage of *Tertullian*, which seems to equal the Laick's with the Preachers in case of

necessity. He speaks likewise of what Father *Petau* and *Grotius* have writ on the same Subject. He assures us that the Printer had not printed above 20 Copies of *Rigaut's* Work; till *M. de l'Aubespine* Bishop of *Orleans* made a great noise, and would oblige the Author to retract it, because of the hopes he had to make his Court at *Rome*, to get a Cardinals Cap. *M. Simon* says that there are in *Rigaut's* Work many Remarks, which come near the Sentiments of the Reformed. *Grotius* wrote to confirm *Rigaut's* Work, and Father *Petau* wrote in favour of *de l'Aubespine*.

4. Our Author tells us in his 4th Letter, that the Critical Works of *Louis Capel*, and of the two *Burtors*, are not always exact, because they had not good Manuscripts of the Bible, and other necessary helps. He points out those Manuscripts. According to our Author the Critick of the former contains many unprofitable Things, because he read none but printed Bibles. He multiplied more than he should have done, the various Readings of the Hebrew Text, and is oftentimes mistaken which he speaks of the *Massera*.

5. The fifth Letter which is longest in the whole Work, was writ in 1681. contains an Answer to a Book intituled, *La Politique du Clergé de France*. *M. Simon* contradicts the Author of this Treatise, in saying that the Design to ruin the Reform'd in *France* was not form'd till after the Treaty of the *Pyrenees*. He tells us that the Cardinal *de Richelieu*, form'd it, for which there is very great likelihod, and that if he had not died, the Reform'd had been ruin'd sooner than they were. He says that the Jesuits are not indispensibly engag'd in the Interests of the Court of *Rome*. 'That Society, says he, professes to espouse no singular Opinions, but only the most common, and those that agree most with the times, and places wherein they are, and so they don't apply themselves to the Pope's Interest, but on these Terms. We likewise see that they abandon it very often, to take part with the King, especially when he is strongest. When *M. Simon* wrote this Letter he was not so good a Friend to the Society as he was afterwards.

He says that all Catholick Dominions have a Right to reject the Popes Bulls, when they don't please, without giving offence to those of that Communion. In *France* it's enough if the words *de motu proprio* be in them, to reject them absolutely, because the French will not have the Popes to meddle with their Affairs.

Affairs, unless at their own desire. The Spaniards show more Respect and Submission to the Pope's Orders. They receive his Bulls with a great Veneration; but after having read them and examin'd them according to the Laws and Customs of the Kingdom, if they don't find them conformable, they make use of the way of Supplication, to represent to the Pope, that what he requires by his Bull, cannot be done, it being contrary to the Laws and Customs of the Place: After which they put the Bull into a Coffer, and then 'tis never more heard of, this they call *plegar la Bulla*.

The Approbation that the Court of Rome gave to the Exposition of the Faith of the Catholick Church by M. de Condom, surpriz'd many People. M. Simon endeavours to recover him to whom he wrote from that Surprise. In order to which he observes that the Romans who pretend to have more wit than all the World besides, have found means to conform their Opinions with those of all other Nations, how different soever they are from theirs. For which end they acknowledge two sorts of rights, one of which they call *Jus Strictum*, and the other *Jus Remissum*. The first which is the rigorous Right is according to them, the true right ordain'd by the Laws; whereas the second is only a toleration or permission. They exercise the first in a good part of Italy; where they are absolute Masters; and the other in places where they cannot do otherwise, without risquing the loss of all, by this Principle they accomodate themselves to the Opinions and Customs of the Persons with whom they have to do, without diminishing any of their Pretensions. This is what they call the Wisdom of Serpent and indeed it were to no purpose for them to alledge that it has any thing of the harmlessness of the Dove.

M. Simon adds that they have a paralell maxim in France. There they permit the printing of several Books compos'd by *Ultra-Montan* Divines, and against the received Doctrine of the Kingdom; but if a French Author should write the same Maxims they will not suffer him to print them. Father Thomassin is a good instance. He purpos'd to write Latin Remarks on the Councils, wherein he undertakes to establish the absolute Authority of the Pope over those Assemblies; which he judg'd to be of little necessity in the Church, forasmuch as according to him, it's sufficient to have recourse to the Pope. The French strongly oppos'd the publication of this Treatise which the Author con-

rected in several, but notwithstanding all this, he could not obtain liberty to print it.

It's commonly said that the Monks are entirely devoted to the Court of *Rome*, and the Author of the *Politique de Clergé*, says so with an infinite number of others. *M. Simon* observes on this Head, that there are Declarations of the Council in *France*, which forbid them to have any communication with that Court, without imparting it first to the King's Officers appointed for that end. It's true that this Order is not always rigorously executed, and that the French many times shut their Eyes, that they may not disquiet them for things of small Importance.

6. In the sixth Letter *M. Simon* prefers the Libraries of *France* to those of *England*, he speaks of a *Miss*. Dialogue between *Daillé* and *Crellius* compos'd by *Theodore Maimbourg* who died in *England*, of the Principles of *Socinus*, wherein the Author, he says refutes the Treatise of *M. Daillé* intituled, *Faith founded on the Scripture*, and gives the cause for the Socinians. *M. Simon* denies in the same Letter that there was any design to reunite the two Religions in *France*, especially adds he, ' At time when we are in a Condition to make the *Hugonots* to enter into the Church by force. Then he speaks of the Designs of *Charles II.* King of *England*, to establish the Catholick Religion in his Dominions, and he blames the Duke of *York*, who afterwards declar'd himself a Catholick, *i. e.* for not playing the Hypocrite longer.

7. The 7th Letter is address'd to a Swiss who had translated from the German into French, the Book of *Gerson* a converted Jew, against those of his Nation. This Version was lost by the Printer, to whom it was given to be publish'd. *M. Simon* says that that Jew show'd much Learning and Sincerity, in all that he said of the Errors and Superstition of those of his Nation. That which is singular in this Letter, is the Opinion of a Cabbalist Jew, with whom our Author had some dealings. He told him that the refin'd Cabalists did not believe that fall of Angels, of which the Christians speak. He pretended that the Angels were not call'd wicked, but in respect to the Functions in which God employ'd them. *M. Simon* having ask'd him what these refin'd Cabalists thought of the Devil, *Satan*, says he, ' not of himself white nor black, he is much like the first Captain of the King your Masters Guards, if that Captain were appointed by his Master to do nothing but bloody Executions

tions. This he pretends to prove by that which is said of Satan in the beginning of the Book of *Job*. He was found in the presence of God with the other Angels, and can't be distinguish'd, but by the Employment that was given to him. It will be no way difficult to refute this Vision by the Scripture it self. The Accusation alone, that the Devil brought against *Job* is a good proof of his Malice.

8. 9. These two following Letters contain M. *Simon's* Judgment on the various *Greek* and *Latin* Editions of the Works of *S. Chrysostome*. It's to *Italy* that we owe the first Editions of *Greek* Books, as well those that concern Learning, as those that relate to the Ecclesiastical Writers. *John, Matthew Gisbert* Bishop of *Verona* had in the beginning of the sixth Century, a Printing-House, where he employ'd at great Expences several Work-men to print the *Greek* Edition of the *Homelies* of *St. Chrysostome* on all the Epistles of *St. Paul*, some envious Persons decried it at last, and maintained that besides a great number of Faults, there were entire Pages cut off. But M. *Simon* who hath carefully perus'd it, assures us that there is but one place where it wants one Page. The only compleat *Greek* Edition that we have, of all the Works of that Father, is that which *Henry Savil* printed at *Eaton* in *England* in eight Volumes in Folio in 1612. He hath there inserted several pieces which were not *Chrysostome's*. Here we find several curious Remarks relating to *Anianus*, a great *Pelagian*, who hath translated into Latin the *Greek* Homilies of that Father on the Gospel according to *St. Matthew*.

10. In the tenth Letter we have Reflections on *Origen*, and on the different Editions of his Works. *James Merlin* a Divine of *Paris*, was the first that made a Collection of that Fathers Works in Latin. It was printed at *Paris* in 1512. this occasioned him much trouble from the Doctors, at the head of whom was *Noel Beda* their Syndick, we have all the particulars in this Letter. M. *Simon* seems to have a great Esteem for *Origen*. He believes he is of great use to understand the *Greek* Writers that wrote after him. He pretends that *Luther* and *Beza* cou'd not endure him because he was not of their Opinion as to free will, and says that he was a great help to *Erasmus*, in composing the Dissertation on that Head, that he oppos'd to *Luther*, and which is as Monsieur *Simon* says one of his best Works.

11. In the eleventh Letter we have diverse particular Remarks on the different Editions of *Bucer's* Commentaries on the New Testament, *Genebrard* and *Grotius* accuse those of *Geneva* with having corrupted his Commentaries in their Edition: But *M. Simon* believes that this Accusation is not well founded: *Bucer* is commendable in that he proposes to give only the literal Sense. He could not endure such Allegories, that might as well be applied to *Homer*, *Virgil*, or any other Poets, as to the sacred Pen Men. Yet at this day they are so pleasing to a certain sort of Men that one cannot pass for a Divine in their Opinion if he hath not his head full of these Fancies, empty Mulick, if there be any such thing. *Bucer* defin'd Heresie in a different Manner from what we do now a days. It is according to him, a Distemper inclining Men to create Sects, and to divide the Church of Christ into different Parties, he that hath this Distemper is an Heretick, and not he who being only fallen into an Error, follows his own Visions or those of others, instead of true Doctrine.

Bucer undertook to justify *Zuinglius* as to the Accusation against him, for denying Original Sin. He says that that Learned Reformer did never deny, that it was a Distemper of Nature, and a blemish entail'd upon us from *Adam*. He only denied that it was a Sin of our own Commission. *M. Simon* observes on this Occasion, that it seems *Zuinglius* affected to explain himself more exactly on this Head, than other Divines, because he was of this Opinion, that the word Sin did not properly agree to to any but actual Sins. probably he believed, that it was more to the purpose to call Original Sin, *A Distemper of Nature*.

12. The twelfth Letter contains the Author's Judgment on *Ferus's* Commentary on *St. John*, before which he hath wrote a Preface, that is not to be found, but in the Edition of *Ments* in Folio. It's long since, 'twas observ'd that that Learn'd *Franciscan* speaks often in the Language of the Protestants. He was for this reprov'd by *Dominique Soto*, a learn'd Divine of the Order of *St. Dominique*, but *Michael de Medina* a Religious Man of the Order of *St. Francis* wrote his Apology. *M. Simon* says that *Ferus* gave no other ground for this Accusation, but that in his Commentary he copied equally after the Catholicks and Protestants, as he himself affirms in his Epistle Dedicatory. This would have been something if *Ferus* had spoke the Language of the Reformed, only in his Commentaries; they might have excus'd

excus'd him, by saying it was a sort of a Chain of all that Interpreters, as well Hereticks as Orthodox had said: But it appears by his other Works that he was not far from the Kingdom of Heaven. We shall soon be convinc'd of this, if we do but read his small Treatise, Intituled, *Examen Ordinandorum*.

13. In the 13th Letter we have the Analysis of a Book which is very scarce. It is a Treatise of *Richard Radulph*, intituled, *Summa in questionibus Armenorum*. Here likewise our Author explains why *Radulph* is not far from the Principles of the Protestants, tho' he wrote long before they came into the World. This *Radulph* was Arch Bishop of *Armagh* in Ireland. He admitted nothing for a Principle of his Theology, but the sacred Books, because, says *M. Simon*, he propos'd to himself to refute the Errors of the *Armenians*, and several other Sectaries of the *Levant*, who did not admit for a Principle of Religion, any thing but the Holy Scripture. He agrees likewise not to resolve the Difficulties which the *Armenians* propos'd to him, but by the force of the literal Sense; which oblig'd him afterwards to explain what he understood by it. The Literal or Historical Sense is the same that the immediate Authors of the Scripture propos'd to themselves. But if the Apostles at any time made use of Passages of the *Old Testament* in another Sense, *Radulph* agrees that their Argument holds true only in respect of those, who knew that they were inspired, and not in respect of others. The mischief is, that they often employ 'em against those whom they would persuade of the Verity of their Religion; which makes it evident that there ought to be another Answer sought for, and that we should say there are Passages in Scripture, which may be taken in a double Sense, the one Literal and the other Mystical: That those against whom the Apostles disputed were agreed on it, that there was nothing remaining but to make the Application.

The Arch-Bishop of *Armagh* publish'd divers Sentiments in this Treatise, which were maintain'd afterwards by *Wicclif*; and this happened, in *M. Simon's* Opinion, because he would have nothing advanc'd which was not conformable to the Scripture.

14. In the 14th Letter he enquires, why in the Collection of *Sadolet's* Letters they have not insert'd those that he wrote to the Reform'd at *Geneva*, and to *John Sturmius*; and what were that Cardinals Reasons to be so strongly opposite to the Sentiments

ments of St. *Augustin* on Grace, Free-Will, and Predestination. M. *Simon* answers to the first Head, That the genteel and fair manner wherein *Sadolet* us'd the Reformed in the Letters which he wrote to 'em, and the most strict Bonds of Friendship that he profess'd to have with *Sturmius*, *Melancton* and *Bucer*, were the Cause of the suppression of these two Letters. As to the 2d Article, he answers, That *Sadolet* had much more esteem for St. *Chrysostom*, and for all the other Greek Fathers, than for St. *Augustine*, who seem'd to him to have several times gone too far, in his Books against the *Pelagians*, and who under the pretence that what he said was to defend the Glory and Omnipotency of God, manifestly ruin'd the freedom of our Will. Moreover, he tells us that *Sadolet* was not the only Man of his Time, who had so great an esteem for St. *Chrysostom*; almost all the famous and trusty learned Men of *Italy* were of the same Opinion. M. *Simon* adds, That there was form'd a sort of a Society of Persons well vers'd in Theology and other Learning, to re-establish the Doctrine of the Greek Fathers. That that passed at *Rome* under *Clement VIII.* between the Dominicans and the Jesuites, contributed much in *Italy* and all over *Europe* to re-establish the Authority of St. *Austin*, whom the Jesuites themselves durst not abandon afterwards; at least, they would make the World believe, that they differ'd not from his Doctrine. The Use that the Reformed made of the Authority of the Bishop of *Hippo*, to confirm their Sentiments, had brought him much into discredit in the Opinion of the most part of the Doctors of *Rome*.

15. In the 15th Letter he speaks of some Treatises of *Maldonat*, which were never publish'd, and here he tells us that he dictat'd the Disputes on the Sacrament, in the College of the Jesuites of *Paris*, which were publish'd under his Name, and that several learn'd Men thought they were not his. M. *Simon* hath read a Treatise on the Trinity by this Jesuite, which was not printed. *Maldonat* hath there collected with great Care what was said on that Head, both by the Orthodox and Arians.

16. In the 16th Letter he says, That the Book *De Tribus Impostoribus* is a meer Imagination; and observes on this occasion, that the best Catalogues of Books are fill'd with Titles of Works which never had a being. This in particular appears in respect of a Book, Intituled, *à Apparat de Possevin*; which otherwise is a very good Book.

17. The 17th Letter contains Remarks on a Book, Intituled, *L'esprit de M. Arnauld*; which, he says, is fill'd with evident Falshoods.

18. In the 18th Letter we have our Authors Judgment on the various Editions of the Commentaries of *Oleaster* on the Pentateuch, and on the Places that were censur'd by the Spanish Inquisition.

19. 20. The Treatise of Father *Thomassin* on the Councils, which was first suppress'd and afterwards publish'd, is the Subject of the two following Letters. There are several particulars on that Head; which are scarcely to be found elsewhere. The Magistrates having ordered this Book to be suppress'd, all the favour that he could obtain, was that the Copies should be lock'd up in a Chamber in the House of the Institution of Fathers of the Oratory, of which all could not have the Key. Some Years after it was given to be kept by the Superiors of the Order of the Oratory. Father *Bordes* having it in his Power, and thinking the Occasion favourable he publish'd it. When complaints were made to him of it, he confess'd that Interest had some part in that Affair, and that as he was Library keeper of *St. Magloire*, he had got Money for the Copies of that Book, with which he bought more into his Library. The Truth is he was entirely devoted to Father *Thomassin*.

21. In the 21st Letter we have the Explication of the Dreams and Fancies with which most part of the Books of *Postel* are fill'd, taken from his Apology which is in Manuscript in the King of *France's* Library.

22. The 22d Letter shows that *Amiot* had taken a great deal of care to consult the Greek Manuscript of *Plutarch*, to make his Version. He denies that he is a Plagiary, as some People have said. He tells us that *de Meziriac* wrote on *Plutarch* in French, but that we have nothing of it in print, that Treatise being in the Hands of his Heirs. *M. Simon* says likewise, that the most ancient Greek Manuscripts are not the best.

23. He tells us in his 23d Letter, that the *Jews* of *Italy* have not the Version of the Bible in their Language; because the Inquisition absolutely forbids them to publish such Works. *Leo de Modena* a learn'd Rabbín of *Venice* had a design to have publish'd an Italian Version of the Old Testament, but the Inquisition hindred it. He endeavour'd to supply this Defect by a new Hebrew-Italian Dictionary, which was printed at *Venice* in 4° in

22. This Book is very scarce, and M. *Simon* seems to make a great Account of it. It were to be wish'd that it were reprinted, as likewise the Treatise of *Alezirack*, of whom we just now spoke, on the *Epistles of Ovid*. It is scarce, and an Excellent Book.

24. The 24th Letter contains a Judgment on Father *Vavassor's* Commentary on the Book of *Joh*. Although M. *Simon* has a great Esteem for that Author, he doth not deny that there are gross Faults in that Commentary; of which he gives us the Plan. He tells us in the same Letter that the Jesuits of *Pont a Mousson* have retrench'd several things from *Maldonat's* Commentaries on the Evangelists.

25. In the 25th Letter he speaks of the famous Breviary of Cardinal *Quignon*, from which he hath expunged most of the fabulous Lives that are found in the ordinary Breviary. M. *Simon* affirms that the Fables of which this first Breviary is not yet quite purg'd, were never approv'd of by the honest Roman Catholics, but he adds, that if they must all be expung'd, there will remain almost no Saints Life, and then, to speak the Language of our devote Folks, there will be no more unction found in it. There is nothing so dry as the Life of a Saint, which contains nothing surprizing and marvellous. 'Twas for that reason that the *Metaphrast* retouch'd the ancient *Acts*, which were in Greek, that he might therein insert such Fables as he made of his own Head.

How commendable soever the Reformation of Cardinal *Quignon* was; it did not please the Doctors of the Faculty of Divinity at *Paris*; they criticis'd on it in 1535. and their Registers stand, yet charg'd with this judicious Critick, which did not hinder but a few Years after, there were several Editions of this Breviary publish'd with their Approbation and the Kings Privilege.

26. In the 26th Letter M. *Simon* complains that they have maim'd Father *Morins* Letters in the Edition of them that was publish'd in *England*. He speaks likewise of the manner how the Council of *Trent* was receiv'd in *France*, of the various Acts that were made on that Head, and of a Memorial that he hath seen in Manuscript, containing the Articles of Reformation which the famous *Barthowlemew des Martyrs* brought to that Council to be propos'd therein. They only related to Discipline but did not meddle with Doctrine.

27. He tells us in the 27th Letter, that *Charles de Herfain* a Parisian is the Author of the Book intituled, *Optatus Galus de cavendo Schismate*. In M. Simon's Opinion that Work is little worth, and is written in so bad Latin, that it would have fallen of it self, if Cardinal *de Richlieu* had neglected it. But he would make a great noise, to make himself useful to the Court of Rome. There are several Answers given to it, the chief of which was that of the Jesuit *Rabardeau*.

28. The 28th Letter speaks of the particular Custom of the Counts or Canons of *Lyons*, of not bowing their Knee at the Elevation of the Host, a custom that was authoriz'd by an Act of Council, against a Censure of the *Sorbonne*. This Elevation, besides, is not very ancient in the Roman Church, and is not yet practis'd amongst the Greeks nor other Christians in the *Levant*.

29. The famous Treatise of *Reuchlin*, call'd *Speculum Oculare* is the Subject of the 29th Letter. This Letter was censur'd by five Universities. *Reuchlin* thought that having the Honour to be a Member of the Faculty of Theology at *Paris*, that Society would spare it. He wrote very humbly to them, but obtain'd nothing; the Faculty proceeded with the utmost Rigour, and unmercifully condemn'd one of its Members, who was perhaps more learn'd than all of them. The Divines of *Douay* were more just than those of *Paris*, they were favourable to *Reuchlin's* Works, maugre all the Parisian Censures.

30. Two small Treatises little known; and which M. *Simon* thought very useful to reunite the Protestants with the Catholics, are the Subject of the 30th Letter. The first is that of the famous Bishop *du Bellay*, intituled, *l'Avoisinement des Protestans à l'Eglise Romaine*. The second is *Verons*, who had been a Jesuite, and is intituled, *Regle Generale de la foi Catholique, separee de toutes les Opinions de la Theologie Scholastique, & des autres Sentimens particuliers ou abus*.

31. The 31st Letter speaks of an Historical Dissertation of M. *de Launoy*, on Predestination and Grace; wherein he condemns the Sentiments of St. *Augustin*. This is a Manuscript Dissertation. Never did Jesuite dare to write in such an outrageous manner against the Defender of Grace. He affirms boldly in his Preface, which is recited at large in this Letter, that if he does not follow St. *Augustin*, it is because the Doctors were capable of erring, and that they deserve no other belief than

what they merit by the Force and Solidity of their Reasons. *M. Simon* doth not seem to have any great Esteem of the Capacity of *M. de Launey*.

32. 33. The two following Letters concern the Works of *St. Jerome*. *M. Simon* there speaks of the first Editions of that Father, he gives us his Judgment on the Novel, which was published under the Name of *Prodromus*. He says that that Father wrote the Hebrew Words, in Latin Characters, that he hath cited in his Works; and makes diverse Remarks on his Book of Hebrew Nouns.

34. The last Letter speaks of the Commentary of *Agellius* Bishop of *Alerre* on the *Psalms*, which *M. Simon* seems to esteem much. He tells us likewise that *Peter Morin* a Parisian is the Author of the Collection of the Greek Scholia, which is annex'd to the Greek Bible of the LXX. that was printed at *Rome*.

Institutiones Physicæ ad usum Scholarum accommodatæ, i. e. A Course of Physicks for the use of Schools, by *Francis Bayle*, M. D. and Professor of the liberal Arts in the University of *Tholouse*. Printed at *Tholouse* 1700. 4^o. Tome. I. containing 560 Pages.

IT'S only the first Volume of this Work that we can here give any Account of. We may give this Character of *M. Bayle*, that he is a moderate *Cartesian*. He is none of those who tie themselves up to *Des Cartes's* Notions in every thing. He leaves him when he thinks he is mistaken, and either follows new Tracks unknown to him, or adheres to the Opinion of the Ancients, which that great Man did sometimes abandon without any good Cause. Besides, there having been abundance of fine Experiments made since *Des Cartes's* time, which he had no time or opportunity to make. We find in those Philosophers who have wrote since his days almost an infinite number of Phenomena explain'd, which *Des Cartes* never once thought upon. *M. Bayle* that he might accommodate himself to the Use of the Schools, hath on several Occasions made use of Scholastick Terms without any scruple. His general Method is to relate in an Historical Manner, the Sentiments of *Aristotle*, and afterwards those

those of the Ancient and Modern Philosophers who were not of *Aristotles* Mind, and at the same time he obliges us with their several Reasons. Sometimes he seems to espouse no particular side; but it's easie to perceive that he is most inclinable to *Descartes*. He is of his Opinion that the Essence of Matter consists in the Extent; and he has the same Idea's with him of Space, Vacuity, Motion, and the Rules of their Communication, of the form of divers Bodies which he will have to consist in the Magnitude, the Figure, the Order, Motion and Repose of the Parts, of the three most simple Bodies, which are called *Descartes's* Elements, of the nature of Heat and Cold, of Light, &c. This may serve as a general Idea of *M. Bayles* Physicks.

To be more particular, you may take it thus. He divides it into General and Particular. The General Part after his Prolegomena, in which he touches only on those things that are most Essential, treats of the Principles of natural Bodies, viz. those called the Principles of Generation and Constitution, and of the general Affections and Properties of Bodies, such as Motion, Rest, Place, Heat, Cold, Fluidity, Light, &c. Our Author, with *Aristotle*, reckons three Principles of Generation, viz. Matter, Form, and Privation, without any regard to the Raileries of the *Cartesians* against the latter.

Speaking of Place, he examines if one and the same Body can be in several Places at the same time; and answers in the Affirmative. For since, says he, they say that a Body is in a Place, because God hath produc'd it in that Place, nothing can hinder but that it may be at the same time in several Places, if God pleases to produce it at the same time in several Places. Probably *M. Bayle* and those of his Communion who maintain the same Opinion, have another Idea of the Identity of a Body than other Men, who think very reasonably, that the Identity of Place is of the Essence of the Identity of the Body, and that the Diversity of Place includes the Diversity of the Body.

In the next place he treats of Motion and Rest: As to Rest, *M. Bayle* is wholly of *Descartes's* Mind, who will have it to be something positive, because it is no less difficult to bring a Body which is in Motion to Rest, than to move a Body that is at Rest. Father *Malebranche* abandon'd *Descartes* upon this Article. But *M. Baile* is not satisfied with his Reasons, and obliges us with a Confutation of them. Father *Malebranche* said that Rest is nothing

thing positive, because 'tis sufficient to conceive that God hath created a Body to conceive it in rest. Whereas for Motion not only we must conceive that God hath created it, but also that he hath communicated Motion to it. Our Author answers, that when we conceive that God hath created a Body, we don't conceive it more in Rest than in Motion, and that to conceive it in Rest we must not only conceive a Body, but also its persevering in the same place; as to conceive it in Motion, we must conceive that it changes place perpetually.

As to what respects the Cause of Motion, M. Bayle is of Opinion with all *Cartesians* that God is the first Mover, and that he preserves in Nature the same quantity of Motion which he produc'd at first. But he does not agree with them, that a Body which moves hath not power to communicate it's Motion to another Body, and that in order thereunto God annihilates the Motion in the first to produce it afresh in the second. He believes on the contrary, that from this alone that one Body moves, all being full in nature, it follows necessarily that it must communicate Motion to other Bodies, which surround it, since it must necessarily displace them. Perhaps those who say the Power of God interveens in this, seek too much for a Mystery where there is none. M. Bayle thoroughly examines all that which concerns, compounded Motion, the Communication of Motion, and its other Properties without the Knowledge of which, there's no penetrating into the Cause of the Effects of Nature.

It is by this that he establishes the Necessity of *Des Cartes's* three Elements, the Existence of which he proves by Reasons peculiar to himself, at least I don't remember to have seen them elsewhere.

And as 'tis not to be doubted that Nature acts by the Laws of Mechanism. M. Bayle joins to the Treatise of Motion, an Explanation of the Principles of Mechanicks, which is not usually met with in the Course of Physicks, some Philosophers having not so much as given any attention to those Principles, and others having suppos'd that before we study Physicks, we must learn the Mathematicks, of which Mechanicks is one of the Principal and chief Parts. We find therefore here the principal Theorems and Problems which are ordinarily demonstrated in those Sciences, and the Use of the Principal Machines which they mention, such as the Lever, the Pully and the inclining Plan, &c. He speaks also of the *Equilibrium* of Liquors, which he applies in

in particular to the Motions of the Muscles, of which he explains the whole Mechanism by the Liquors that fill them. It's by the same Principles he demonstrates the Reasons of rolling and wind Pumps, the Causes of the Ascending and Descending of the Water in the Cocks, what it is that must happen when solid Bodies are thrown into Liquids, according as those Bodies are more, less, or equally weighty, with the Liquids into which they are cast, and according as they are hollow or entirely solid. As to the Effect of Blister-Plaisters. *M. Boyle* agrees that the Principal Cause of the swelling of the Flesh, is the pressure of the Air upon the Plaister, and upon all the External part of the Flesh, but he does not take that to be the sole Cause. This swelling proceeds also from the Humours and Blood, which by their Heat have a tendency to dilate themselves, and actually do so when they are not press'd by an Exterior Air. That which happens to Animals in *Mr. Boyles* Pneumatick Machine, is a good proof of it, for we no sooner draw the Air but they swell considerably.

The Ancients thought that the Water was always on the Level in crooked Tunnels, how different soever the size of their Branches might be, but now we are fully convinc'd of this Error. We know that if one of the Branches, of a Cock, for Example, be one or two inches Diameter, and the other only half a Line, that the Water will rise much higher in the little Branch than in the greater. Some Philosophers have ascrib'd this Difference to the Air which not moving so freely in the strait Branch as in the large one, had not so much force to depress the Water, but our Author is not of that Opinion. His way of explaining the Phenomenon is much more likely. He observes for this end, that the Air, and the Glass never agree well together, and that by consequence betwixt the Concave Surface of the Cock, and the Convex Surface of the Air which fills it, there's always a certain quantity of more subtile Matter, which equally separates the Air from the Glass, because it equally rencounters all Obstacles for letting the Pores of the Air into the Pores of the Glass or *Vice-versa*. The thickness of that subtile matter is equal in the strait Branch, and in the large, but by the proportion which the *Cylinders* have betwixt themselves, the subtile Matter hath a greater proportion in the strait Branch to the Air which it surrounds, than the sub.

subtile Matter of the large Branch hath to that which it surrounds, whence it follows that there's a greater Column of Air proportionably, which presses upon the Water of the largest Branch, than there is upon the Water of the straitest, and by consequence the Water in the least must rise higher than the Water in the largest.

It is quite otherwise with Mercury, it must descend more in a little Branch than in a large one, because applying it self much less to the inside of the Glass, than the Water does, there's more subtile Matter betwixt the Mercury and the Glass, so that in proportion to the Column of Mercury, there's a greater Column of Air, which presses in the strait Branch than in the large, and by consequence the Mercury must descend more in the one than in the other. We must refer the further Account of this Book till next Month.

A free Discourse concerning Truth and Error, especially of matters of Religion. Wherein are propounded the proper and certain Methods of finding and obtaining the One, and of discovering and avoiding the Other. Together with Reflections on several Authors, but more particularly on the Lord Bishop of Sarum's Exposition on the Thirty Nine Articles, of the Church of England. Also a Preface containing some brief Remarks on the late Reflections on Human Learning. By John Edwards D. D. London, Printed for J. Robinson, D. Brown, A. Bell and J. Wyat. 1701. 8vo: Preface containing Pag. 41. The Treatise, 481.

WE Formerly gave an Account in two of our Journals for the Months of April and May 1699. of the two Parts of this Author's *Compleat History or Survey of all the Dispensations and Methods of Religion, from the Beginning of the World to the Consummation of all things*: And are now to present the Learned World with a short View of what is contain'd in this his Treatise that lies before us. But before we enter into the *Discourse* it self, it may not be amiss briefly to run through the *Preface*, taking Notice of what is most remarkable therein.

In the Beginning therefore of his *Preface* he tells us, "That no Man is sure of the Universal Acceptance and Approbation of what he offers to the World from the Press: And that he is a very foolish Writer that pretends to any such thing: But withal, that it is some Relief to a Writer that he can amass together abundance of Instances to this Purpose, and thence gather, if he should fall into the Hands of the Criticks, that he fares no worse than Others have done before him." And here he observes what Censures Homer, Plato, Aristotle, Demosthenes, Herodotus, Thucydides, and several other Greek Writers have met with from Criticks both Ancient and Modern; And that Tully, Salust, Julius Caesar, Livy, Tacitus, and many other Roman Authors have not escap'd the Lash. Among other Criticks he takes more especial Notice of the Author of the *Reflections on Learning*, on whom he bestows the Remaining Part of his Preface. He styles him the great Censor of Censors, a True and Heartly Critick, and says that he flings at Authors and their Writings

ings, not as *Cornelius Agrippa*, only for a Trial of Skill, in a *Declamatory* Way, but that he comes sober and serious to overturn other Mens Opinions and Works. In considering the several Parts of the *Reflector's* Treatise, Dr. *Edwards* undertakes to shew wherein that Author was mistaken, even whilst he was finding fault with the Slips of other Men. But we shall not enter into the Detail of these matters, 'tis enough to take Notice, that the Dr. utterly dislikes the *Reflector's* Way and Method of shewing the Necessity of revealed Truths from the Deficiencies of Human Arts and Sciences, since there is no Affinity betwixt these two, nor can any Conclusion or Consequence be drawn from the one to the other. In the Close of the Preface he acquaints us what gave Birth to this particular Treatise, and says that it is among the Rest, one of those *Preliminary Discourses*, which he design'd should make way for those *Entire Treatises* on the several Heads of Theology, which will compose a *Body of Christian Divinity*,

After this summary Account of the *Preface*, we pass on to the *Book* it self, which is divided into thirteen distinct Chapters.

In the first Chapter, he evinces, (against the professed Doctrine of *Pyrrho* and his Followers the *Scepticks* to the contrary) *That there is such a thing as Truth*, and that we are as sure of it as of our own Beings. This he does from the following Arguments, First, of the Nature and Make of Man's Soul: Secondly, from the Existence of God: Thirdly, from the Reality of moral Goodness: and Lastly, from the common Pretences made to Truth. Having thus clear'd the Way, by establishing the Existence of Truth: He then lays down the general Scheme and Method of his whole Design, which in short is this, (1.) Briefly to enquire into the Nature of Truth. (2.) To direct us to the Head and Fountain of it. (3.) To shew what are the Channels in which it streams down to us from that Fountain. (4.) What it is that stops and damms up the Current of Truth, And (5.) What it is that gives its Streams a free Passage. The two first of these Points he dispatches in the remaining Part of this Chapter; On the third he bestows the two next Chapters, but on the two last, which are the main of his Design, he spends the rest and greatest Part of his Treatise.

I. As to the *Nature of Truth*, the Dr. displays it first according to its different *Situation* and *Residence* in us, whether in our *Judgments* and *Apprehensions*, or in our *Wills* and *Affections*, or in our *Tongues*, or lastly in our *Actions*, *Lives* and *Practices*: And then,

then, according to its different *Relations* and *Aspects*; Upon both which Accounts it is variously denominated. And here he observes, that Truth in our Understandings and Judgments is the Primary and most Genuine Notion of Truth: And as this influenceth upon the other Faculties and Parts of Man, so and no otherwise it is said to be seated in them.

II. In pointing out to us the *Head* and *Fountain* of Truth, he proves that the Divine Mind is the Original Fountain of it: That Things are therefore true, because they are conformable to the first Draught and Scheme of all things in the Divine Mind, because they are agreeable to that primitive Delineation and Image, that Original Idea and Model. He farther adds, "That all Truth ought to be adjusted to the First and only Measure of Truth, *i. e.* the Supreme and most Perfect Understanding of God who is the Father of Lights, the Original and Archetypal Truth, and Uncreated and Essential Verity." Under this Head he undertakes to refute the false Notion of Ideas in God, maintain'd by some Ancient and Modern *Platonists*; and to establish a true One of his own.

III. After this he proceeds to take Notice of the third Thing he propos'd, *viz.* The *Channels* wherein Truth is convey'd to us from the Fountain; Which he says are these two, *Reason* and *Scripture*. Of *Reason* he treats in the Second Chapter, which he takes in a very large Sense, understanding thereby first, *Innate Notions*: And Secondly, *Discourse* and *Argumentation*, with all the means and Assistances which we make use of in our Reasoning and Discoursing.

That there are certain *Innate Notions* and *Conceptions* in our Minds which convey Truth to us; And of what different Sorts these *First Principles* are, our Author shews at large; and takes Notice that this Doctrine of Innate Nations hath met with Opposition from several Hands, as from *Socinus*, Bishop *Pearson*, Dr. *Parker*, and Dr. *Nichols*. However to wipe off all the Suggestions and Cavils of these Authors, and to maintain and support the Credit of the *Ingraffed Notions of Truth* in all Men, the Dr. undertakes to prove them from the following Arguments: (1.) From the Nature of the Soul, which is a *Thinking Being*: For (as he argues) if the Soul be a Thinking Being by its Essence, then Thoughts and Ideas of things are *Innate*; For it cannot be of the Essence of the Soul to think, and not to have Thoughts and Conceptions: And we cannot imagine these Conceptions to be Essen-

tial and Natural to it, and yet to be separated from it: Therefore it must follow that they are always in it, and consequently are Innate. (2.) He proves the Existence of these *Innate Ideas* from this, *viz.* That many of them are Representations of those things which have no Dependence upon Matter as outward Objects, but are purely *Speculative* and *Spiritual*; from whence he gathers, that they are Principles born with us. (3.) He proves that they are *Innate Principles* from their general Reception and universal Prevailing in the World: For (says he) if they were not congeaite, if they were not Originally fix'd in the Nature of Man, as he is Man, they would never have got that footing among the generality of Mankind, which we see they have. (4.) And lastly, to confirm what hath been said, he adds this by way of Surplusage, *viz.* That this Doctrine of *Innate Ideas* hath been own'd, and profess'd and acknowledg'd by all ranks of Authors, *Jews, Gentiles and Christians.*

After this Dr. Edwards tells us, That in the next place we come to know the Truth by *Rational Discourse* and *Argumentation*, by Deducing of things Consequently from another; and that this Deduction is made, from those Innate Nations, from without as well as from within us, and from Authority. Having thus briefly shew'd *How*, and by *What Ways* our Reasons and Understandings come to the Knowledge of what is Truth, he proceeds:

In the third Chapter he Discourses of the other Channel wherein Truth runs, *viz. The Scripture.* And here, after he has distinguish'd between *Nature* and *Reveal'd Religion*, and given a Summary Account of the Latter, he proves the Necessity of *Divine Revelation* in order to knowing the Truth by these Arguments. (1.) All the False and Corrupt Religions in the World pretend to *Divine Revelation*; which shews, that it is a Common and prevailing Notion that the TRUE RELIGION (for even Impostors pretend theirs to be such) should be Confirm'd and Assur'd by *Divine Testimony* and Approbation, and such as shall be able to baffle the Pretences of false Worshippers. (2.) The Weakness and Corruption of *Natural Religion* speaks the necessity of *Divine Revelation.* (3.) God's Thoughts and Ours, His ways and Ours are not alike: Therefore a *Reveal'd Religion* is necessary to know God's Will. (4.) *Reveal'd Religion* is necessary, not only to discover to us *Supernatural* Truths and Mysteries, but also to confirm those Truths which are discovered to us by *Natural Life.* (5.) To convince any Man of the Necessity of *Divine Revelation,*

tion, and a particular Discovery from God, it is enough to see what hath been done in the several Ages of the World: For before and after the Flood, both under *Moses* and under *Christ*, *Natural Religion* was never alone, but always attended with *Revelation*. From the whole he infers, That it is highly Reasonable and just, that we should have an high esteem of all Reveal'd Religion, since it is the source and Spring of the greatest and most illustrious Truths, and such as are most to be valued by us. He concludes this Chapter by shewing that *Reason* and *Revelation* are no wise inconsistent with one another, and that by these two all Controversies in Religion are to be decided.

IV. V. The two last things which he propos'd in his Scheme, was to shew what it is that stops and damms up the Current of Truth, and what it is that gives its streams a free Passage. He unites both these Heads of Discourse together, and in shewing what are the *Impediments* and *Hindrances* of Truth at the same time and with the same Undertaking lets us see what are the *Helps* and *Furtherances* of it, and how it may have a clear and free Passage down to us. The Causes of Error, he says, are twofold; *Voluntary* and *Involuntary*.

He begins with the Latter, viz. the *Involuntary Causes of Error*, which he reckons to be, (1.) The Weakness and Poverty of Humane Understandings. (2.) The Excellency and Transcendency of some Objects in our Religion. (3.) The vast Variety of these Objects which we converse with. And (4.) The Resemblance which *Error* oftentimes hath to *Truth*, which last he illustrates in Instances both in an *Inferior*, and of an *Higher* Nature. Concerning these sorts of Errors he says, That herein we may Comfort our selves, that we shall not Answer for the Weakness of our Understandings, and the Difficulty of the Things themselves, which are to be Understood, but only for those things which are Voluntary, and which we could help.

In treating of the *Voluntary Causes of Error*, Dr. *Lewards* tells us, That Men professing Religion have ran themselves into Error by these following Means, (1.) By attending unto pretended Wonders and Miracles. (2.) By looking at the Success and Prosperity which accompany their own Opinions and Ways. (3.) By thinking that Suffering is an infallible Test of Truth. (4.) By attending to the seeming Strictness and Holiness of those whose Opinions they like. (5.) By giving too great Respect to the Authority of Men. (6.) By overvaluing of Antiquity. (7.) By indulging

indulging an unruly Fancy, and nourishing of Enthusiasm. (8.) By a fond Affectation of Obscurities. (9.) By a Love of Quarrelling and Disputing. (10.) By running into Extremes. (11.) By Prejudice arising either from Education, or Custom, or any other thing. (12.) By fostering Extravagant Affections and Passions. (13.) By willful Neglecting to search into Truth. And lastly, By Leading a wicked and ungodly Life. Of all these Causes he discourses distinctly; and as he passes from one Head to another, he continually inserts the Proper Remedies against the Maladies he discovers. The first four of these Causes he discusses in the fourth Chapter, and particularly enlarges on the last of these, *viz. That some are deceived by a seeming Strictness and Holiness, and so are betrayed into Gross Errors.* He instances in the Pharisees and False Apostles of old, and several other Ancient Hereticks; who by a seeming Austerity of Life betray'd the People into abominable Errors; as also in some Modern Deceivers of the Church of Rome, in the Anabaptists of Germany, and in the Quakers among us. Upon the whole matter, he lays this down as a certain Verity, That Outward Strictness and Austerity are no standing Rule, no infallible Sign of Truth; which he makes good from the Words of our Saviour, *Matt. 7. 15.* as also, that if they were so, then the Pagans and Turks might pretend to be as much in the Right as we Christians.

On the fifth Impediment of Truth and Promoter of Error (*viz. A giving too great Deference and Respect to the Authority of Men,* and believing Doctrines merely because such Persons assert them) our Author bestows a particular Chapter. Herein he lets us see What Authorities of Men are to be suspected by us; and tells us, That when we are about our Enquiry into Truth, we are to remember that neither the *Great*, nor the *Learned*, nor the *Good*, nor the *Many* are Absolutely to be confided therein; upon these four Things he insists distinctly, and illustrates by proper Instances.

In the two next Chapters he treats of the sixth Cause of Error, *viz. Men's over-valuing of Antiquity*, and Attributing too much to former Times; a fond Doating on all that their Fore-fathers believ'd, with a Disliking of all that is said since. And here, tho' Dr. Edwards professes himself to have all due Respect and deference for the *Ancients*, and blames those who despise them; yet he cannot forbear adjoining, that some *Errors* and *Falshoods* are *Old*, although *Truth* is the *Idlest*; And that therefore we have reason

reason to be Wary and Cautious lest we be mistaken. Then he shews in several Instances of *Christians*, *Pagans* and *Jews*, that Antiquity hath been made a Plea for Error, and more especially that the Church of *Rome* has upon all occasions made use of this Plea. He farther advances, that as *Error* may be *Old*, so *Truth* may be *New*; That the Ancient Fathers were not well skill'd in the *Hebrew* Tongue; and, That the Latter Ages upon several Accounts are more knowing than the Former. After this he proceeds to shew, that tho' the Writings of the Fathers are of very great Use and Excellency, yet they were not exempted from Errors and Mistakes. This he proves by Instances taken out of the Writings of the Fathers both of the *Greek* and *Latin* Church. Of the former he particularizes the Mistakes of *Irenaus*, *Justin Martyr*, *Clement of Alexandria*, *Origen*, *Eusebius* and *Epiphanius*: And among the latter, he sets down the Errors of *Tertullian*, *Cyprian*, *Arnobius*, *Lactantius*, *Hilary*, *Jerom*, and *Augustin*. Then he tells us, That as particular Fathers were subject to particular Errors and Mistakes, so there were some Errors common to most of them, a long Catalogue of which he gives us. At last to Apologize for himself in being so free with the *Fathers*, he informs us that they themselves freely censured and found fault with one Another; That as *S. Augustin* ingenuously acknowledg'd and retracted his own Errors, so he took notice of those of other Writers of the Church; in a word, that since that time several of the *Roman* Communion (no less than the *Reformed*) have with Freedom pass'd Censure on the Fathers Writings.

In the Eighth Chapter he proceeds to another Cause of Error and Impediment of Truth, which is, *an indulging of an unruly Fancy, and nourishing of Enthusiasm*, instead of a solid Reasoning and Judging concerning things. From this exorbitant Fancy he observes it is, that some are apt to defend *Judiciary Astrology*, and the Foretelling of Events (even those that depend on the Wills of Men) by consulting the Stars. He shews that all the *Hypotheses* which are the usual Basis of *Astrological* Judgment, are Fictions, and bottom'd upon mere Imagination, and consequently the Off-spring of them are Error and Mistakes; and, That he finds that those very Persons who are best skill'd in the *Astrologick* Art, look upon the *Judiciary* part of it as a mere Fiction. Upon this occasion he musters up a little Army of Authors to confront the Ingenious Mr. *Gadbury* in his Declaration to the World, That the Art of Foretelling future Events is acknow-
ledg'd

by *all the Learned*, and shews from Mr. Gadbury's and other Astrologers Concessions, and from Experience, *That No Man can be Positive in foretelling future Events by the Stars.* Besides this of *Fortune-telling*, he informs us of several other Errors particularly reigning among the *Pomanists*, which owe their Rise to this Petulancy of Imagination. Now for the avoiding this Cause of Error he gives this Advice; "Let that Man then who would be free from These, be careful to keep himself from all Extravagant Heights, and Irregular Exaltments of the Imagination. Let not Humor and Fancy pass with him for Truth. Distinguish between Solid Reason and the Flashes of Fancy, between real Argument and Quaint Conceit. And let it be remembred, that Truth is Simple and Naked, but Falsehood cloaths it self in several Shapes, and Disguises it self in divers Colours.

In the same Chapter Dr. Edwards discourses of another Cause of Error and Hindrance of Truth, *viz. a Fond Affectation of Obscurities and Mysteries.* This he shews at large in several Instances, taken from the *Gnosticks*, the *Schoolmen* and *Casuists*, the Professors of the *Spagyrick Art*, the *Quakers*, and the *Allegorizers*, the Rise and Progress of which last he takes notice of. Upon the whole he subjoyns this Caution; "Therefore here you are concern'd to take Heed; avoid those Men who study to be Obscure, and like no Divinity but in Masquerade. Let none perswade you that Nonsense and Raving are Sacred, and that *Bethlem Hospital* is the best Divinity-School. That, adds he, is a good Rule which is given by a late Ingenious Man, Receive nothing for *True*, but what you *evidently* know to be so: admit nothing for *Truth*, but what presents it self *Clearly* and *Distinctly* to your Judgments. For *Truth* is plain and conspicuous, but is Lost in Turnings and Mazes, in Windings and Labyrinths.

In the next Chapter our Author goes on to the ninth Leaf of the Error and Hindrance of Truth, which is *Nice and Fruitless Disputes, and a Love of Quarreling.* And here he instances in the *Arians* of Old, and the *Socinians* of Late, who are profess'd Wranglers; the former it seems angrily Disputed about Syllables, and Wrangled about mere Words, and contended about such little things as Letters; whilst the latter endeavours to enervate Evangelical Truths by False and Corrupt Reasonings, by Nice Distinctions, by Artificial Cavils, and plausible Objections.

tions. Of the same stamp he reckons the *Papists* and the *Quakers*, who are both great Sophisters and Wranglers. He concludes this Point by shewing the Vanity and Folly, as well as the Mischievous Consequences, of Willful Brawlings and Disputings. The next Cause of Error and Impediment of Truth mention'd by our Author in this Chapter, is *Mens flying out into Extreams*, and not keeping the *Medium* where Truth is seated. A particular instance of this he gives us in *Natural Philosophy*; some of the Ancients, especially the *Pythagoreans*, attributed *Rationality* to Brutes; whereas *Cartes*, *Gassendus*, *Willis* declare those Animals to be mere *Machines* or *Automata*; now both these Opinions are Extremes and Erroneous, whereas there is a *Medium* betwixt these, which is, that Brute Creatures have Souls, such as they are, *viz.* sensitive ones. From *Natural Philosophy* he ascends to Instances of a higher Nature, *viz.* in Religion, where he shews of what sad Consequences Mens flying out into Extremes have had both in the Primitive Times, and even since the Reformation. The Reasons why Men run thus out into Extremes, he says, are these, (1.) That Men think themselves Oblig'd to take one part or other: If they undertake to handle a Point, they reckon they must carry it clear on one side, or else all is spoil'd; they must necessarily hold to one Part, and beat down the other right or wrong. (2.) Choller and Passion inflame Mens Minds, and push them on to these Extremes: In the heat of their pursuit they advance too far; being in their career and full speed they cannot stop themselves. He closes all with a Word of seasonable Advice, desiring us as we are *Lovers of Truth*, to avoid *Extremes*; to take the *middle Way*, and then we are safe; to Sail between the Dangerous Rocks on both Hands, and this alone will be sufficient to help and guide us in finding Truth.

The tenth Chapter gives us an Account of another Cause of Error, *viz.* *Strong Prejudices settled in the Minds of Men*, arising first from Education and Custom, secondly, from particular Employments, Professions and Studies, and thirdly, from a particular Temper of Body. How much Religion and Truth have suffered upon all these Accounts, the Doctor proves from abundance of proper and suitable Instances too long to be inserted, or so much as abridg'd.

In the next Chapter Dr. *Edwards* treats of the twelfth Cause of Error and Hindrance of Truth, *viz.* *Mens Stubborn Passions and Extravagant Affections*: Of which he reckons the following,

(1.) Base Fear, (2.) Affectation of Vain Glory, (3.) Anger, (4.) Undue Love, several Kinds of which he reckons up, such as Self-Love, an Undue Love of and regard to others, an excessive Charity, and an Unlawful Love, (5.) A Love of the World, (6.) Ambition and Envy, (7.) Pride and Arrogance, and Self-conceit, And (8.) Levity and Unsettledness. How far each of these Extravagant Passions and Affections carry Men into Error, and hinder them from coming at the Truth, our Author briefly and distinctly shews. He insists chiefly on the last of these, *viz. Levity and Unsettledness*, and among other things observes that, *Scepticism* is the usual Companion of this slippery and inconstant Humour: That the Gentlemen of this Genius delight in Paradoxes, and Love to amuse the World with strange and surprizing Notions. And here he blames M. *Malebranche*, Mr. *Lock* and Mr. *Toland* for their unstable way of Writing; nor does he spare the Bishop of *Sarum*, complaining that his Lordship's late *Exposition of the Thirty nine Articles* is Sceptical and Hovering. From the whole he infers; "That the direct way to Truth, is to rid our selves of all unruly and disorderly Affections. He that is a Slave to his Passions cannot be free in his Searches after Truth.

Another great Cause of Error and Impediment of Truth, is a *Willful Neglecting of Searching after Truth*. Now for the Remedy of this, our Author recommends Examination and Industry as necessary helps for the attaining of Truth, and this upon the Account of the many Fabulous and Counterfeit Writings which are Extant in the World; as also from the Example of those Ancient Searchers after Truth who were very Industrious in that way. Nay, he proposes to us the taking some Pains in Examining the various Acceptations of Words, the usefulness of which he shews in Instances both of an Inferior, and of a Superior Nature.

The last Cause of Error he observes to be a *Willful Persisting in the Love and Practice of Sin*; Whilst on the contrary, a Godly and Upright Life conduceth both to the Purchasing and preserving of Truth. These two things he handles distinctly, and proves, from Scripture, from Reason and from the just Judgment of God, that Vice promoteth Error; whilst on the other hand he shews, from Scripture, Reason and the Blessing of God attending it, that a Godly Life advanceth Truth.

Thus have we run through the whole of This Treatise, and have confin'd our selves to the Author's own Words. We design not, nor is it our Province to give any Judgment of it, leaving the Learned and Pious Reader to be Judge for himself.

A History of English Councils and Convocations, and of the Clergy's Sitting in Parliament; In which is also Comprehended the History of Parliaments, with an Account of our Ancient Laws. By Humph. Hody, D. D. Chaplain to the Archbishop of Canterbury, &c. London, Printed for R. Clavell, 1701. in 8vo. in Three Parts. The First and Second containing Pag. 431. Part 3. Pag. 288.

EVERY body (especially among the Learned, for whom we chiefly write) is well enough acquainted with the Occasion of the Controversie, that has lately been so warmly manag'd on both Sides, concerning the *Rights, Powers and Privileges of an English Synod or Convocation*; so that we need not trace matters backwards, nor give any farther account of the Rise and Progress of this Dispute. 'Tis sufficient for our present purpose to observe that the Author of this Treatise, which we are going to account for, has engag'd himself on neither side, but pretends to give a faithful and Impartial History of these things with Sincerity and Unbias'd Integrity.

His whole Work is divided into three Parts. In the first he treats of the *Ecclesiastical Synods and Civil Councils* both together, till the time of the *Conquest*; because for some Ages they were scarce distinguishable from one another. In the second Part he treats distinctly of *State-Councils or Parliaments*, after the *Conquest*; and enquires how far the Clergy were concern'd in them: And in the Third he gives an Account of our *Ecclesiastical Councils or Synods*, which have been since the *Conquest*. This is the Method which Dr. *Hody* proposes to himself in his History; but to be a little more particular.

And here we cannot pretend to give a minute Survey of what is contain'd in this Treatise, the Nature of the Subject will not bear it; nor can we trace it step by step, unless we would transcribe the whole. All we can do is to represent things in the Gross, without entring too nicely into the Detail of them.

He ushers in his first Part with a sort of Introduction, shewing of what sort, and how many Members an *English Convocation*, or *Synod*, as it now stands for the Province of *Canterbury*, consists; as also after what manner the Proctors for the several Diocesess are chosen; with the difference betwixt a Convocation, call'd by the *Archbishop's Mandate*, and one Summon'd by the *King's Writ* directed to each particular Bishop. Having premis'd thus much, He enters upon his History of the Ancient Constitution of our Synods and Councils, wherein his Design is to shew by whose Authority our Synods or Councils have been wont to be call'd from the very beginning, who the Members Constituent were, and what the Enacting Power.

He begins his History as high as the middle of the Fifth Century, and tells us, That the first Synod, mention'd to have been in this Island, is that of *Verulam*, An. 446. against the Errors of *Pelagius*; After this he informs us of several other Synods, assembled upon several occasions, and of the pretended Charters that were said to be granted; tho' he says they were all, before the beginning of the 8th Century, without Controvertie, forg'd and Spurious; Estates, and even Privileges too, being before that time convey'd without any Writing: and *Witred* King of *Kent*, who began to Reign about the Year 700. is said to have granted the first *Written Charter* or *Diploma*. Nay, he questions the truth of many of the Charters made since that time down to the Conquest; it being a Matter full of Obscurity and Uncertainty. When he comes to the Synods of the Eighth, Ninth, Tenth and Eleventh Centuries, after he has inform'd us where, by whom, and for what End they were held, he annexes at the End of each Century a Catalogue of the Charters granted, or pretended to be granted during that Century; and takes particular notice of the Charters granted, and the Laws that were made by King *Edward the Confessor* in the Eleventh Age, just before the Conquest.

Let this suffice to give the World a General View of what is contain'd in the Doctor's First Part of his History, which treats of such matters as are very dark, and upon which little or no Assurance can be laid. He has taken a great deal of pains and care in turning over and collecting Passages out of the Ancient Records; but by them it does not appear where the Original Right of convening Synods was lodg'd. Sometimes Synods were call'd with the Authority only of the Clergy, without the King,
nay,

may, sometimes against him; whilst at other Times they were conven'd by their Prince, who sat as President over them.

After the Conquest our Account of things grows clearer, and a Man may give a fairer View of them, than he could of what went before: And accordingly our Author is more large in his two Latter, than he was in the first Part.

In the second Part therefore he treats separately of *State-Councils* or *Parliaments*; of which he himself tells us, "That being Obliged to search very nicely into the History of our Parliaments to find out what Interest the Clergy had anciently there, he thought it would be a thing grateful to the Curious, to extend his Inquiries a little further, and to publish a full and exact Account of 'em to the time of our present happy Establishment. That he was easily perswaded, that it could not but be a Work very acceptable to the Gentry of *England*, and especially to those who have the Honor of Serving their King and Country in that great and noble Assembly. And lastly, That he was the more desirous to enlarge his Subject thus far, because by an exact and accurate Account it evidently appears, that the *Commons of England* have had place in the Great Councils of the Kingdom much earlier than what some of late have been willing to allow.

Our Author then begins his Account of Parliaments, by premising some things in General concerning the Ancient Constitution of them in the Beginning of the *Normans* times. He observes, That it was long after the Conquest, viz. about the middle of *Henry III's* Reign, before our *State-Meetings* were call'd *Parliaments*, which is a French Term, that signifies a Conference: whereas before that time, the usual words were *Conventus*, *Placitum*, *Concilium*, *Synodus*, or *Colloquium*. He farther takes notice, That in the *Saxon* times all Bishops and Abbots sat and voted in the *State-Councils* or *Parliaments*, as such, not on the Account of their Tenures: But that after the Conquest, the Abbots sat there, not as such, but by vertue of their Tenures, as *Barons*; and the Bishops sat there in a double Capacity, 1. as *Bishops*, and 2. as *Barons*. He likewise acquaints us of the Origin of the present Custom of the King's having his Crown on, and the Nobility their Robes, whenever he comes to the Parliament House: and tells us the Robes of the Temporal Lords are (as he presumes) the same with those of old: but that the Festival or Parliamentary Robes of the Bishops are quite alter'd since the *Reformation*, from what

what they were before. After these and several other Preliminary matters, Dr. *Hody* proceeds to the Enumeration of the several particular Parliaments of some of the first Reigns, and to shew of whom they consisted.

The Parliaments which he takes notice of were those, that were held under *William the Conqueror*, *William Rufus*, *Henry I*, King *Stephen*, *Henry II*, *Richard I*, King *John*, and *Henry III*. He all along tells us where and upon what Ends these great Councils met, what was enacted by them, and gives us a particular History of *Magna Charta*, and *Charta de Foresta*.

He had intended it seems to have added much more concerning Parliaments in general after the beginning of *Edward I*, but finding the Matter growing too fast upon him, he contented himself at present to have brought down the general History of Parliaments to the beginning of that Prince, from whose 22th Year we have an uninterrupted Series of Parliaments down to our own Times, in the *Summonitiones ad Parl.* Publish'd by Sir *W. Dugdale*; and in whose Time the present Constitution of our Parliaments was so far settled, as that by a Law solemnly publish'd as an Addition to *Magna Charta*, with Excommunications, it was Enacted, That no Tax should be levied without the Consent of the Knights and Burgeses in Parliament.

In the Third and Last Part, our Author treats more distinctly of the Ecclesiastical Councils and Synods, which have been since the Conquest down to our Times. He tells us of the several Convocations that Met, under each Prince's Reign, and who the Archbishops were, that presided in them, as also what they did in these Meetings, what Canons and Constitutions they made, and what Privileges and Immunities were granted to them by some of our *English Kings*. In this as well as in the other Parts of his Treatise, he corrects the Mistakes of several Gentlemen, who have wrote about this matter, and hath endeavour'd to set things in a clearer Light and upon better Authority. How well he has, by the Pains he has taken in this large Collection, deserv'd of the Church in general, and of the Clergy in particular, we must leave to them who are more immediately concern'd to Determine.

The History of the Earls and Earldoms of Flanders, from the Establishment of that Sovereignty to the Death of the late Charles II. of Spain. Being a Relation of many Remarkable Events that have happen'd not only in that but other parts of Europe, more particularly the late Wars with the French, the Treaty of Reswick, &c. To which is prefix'd, A General Survey of Flanders, Illustrated with the most exact and curious Map, that was ever yet made of that Country. London, Printed for D. Brown, S. Crouch, J. Taylor, and A. Bell. 1701. in 8vo. Pag. 306.

BEfore we enter upon the History of the Earls of *Flanders*, it will not be amiss to run through our Author's General Survey of that Country. It must be acknowledg'd to be a very Beautiful and Rich Region, since it has been coveted after by so many Neighbouring Princes; and notwithstanding its having been the Seat of frequent and long Wars, yet it is not entirely wasted, but keeps up part of its Glory. It is bounded on the East, by *Brabant*, and separated from it by the *Scheld*, and by part of the County of *Hainault*; on the West by the *British-Sea*, and the River *Aa*; on the North, by the *German Ocean*, and one of the Branches of the *Scheld*; and on the South, by the *Artesian* and *Cambresian* Fields, and that part of *Hainault* where *Valenciennes* and *Condé* are Situated. It had no particular Name in the Days of *Julius Caesar*, but was canton'd out among the People, call'd, *Morini*, *Nervi*, *Plenmosii*, with the *Menapii* and *Atrebat*. Various are the Opinions about its Name *Flanders*, whence it is deriv'd; but our Author thinks it probable, that the Bows and Arrows, which were formerly the only Weapons of War of the Inhabitants, have given this Name to the Country, for they are call'd by the *Germans*, *Vlaenderen*.

When it came under the Dominion of the *French*, it was distinguish'd by the *Woody*, *Nemerosa*; and by the *Maritime Flanders*, or *Æstuaria*. But at present it is divided into *Teutonical* or *Flemish Flanders*, into *French* or *Walloon Flanders*, and into *Imperial Flanders*. The *Teutonical Flanders* is the richest, the most populous, and the largest of the Three, containing *Ghent* the Metropolis of *Flanders*, *Bruges*, *Ypres*, *Courtray*, *Sluce*, *Ostend*, *Nieuport*,

port, *Dunkirk*, *Bergues-St-Vincent*, *Furnes*, *Dixmude*, *Bourbourg* and *Mons Cappel*, besides a great many other populous Towns and Villages. The *French Flanders* is likewise very fruitful, whose chief Cities are *Tournay* and *Donay*. The *Imperial Flanders* has for its chief City *Alost*, and two other Towns *Grandmont* and *Termond*. The Religion of *Flanders* is for the most part *Romish*: The Temporal Jurisdiction is now divided between the Kings of *Spain*, *France*, and the States of the united Provinces: As to Laws, the *Flemings* have hardly any but their Municipal Laws; But the Inhabitants have always been a Warlike Nation.

We pass by what the Author tells us of the Ceremony us'd in Creating the Earls of *Flanders*, and of the Privileges which they enjoy; but we cannot forbear inserting that General Character which he gives of all the Earls from first to last. "The Princes (says he) of the first Race of the Earls of *Flanders*, have made appear in all their Actions a great deal of Piety, Religion, Sincerity, Uprightness, and other notable Vertues, as Generosity. In the next that succeeded them, which began, by the Children of *Baldwin* the valiant Earl of *Hainault*, an undaunted Spirit, and a great Soul was Visible. In the Races of *Dampierre* and *Nevers*, which were next, almost all the Princes were Honour'd for their Warlike Courage. That of *Burgundy*, which follows after, added to other Royal Vertues, Magnificence and Splendor. And the House of *Austria*, which is a Branch of it, hath found in this Relation the Completion of their human Greatness, and the Establishment of that Power which could at this time prescribe Laws to all *Europe*, if it had been prudently manag'd, as it was first wisely settled.

But now to come to the Earls themselves; our Historian omits all the Imaginary and Fabulous Princes of that Country; and (following the most approved Authors) begins his Account with *Liderick* surnam'd the *Buck*. This *Liderick* and six of his Successors, had never any other Title but Governors and Foresters of *Flanders*; we have a short view of the Government of each of these, and then comes the first Earl properly so call'd, *Baldwin* surnam'd *Iron-Arm*, the Son of *Odoacer*, who was the first that was dignified with that Title, which he left afterwards to his Successors.

After

After a Character given of this Prince's outward Accomplishments, we are told how bravely he behav'd himself in the Field of Battle under the Command of *Charles the Bald*; how he Married *Judith* that King's Daughter, but without the Father's Consent; how he was Excommunicated for that Offence by the Arch-Bishop of *Rheims*, and lastly, how he made his Peace first with the Pope, and then by his Intercession, with his Father-in-Law, who forgave him, admitted him among the Earls and Peers of this Realm, and bestowed *Flanders* upon him as a Portion with his Daughter, on Condition that he should employ all his Forces to Defend it from the Invasion of the *Normans*. *Baldwin* did all he could to Defend that Country from the *Normans*, but could not stem that Torrent of the Enemy which broke in upon him. Having Govern'd about 16 Years, he died, and left for his Successor in the Earldom of *Flanders*, his Eldest Son

Baldwin II. Sirnam'd the *Bald*; who very stoutly Defended the Interests of *Charles the Simple*, against the Earl of *Anjou* and other *French* Rebels. This *Baldwin* Rebuilt the Churches and Monasteries, which were ruin'd by the *Normans*; Fortified the Frontier Places, to stop the Inroads of the Enemy; and did several other Pious and useful Works, Correcting and Reforming the Wicked, and being Tender and Compassionate to the Miserable, chiefly to Prisoners. In his time *Arras* was the Capital City of *Flanders*. He Died at *Ghent* in the Year 918. in the 39th Year of his Government, and was Succeeded by his Son

Arnold I. Whose excellent Qualities procur'd him a great many glorious Surnames. He was Prudent and Courageous in the the Government of his Realm, manifested his Valour and Resolution in the Wars that he maintain'd against *France* about the Limits, as also in the Quarrel that he had upon the same Account with the Emperor *Otho the First*. He had a great Affection and Regard for the Nobility and Clergy; and was no less believ'd by his Subjects, than he was dreaded by his Enemies. However he at last submitted to the stroke of Death *An. 964.* in the 92d Year of his Age, and the 47th of his Reign. Whilst he liv'd he admitted his Son

Baldwin III. Surnamed the *Younger*, to the Government of *Flanders*; who shew'd himself worthy of the Post he was in, by taking care of the Fortifications of several Cities and Towns, by inviting over into *Flanders* all manner of Handicraftsmen for the making all sorts of Manufactures; and by granting

great Privileges. But this Young hopeful Prince after three years Regency died of the Small-Pox before his Father ; who re-entred into the Government after *Baldwin's* Death, and when he died, appointed

Arnold II. his Grandchild to succeed him. During his Minority he was committed to the Tuition of *Mathilda* his Mother, and of his Father-in-Law, who by all their Courage and Prudence could not resist the unjust Invasion of *Lotharius* King of *France*, who took from the Young *Arnold*, the Counties of *Bulsen*, of *Terouenne*, and of *S. Paul*, to bestow them upon the two Sons of *William* Count of *Ponthieu*, with this Condition, that they should do Homage for them to the Earls of *Flanders*. *Arnold* when he was grown up, took particular Care, that the Poor might not be oppress'd by the Rich, the Feeble by the Strong, nor the Innocent by the Wicked. He refus'd to be at the Coronation of *Hugh Capet*, whom he look'd upon as a Usurper of the Crown of *France* ; tho' he yielded the Homage of *Flanders* to *Robert*, *Hugh's* Son and Heir. This Earl was cut off in the Flower of his Age in the 24th year of his Reign by a Burning Fever, *An.* 988. He was succeeded by his Son

Baldwin IV. Surnam'd *Goodly-Beard*, who came to the Government likewise in his Minority, which gave occasion to several of his Lords to rebel, and refuse him Obedience ; tho' upon his coming to the Management of Affairs, they were forc'd to submit to him. He drew upon himself the Displeasure of the Emperor *Henry* II. but was afterwards reconcil'd to that Prince, who gave him the City of *Valenciennes*, and the Islands of *Zeland*, upon Condition to hold them of the Empire, and yield for them Faith and Homage. In his days *Flanders* was afflicted with so violent a Plague, that there scarce remain'd Persons alive able to bury the Dead. At last he died *An.* 1036. after he had govern'd 48 years, leaving behind him for his Successor,

Baldwin V. Surnamed *L'Isle*, from the City of that name which he fancied and adorn'd more than any other City of *Flanders*. This Earl sent great Succours to his Son-in-Law *William* Bastard Son of *Robert* Duke of *Normandy*, and put him in Possession of that Duchy : He assisted him likewise in the Conquest of *England*, and settled him upon the Throne, upon Condition, that *William* as King of *England*, should pay to him and his Successors Earls of *Flanders*, a yearly Tribute of 300 Marks in Silver. He was made choice of by *Henry* the First, King of *France*, to be the Guardian

Guardian of his two Sons *Philip* and *Hugh*, Minors, and to take upon him the Government till the Eldest came to Years of taking it upon himself. He took from the Emperor *Henry III.* all the Country between the *Scheld* and the *Dender*, which is call'd the County of *Alost*; and at last after he had rul'd *Flanders* 32 years, and given necessary Instructions to his Eldest Son *Baldwin*, he gave up the Ghost, leaving the Government of *Flanders* to his said Son

Baldwin VI. Sirnam'd *Mons.* He gain'd several Accessions to his Territories; as the Earldom of *Hainault* by Marriage, *Tornay* by the Gift of the Emperor *Henry* the Fourth, and *Grandmont* which he bought. His chief Inclinations were for Peace, therefore he never undertook any War; he was so careful to preserve his Country from Robbers and base Fellows, that in his time scarce any Thefts and Murders were committed. But his Government was but short, being snatch'd away in his Third Year, An. 1070. He was succeeded by his Eldest Son

Arnold III. Sirnam'd *the Unhappy*, because of the Misfortunes which the Pride and Ambition of his Mother drew upon him. For this Prince was not suffer'd to rule long, being cut off in a Bloody Battle at *Mount-Cassel* by his Uncle *Robert*, An. 1072. at the Age of Seventeen, the 19th Month of his Government.

Robert I. Succeeded his Nephew *Arnold*, and was the first who interrupted the Lawful Succession of the Earls of *Flanders*. He was Sirnam'd *the Fizzled*; and by the Death of *Arnold*, and driving his Brother *Baldwin* out of *Flanders*, and by being reconcil'd to *Philip* King of *France*, he secur'd to himself and Posterity an usurped Estate. He undertook it seems a Pilgrimage to *Jerusalem*, to visit our Lord's Sepulcher, and other Holy Places, hoping thereby to have obtain'd from God the Pardon of his Crimes. After he had govern'd 21 Years, he died suddenly An. 1093. and left the Earldom of *Flanders* to his Son

Robert II. Sirnam'd of *Jerusalem*, whom the Histories of *France* extol for his Extraordinary Valour, and Name, amongst the Conquerors of *Asia*. He entred into Alliance with several Princes, secur'd to himself the Possession of the Town of *Donay* and its Territories; and had confirm'd to him by the Emperor *Henry* the 5th. the Castle of *Ghent*. This Earl going to the Assistance of *Lewis the Gross*, King of *France*, whose Interests he had espous'd against the King of *England*, was knock'd off his Horse, and mortally wounded in opposing a Sally which the *English* Garrison

which was in *Monte*, made upon the *French*. He died within three days after, *An.* 1111. in the 19th Year of his Government, and left his Son

Baldwin VII. Sirnam'd with the *Hatchet*, to succeed him. This Prince was very exact and severe in putting the Laws in Execution against Robbers and Extortioners, and often went about the Cities, Towns, and Villages of *Flanders* to do justice in Person, without favouring the Rich more than the Poor. When *Lewis the Gross* was forsaken by almost all his Subjects; *Baldwin* remain'd Zealous for his Cause, and brought him a Powerful Assistance; but as he was in a City of *Normandy* besieging the *English*, he receiv'd his Death's Wound. He died *An.* 1119. in the Ninth year of his Reign, without Issue, but upon his Death-Bed declar'd his Cousin

Charles I. Sirnam'd the *Good*, or the *Devout*, his Successor. He was Grandchild of *Robert the Frizled*, by his Mother's Side, and Son of *Canutus* King of *Denmark*. He met with great Oppositions at first from *Clemence* Princess Dowager of *Flanders* and her Party, who were for setting up *William* of *Ypres*, the Son of *Philip Burgrave* of *Ypres*; but at last he overpower'd them all. Being got into quiet Possession, he enacted a great many good Laws, was very severe against Blasphemers, Swearers, Witches, Sooth-sayers, &c. was liberal to the Poor, maintaining always amongst his Domesticks 13 of them with as much care and regard as the Gentlemen of his House. At last this good Prince was barbarously murder'd by one *Bochard Vanstraet*, whom he had formerly Convicted of and Punish'd for Extortions and Rapines. This Murder was committed *An.* 1126. After he had Reign'd 7 Years, Dying without Issue. *Bochard* the Author of this horrid Crime, retreated for his security of the Tower to *S. Donatian*, but was afterwards broke upon the Wheel, and the rest of his Accomplices receiv'd a Punishment suitable to their Offence.

William Sirnam'd the *Norman*, was put into Possession of the Government of *Flanders* by the Authority of his Uncle King *Lewis the Gross* alone, without any regard had to the just Pretensions of *Thierry* Earl of *Alsace*, or of *William* of *Ypres*, or of *Arnold* of *Denmark*, or of *Henry* King of *England*, who were all nearer a-kin to the Deceased *Charles* of *Denmark*, than this *William*, and consequently had a greater Right to Succeed him. However he was supported in the Government by the *Flemings* at first,

first, but when he had rendred himself odious by the heavy Taxes he laid upon them, the Commonalty was so far provok'd, that they thought of nothing less than of getting from under his Yoke, and to invite *Thierry* Earl of *Alsace* as the nearest Heir of *Charles the Good*. Accordingly the Plot took Effect and *William* being kill'd at a Siege,

Thierry of *Alsace* took Possession of *Flanders* without any opposition. This Prince had made four Voyages into the *Hely Land*; carrying powerful Succours to the Assistance of the Christians. He confirm'd the Laws against Murders and Woundings, as well as the publick Thefts and Night Robbers. He joyn'd to the Country of *Flanders* the Lordship of *Termonde*, put an End to the Differences between the Inhabitants of *Bruges*, and those of *Furnes*, and at last when he had Govern'd Peaceably in *Flanders* about 40 Years, he Died *An. 1169.* in the Town of *Graveling*, which he had caused to be built, leaving behind him for his Successor, his Son

Philip I. of *Alsace*, who was more Powerful than any of his Predecessors, for his Wife *Isabella* brought him in Marriage the Earldoms of *Vermandois*, of *Valois*, and *Amiens*, and he took all the Country of *Waes* from *Florent* Earl of *Holland*, which with the Earldom of *Alost*, he united to *Flanders*. He had a great Affection for *Philip II.* King of *France*; for whose Interest he was so hot, that he challeng'd *Richard* the First, King of *England*, to fight with him in a single Duel, by that means to terminate the Quarrel he had with King *Philip*. At last going a second time into *Palestine*, to help the King of *Jerusalem* his Cousin, he died of the Plague, *An. 1191.* at the Siege of *S. John of Acres*, after he had govern'd Twenty three Years. Having no Issue, he appointed upon his Death-Bed, his Sister

Margaret I. Wife of *Baldwin IV.* Earl of *Hainault*, to succeed him. She had a Twofold Title to the Earldom of *Flanders*; by the right of Proximity, and by the Will of her Brother. She was the first of her Sex, that Inherited the Country of *Flanders*, and after four Years quiet Government, died *An. 1194,* and left the Earldom to her Eldest Son,

Baldwin VIII. Earl of *Hainault*, and afterwards Emperor of *Constantinople*. He with several other Sovereign Princes, had taken the Cross to go and make War upon the Infidels in the Holy Land; but staying at *Venice*, was there oblig'd to assist the *Venicians* in the taking of *Zara*, a City of *Dalmatia*. During that
Siege

Siege, *Alexis Comnenus*, the Emperor of *Constantinople's* Son, came to intreat their Help against *Alexis Ducas* his Uncle, who had Dethron'd his Father, and put out his Eyes. Accordingly they went to his Assistance, forc'd *Alexis Ducas* to fly away; and restor'd his Brother *Isaac* to the Throne. But upon the Death of *Alexis Comnenus*, the Princes who wore the Holy Cross, return'd back, and besieg'd *Constantinople* the Second time, and after the taking of it, elected *Baldwin* Emperor of that place. He enjoy'd the Empire but a short time, being surpriz'd and taken Prisoner by the *Bulgarians*, who barbarously Massacred him, and cut him to pieces. Thus Ended the Life of *Baldwin*, An. 1207. the Thirteenth of his Government of *Flanders*, and the Second of his Empire over the East. He left two Daughters, *Jane* married first to *Fernand* Prince of *Portugal*, and afterwards to *Thomas* Prince of *Savoy*; and *Margaret*, married first to *Bochard d' Avenas*, and next to *William de Bourbon* Lord of *Dampiere*; who both of them succeeded their Father one after another in the Government of *Flanders*.

Thus have we run through the Administration of the first Twenty Earls and Countesses of *Flanders*, which takes in the History of upward of 450 Years: We should now proceed to the other Fifteen that remain, but that would swell our Account too much, and the Little we have said may be sufficient to excite the Curiosity of the Reader to a farther Perusal of the rest.

A Confutation of Popery, in Three Parts; wherein, 1. The Controversie concerning the Rule of Faith is determin'd. 2. The Particular Doctrines of the Church of Rome are confuted. 3. The Popish Objections against the Church of England are Answer'd; by Thomas Bennet, M. A. Rector of St. James's in Colchester, and Fellow of St. John's College in Cambridge. Printed at Cambridge for Edmund Jeffery Bookseller there, and Sold by James Knapton, London. 1701. 8vo. Pag. 355.

THE Reverend Author of this Book tells us in his Preface, that the Books in our Language against the Corruptions of the Church of *Rome*, are such as treat either of one or more particular Disputes, or take in all the Material differences betwixt the Papists and us; The first sort are full of Excellent Learning

Learning but very Numerous, a Good Collection of 'em scarce to be found, and not to be had at such a Price as most Readers are able or willing to bestow. The second sort are extremely short, the Authors having rather propos'd their Reasons than urg'd them home. For these Reasons he thought fit to publish this Confutation, wherein the Reader may have a full View of all that's Material in this Controversie.

He hath not given us the Judgment of the Ancient Fathers, as reckoning that Superfluous, since he hath with so much Plainness determin'd the Great Question concerning the *Rule of Faith*; for since the Scriptures contain all things Necessary to Salvation, tho' the Ancient Fathers had really maintain'd all the Popish Tenets, We both may and ought to reject them. Few Persons are able to Judge of the Opinions of the Ancients, and each Party charges their Adversaries with false or imperfect Quotations; but our Author by this Method, hath made every Person of ordinary Sense, who is Master of an English Bible, a Competent Judge of those Matters. The rest of his Preface is an Answer to an Objection that those Papers are Unseasonable, because we are not now in Danger of *Papery*. He shews the Usefulness of such a Treatise, tho' there were no danger of *Papery*, and we shall conclude as he does, "That God only knows what Dangers may threaten our Religion, but it certainly becomes Spiritual Mariners, so far at least to think of a Storm, as to make Provision against it; for should it suddenly overtake us, 'tis to be doubted that many would make Shipwreck of their Faith."

The first Part of this Book contains 12 Chapters. In the First our Author proves that those things which are not contain'd in the Scriptures, were not reveal'd to the Apostles. In the Second he shews that Tradition is utterly Uncertain, and liable to great Corruptions. In the 3d. He shews we have no Remedy against the Uncertainty and Corruptions of Traditions. In the 4th. He tells us, that the Church is not Infallible. In the 5th. He says that the Scripture doth not command us to receive unwritten Traditions. In the 6th. He proves that the Scriptures were written on purpose to prevent the Mistakes arising from unwritten Traditions. In the 7th. He shows that we ought to receive Scriptures upon the Testimony of Traditions. In the 8th. He proves that those Doctrines which are not contain'd in the Scriptures, were not Reveal'd since the Apostles Time. In

the 9th Chapter he shews that the Scriptures do contain all things necessary for Salvation. In the 11th. He Answers the Objection that the Scripture is obscure. In the 12th. and last Chapter he gives us a Summary of what hath been said in the foregoing Chapters, which we will give you in his own Words.

" I have proved that the Tradition of unwritten Doctrines is utterly uncertain, and liable to great Corruptions; and that we have no remedy against the Uncertainty and Corruptions of it, either from the pretended infallibility of the Church, or by any other means. And therefore it follows, that the Testimony, of Tradition is not a sufficient Proof that any particular Doctrine, not contain'd in the Scriptures, was Reveal'd to the Apostles. Now since the Testimony of Tradition is not a sufficient Proof, and since there is no other Proof pretended, 'tis plain that we have no sufficient Proof that any particular Doctrine, not contain'd in the Scriptures, was Reveal'd to them by Almighty God.

" I have also shewn, that we have no sufficient Proof, that any particular Doctrine; not contain'd in the Scriptures, was Reveal'd to any other Persons since the Apostles Time; First, because we have all imaginable Reason to reject such Revelations; and Secondly, because we have no real and undoubted Miracles to attest them.

" And therefore since we have no sufficient Proof, that God has Reveal'd any particular Doctrines not contain'd in the Scriptures; therefore we ought not to receive such Doctrines as Divine Revelations.

" And since we ought not to receive such Doctrines as Divine Revelations, 'tis certain that the Holy Scriptures are the only Divine Revelations which we ought to receive.

" And therefore since 'tis granted on both sides, that God has reveal'd all things which are necessary to Salvation; 'tis plain, that *the Holy Scriptures*, which are the only certain Revelations, *do contain all things necessary to Salvation*; which was the Proposition I undertook to prove.

" Now, if the Holy Scriptures do contain all things necessary to Salvation; then those things which cannot be prov'd from Scripture, are not Necessary to Salvation. And therefore in our Disputes with those of the Church of *Rome*, we may justly challenge our Adversaries to produce Scripture-Arguments for all their Doctrines; and we may also justly reject whatsoever the Holy Scriptures do not fully prove. " The

“ The Papiſts indeed tell us of Fathers and Councils, which Names do make a great Noiſe in the Ears of Ignorant People : But we appeal to the Bible as the Rule of our Faith, and Challenge them to prove their Religion from it. We are able, 'tis true, to Fight at the other Weapon, and to ſhew that they have neither Fathers nor Councils on their ſides : But becauſe this method of proceeding is utterly needleſs and very Tedious; and becauſe ordinary Perſons are not competent Judges of ſuch matters; therefore we inſiſt upon Scripture Proofs. For this Reaſon I ſhall think my ſelf oblig'd to answer only thoſe Arguments, which they draw from Gods Word to prove their Doctrines by.

The ſecond Part treats of the particular Doctrines of the Church of Rome, and hath 23 Chapters, in the firſt of which, our Author propoſes a general Argument againſt Popery, which is this, *Whatſoever Religion Impoſes thoſe things as neceſſary to Salvation, which are either abſolutely falſe, or Condemn'd by God's Word, or not contain'd in it, is an unlawful Religion.* Now that the Popiſh Religion does ſo, he proves by the Creed eſtabliſh'd by the Council of Trent, which he here recites at large.

In the ſecond Chapter he ſhews that the Doctrine of Tranſubſtantiation is abſolutely Falſe, which he proves thus, we have moſt Evident Proof, that the Subſtances of the Bread and Wine do remain after the Conſecration; and conſequently there is no ſuch Change wrought, as our Adverſaries do pretend. And this for two Reaſons; 1. *Be cauſe the Evidence of Senſe is always certain;* 2. *Be cauſe that we are aſſur'd by the Evidence of Senſe, that the Subſtances of the Bread and Wine, do remain after the Conſecration.* In the reſt of the Chapter he makes good his Propoſition.

In the third Chapter he ſhews that Tranſubſtantiation cannot be prov'd from the 6th of St. John's Gopel, and that for three Reaſons; 1. That were it barely poſſible, yet 'tis Infinitely Improbable, that Almighty God would make the Doctrine of Tranſubſtantiation a part of the Chriſtian Religion. For God deſigns that Chriſtianity ſhould be Univerſally believed; whereas if Tranſubſtantiation be a part, it muſt of neceſſity hinder Man from embracing the whole of our Profeſſion. For Tranſubſtantiation is utterly repugnant to our Senſes; and ſince it is a great piece of Folly to renounce our Senſes; certainly no Wiſe and Conſidering Man can embrace, or think it poſſible for a Gracious God to enjoin that Religion upon pain of Damnation, the pro-

cession of which obliges him to break all the Rules of Prudence in Believing against the Evidence of Sense.

May not an Infidel, when required to believe *Transubstantiation*, justly object, that Christianity requires Men to believe those Miracles which prove it True, upon the Testimony of their Senses; and at the same time requires them to believe a Doctrine which destroys the certainty of their Senses? May they not say, it overthrows its own Credibility; and that it's Doctrines cannot be True, unless the Proofs of it be False?

2. If the Scriptures did Teach it, we must Renounce the Scriptures themselves; it being evidently contrary to the Testimony of our Senses; and a thing which God cannot Command; Wherefore the Author desires his Adversaries, either to shew that *Transubstantiation* is not repugnant to our Senses; or else to prove that we may, and ought to receive the Scriptures upon the Testimony of those Miracles, which are Appeals to our Senses, altho' the Evidence of our Senses be not always certain. But our Author Despairs of their Success in either of these Undertakings.

3. That the Holy Scripture doth not Teach this Doctrine as they pretend: And this he proves by Examining those places, in which they think it is Taught. Our room will not allow us to enlarge upon this Matter, and we shall just give the Contents of the rest, supposing what hath been already said, to be enough to give a Specimen of the Author's Undertaking.

In his fourth Chapter he proves that the 6th Chapter of *St. John's Gospel* doth not relate to the Lord's Supper: In his 5th Chapter he answers some Objections against his former Chapter. In the 6th He proves that although the 6th Chapter of *St. John's Gospel* did relate to the Lord's Supper, yet it cannot be understood in a Literal Sense. And in his 7th He farther proves, that although the 6th Chapter of *St. John's Gospel* did relate to the Lord's Supper, and were to be understood in a Literal sense; yet it does not prove the Doctrine of *Transubstantiation*, but directly contrary: In the 8th Chapter he shews, that the Doctrine of *Transubstantiation* cannot be prov'd from the Words of the Institution of the Lord's Supper. In his 9th Chapter he shews that the Doctrine of the Trinity and the Doctrine of *Transubstantiation* are not equally Credible. He spends the next 12 Chapters in Confuting the Doctrines of the Adoration of the Host; of Communion in one kind; of Prayers in an unknown Tongue;

of the Worship of Angels and Saints ; of Auricular Confession ; of Satisfaction ; of Purgatory ; of Prayers for the Dead ; of Merits ; of Indulgencies ; of Extreme Unction ; of the Pope's Supremacy : The 22d Chapters contains brief Reflections on some other Popish Doctrines : In the 23d and last Chapter he concludes the Argument against Popery.

The 3d Part treats of the Popish Objections against the Church of *England*, and hath 5 Chapters. In the first of which our Author answers the Charge of Schism from the Catholick Church, and returns it. In the 2d. he Answers the Pretence of many Divisions. In the 3d. he speaks of the pretended Novelty of our Religion ; and answers the Common Question, *Where was your Religion before Luther?* In the 4th. he answers the Popish Objection against the Validity of our Orders. In the 5th. and Last, he answers the Pretence of Greater Safety in the *Roman* Communion, than in the Communion of the Church of *England*.

The Duke of Anjou's Succession further Consider'd, As to the Danger that may arise from it to Europe in General, but more particularly to England, and the several Branches of our Trade, Part II. By the Author of the First; London, Printed for A. Baldwin. 1701. in 4to. Pag. 59.

WHEN the King of *France* first accepted of the late King of *Spain's* Will, and receded from the *Treaty of Partition*, it put all *Europe* to a Stand, and the most refined Heads could not guess what he aim'd at. But since his Grandson's Accession to the *Spanish* Throne, he has thrown off the Mask, and by his formidable Advances, gives his Neighbours too broad Intimations of what he really designs. The Regency of *Spain* addressing to him to take upon him the Government during his Grandson's Minority ; Their Ordering All the Governours of the Respective Provinces to obey his Commands ; His Filling the Towns of the *Spanish Netherlands* with *French* Troops, and his pressing Instances made to the *Dutch* for the acknowledging the Duke of *Anjou*, not to say any thing of the great Preparations he is making by Sea and Land, are such Alarms as may awaken all *Europe*, and put them upon standing to their Guard.

These Steps, which his most Christian Majesty has made, sufficiently justify what Our Author advanc'd in the first Part of the *Duke of Anjou's Succession consider'd*; But not to look back upon those great and Staring Truths which he then utter'd, Let us now take a Short View of what he offers to our Consideration in this Second Part, with respect to our Trade.

In the first place, he lays down five or six Evidences of the Growing Interest of *France*; from whence, he says, we have all imaginable ground to suspect, that if timely Preventions be not applied, the *French King's* Power will grow more and more every day: and that in process of time, he will expect to have all the Potentates of *Europe* following his Triumphant Chariot.

But passing by the Evil Consequences that may happen to the other Kingdoms of *Europe*, he more especially proposes to consider what influence the Conjunction of the two Monarchies of *France* and *Spain* is like to have on the several Branches of our *English* Trade.

1. He begins with our Trade with *Spain*, as to our buying their Wool, and furnishing them with our Cloth. And how far it is likely, that *France* will put a stop to this, we have ground to believe from the following Reasons. (1.) That notwithstanding the Peace, the *French* and We have no Tariff of Trade settled betwixt us, and therefore they may endeavour the Interruption of our Trade with *Spain*, out of Revenge for the Impost we have laid upon Trade with *France*. (2.) That the *French* have been endeavouring to set up a Woollen Manufactory of their own, in order to rival our Trade to *Turky* and the *Straits*, and for that end will engross to themselves the *Spanish* Wool, for Working up their Fine Cloth. And (3.) It is evident that they may aim at serving the *Spaniards* with Woollen Manufactories cheaper than we can do, or bring them into the humour of wearing their slight Stuffs.

The Chief Objection to be made to all this is, That the *French* have no occasion for the *Spanish* Wines, which we buy in return for our own Commodities. To this our Author Answers, 1. That the *French*, who are now Masters of *Spain*, will not so much consider the Interest of the *Spaniards*, as the Interest of *France*; and, 2. That this does not hinder but the *French* may be both Merchants and Carriers for the Wines of *Spain*, and sell it to us, or others who have occasion for it.

2. Another Branch of our Trade, which the *French* by their Union with *Spain* may deprive us of, is that to the *Mediterranean* and *Levant* in General. This (says he) they may easily Effect by denying us the Road and Harbour of *Cadiz*, and posting a Squadron of Men of War there to keep us out; nay farther, by making the *Straits* unpassable for us, or any other Nation without their Leave, and paying a Toll.

3. A third Branch of our Trade, which (says he) merite our deepest Consideration, is that to our *American* Plantations: And in how great danger that is in by the present Conjunction of *France* with *Spain*, he endeavours to shew by many and pregnant Arguments: Telling us, That the Treaty of Commerce betwixt us and *Spain*, will prove but a feeble Defence against the new *French* Mode of Argumentation; and, That the resid Distinction between the *Terms* and the *Design* of a Treaty, is like to become of as great use to *Roman* Catholick Princes, as the Doctrine of Probable Opinions and Philosophical Sin hath been to their Priests.

4. The next Branch of our Trade, which he considers, is that to *Africa*: That part of it on the Side of the *Straits*, is, as he demonstrated before under the second Article, entirely at the Mercy of the *French* and *Spaniards*; and for that on the Side of the *Atlantic*, or beyond the Tropic of *Cancer* and the *Equinoctial* Line, they did us considerable Damage during the late Wars, by destroying our Forts and Colonies; and therefore it is evident that they are more capable of doing us Damage in that Trade at present by their Union with the *Spaniards*; which he shews in several Instances.

5. He next considers what Influence this Union may have on our *East-India* Trade, which he proves will be but too fatal to us. Lastly, he considers our *European* Trade in general, and tells us, that it is evident a great part of it depends upon our Trade to the *East* and *West Indies*; which once being ruin'd, our *European* Trade must fall.

Upon the whole he sums up the Matter of Foreign Trade in a few Words, telling us, The Profit we reap by it, is computed at two Millions *per Annum*, and so much we are in Danger of Losing by the Exorbitant Greatness of *France*. The Case being thus (says he) and our Danger so great and near at Hand, it remains that we should Consider what may be attempted with most Probability, to save us from the Impending Storm. It follows

follows plainly (adds he) from the Prospect and Nature of our Danger, that our chief Security must, under the Divine Protection, consist in a good Fleet; that is to say, such an One as may enable us to defend our own Coasts from Invasions, to Protect our Foreign Trade, and to annoy the Publick Enemy, either in their own Countries, or Foreign Plantations on occasion. For this (concludes our Author) we are already very well provided, having at least 179 Men of War, to which if we add the *Dutch* Naval Force, as it is in our Power to do by a strict Alliance, there's nothing humanely speaking, that we have reason to fear, provided those Fleets be well-mann'd and victualled, and commanded by such as are known to be Men of Integrity and Honour.

The State of Learning.

FRANCE.

AT PARIS is lately Publish'd : *Legum Delectus ex Libris Digestorum & Codicis ad usum Scholæ & Fori operâ Joannis Domat.* in Quarto. 1701.

Essais de Grammaire Contenus en trois discours, in Twelves. Both for John Baptist Coignard.

M. Du Pin is upon Publishing, *Vindiciæ S. Facultatis Parisiensis Censuræ*; this Book will appear about Easter next.

Lately Publish'd, *Tractatus Dogmaticus de Vocatione Gentium. Quo Doctrina S. Facultatis Parisiensis probatur, ejusq; Censuræ equitas defenditur: Fidei in Christum necessitas ad Salutem, ex S. Scripturis ac Traditione demonstratur.*

OXFORD.

An Edition of Tully's Works is intended to be Printed at the Theatre in Twelve Volumes in *Octavo*, put out by Mr. Cockman; for which Proposals for Subscription are newly Published.

There

There is likewise Printing there, and near finished, *A View of Ancient and Present Geography*, for the benefit of Young Students in the Geographical Science; Adapted to the Use and Design of the Collection Forty one Maps lately Publish'd at Oxford.

Also, *Volumen alterum Geographorum Gr. minorum*, &c. a T. Hudson. è Coll. Univ. Auctorum nomina & seriem sistit. Pag. 1. p. 1. et c. excipiens H. Dodwelli Dissertationes primo Volumini præfixas.

L O N D O N.

There is ready for the Press a New Edition of the Reverend Mr. S. Cradock's *Knowledge and Practice*, &c. with the Supplement; The whole Review'd, Corrected, and considerably Enlarg'd, with the Addition of *Seven New Chapters*, by the Author. Proposals for Printing the same by Subscriptions in Folio, will speedily be Publish'd.

There is in the Press, and will speedily be Publish'd, An Alphabetical *Index* of the Authors contain'd in the *Universal Catalogue*.

Books Publish'd this Month, and not Abridg'd.

Reflections on the Jacobite-Plot, in Answer to a Letter directed to the Right Honourable the Earl of Perth Governour to the *Prince*.

The Post-Angel in five distinct Parts, with a Spiritual Observator upon each Head, to be continued Monthly; this for *January*.

The Ladies Visiting-day, a Comedy, by the Author of the *Reform'd Wife*.

An Enquiry into the Caledonian Project, with a Defence of *Englands* Proceedure in Point of Equity, in Relation there unto.

The Vestry a Poem.

The Principles of Mr. *Anerbury's* Book of the Rights, Powers and Privileges of an *English-Convocation* Consider'd and his Arguments against Dr. *Wake* and others Stated and Examin'd.

An Essay upon the present Interest of *England* &c.

A plain Discovery of many gross Falshoods, Cheats and Impostures contain'd in three late scandalous

Pamphlets, Publish'd by Quakers, &c. by *George Keub*.

An Argument against War, in Answer to the Duke of *Angous* Succession, Consider'd.

An Argument for War in Answer to the Argument for Peace, &c.

Dr. *Stanhope's*, first Sermon at *Boyles* Lecture, Jan. 6, 1761. His second Sermon Preach'd Feb. 3, 1761.

The Papiests Plea for Transubstantiation Consider'd, in a Sermon at St. James's Church, Jan. 19, 1761. by *John Griffiths*, M.A.

Some Considerations upon the Payment of the Arrears due to the Army, and on the Subscription for Purchasing forfeited Estates in *Ireland*.

Concio ad Synodum ab Archiepiscopo Episcopis & Clero, Provincia Cantuariensis celebratam habita in Aede Paulina Londinensi 10. Die Feb. 1761. per *Guili. Hayleum* S. T. P. Dean. Ciest.

The same done into English by *William Jones*, A.B.

And flay towards Comprehention, or a Periwalive to Unity amongst Protestants, Humbly offer'd to the Consideration of the Parliament and the Clergy in Convocation.

The *English-Gentleman* Justified, a Poem written on the occasion of a late Scurrilous Saryr, intitled *The True Born English-man*.

Reflections on the present Interest of the several Courts of Christendom; Relating Particularly to the *Spanish* Succession. &c.

The Interest of *England* in Relation to the Woollen Manufacture briefly Consider'd.

The Unhappiness of *England* as to its Trade by Sea and Land, truly stated by *Ch. Povey*.

An Essay of the Usefulness of Mathematical Learning.

The Succession of *Spain* discuss'd, with a Project of reconciling all the present Pretensions to that Crown.

A Letter to a Peer, concerning the Power and Authority of *Metropolitans* over their Comprovincial Bishops.

An Argument, shewing that the Prince of *Wales*, tho' a Protestant, has no just Pretensions to the Crown of *England*.

The King of *France's* Memorial deliver'd to the States General, by Monsieur d' *Asaux*, upon the taking Possession of the Towns in *Flanders*.

Considerations upon Corrupt Elections of Members to serve in Parliament.

The Partion examin'd, and its Rejection, by the *French* King fully stated.

The Villany of *Stock-Jobbers* detected, and the Causes of the late Run upon the Bank and Bankers discover'd and consider'd.

A Sermon at the Interment of Mr. *Thomas Wright*, Dec. 7. 1700. With Reflections on the Abuse of Funeral Sermons by *Philip Stubbs* M. A.

Corrupt Ministers the Cause of Publick Calamities, or the Interest of the King and his People one.

A Congratulatory Poem on the New Parliament Assembled on this Great Conjunction of Affairs; by *N. Tate* Esq;

Hanging not a proper Punishment for Murderers, High-way-Men and House-Breakers, offer'd to the Parliament.

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the
State of Learning
In each COUNTRY.

For the Month of March, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the *Star* near Fleet-Bridge; T. Bennet, at the *Half-Moon* in St. Paul's Church-Yard; A. Bell, at the *Cross-Keys* in Cornhill; D. Midwinter, and T. Leigh, at the *Rose and Crown*, in St. Paul's Church-Yard. 1701
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to this time.

THE

HISTORY

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AND IMPROVED

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THE
HISTORY
OF THE
Works of the Learned, &c.

For March, 1701.

*Gerrardi Noodt Jurisconsulti, Dissertatio de Jure Summi Imperii
& lege Regiâ, habita in Academiâ Lugduno Batavâ. A. D. V.
Id. Feb. Ann. 1699, cum Magnifici Rectoris Munere obiret. In
4^o. 1700.*

THIS Discourse is according to the humour of the Country wherein it was pronounc'd; and nothing could more agreeably flatter the aversion, that Auditors accustomed to a popular Government, have against Monarchy, than a Declamation against the absolute Power of Kings. The Orator begins with the first Origine of Men, whom God created free without distinction of Masters or Servants. He gave them Reason to search after what was profitable to them, and to shun what was hurtful to them, and so deeply ingrav'd this Natural-Law in their Hearts, that nothing could deface it.

The World had been nothing but a sorrowful Theatre of Disorder and Confusion, if every particular Man had Power to follow his own Capricio, unpunish'd. Men to maintain their Liberty, and to keep themselves from Violence, made Laws, and chose Sovereigns. The safety of the Society was the principal

Motive of his Choice, and the first Condition, upon which the power of commanding, was conferred on those, who had given the best Evidence of their Wisdom and Justice.

From thence the Orator passes to the Roman-Laws, to examine whether when the Lawyers taught that the Emperors were subject to the Laws, they spoke of the Law of Nature, which comprehends all Times and all Estates. If their intention was to approve all the Violences of *Nero*, and to justify all the Methods which he took to murder the innocent.

He goes on farther, and says, that the Emperors were not at all dispens'd with from observing the Laws of the Empire, that the best Emperors thought it their Glory to submit to them, that *Theodosius* and *Valentinian* declared themselves oblig'd to obey them. *Digna vox est Majestate regnantis, legibus alligatum se Principem profiteri, adeo de auctoritate Juris nostra pendet Auctoritas, Et revera Majus Imperio est Submittere legibus Principatum, Et oraculo presentis-edicti, quod nobis licere non patimur, indicamus.*

He afterwards objects the *Lex Regia*, by which they pretend, that the Senate transferr'd all their Power to the Person of *Augustus*; and running thro' all the Consulates of that Prince, sheweth what *Dion* says, that in the seventh, the Senate conferr'd the Sovereign-Power on him, and that in the tenth they dispens'd not with all the Laws, but only with the *Lex Cincia*.

Augustus had promis'd to grant a Largeſs to the People, and pretended to be hindred therein by the *Lex Cincia*, which forbid it. *Dion* says, that the Senate to take away his Scruple, declar'd him exempted from the Laws. When he speaks after that manner, he makes use of an ordinary Form, which doth not signify that the Senate dispens'd with all the Laws, but only with the *Lex Cincia*. This is so true, that the Year ensuing in his eleventh Consulate, they conferr'd upon him for ever the Power of the Tribunſhip, and granted him Liberty to report all sorts of affairs, even when he was not Consul. Then it can't be said, that they dispens'd with all the Laws to him the Year before.

In the sequel he tells us of other Emperors, who trod not only upon the Roman-Laws, but on all Laws Humane and Divine. The Senate did not therefore hold them the less oblig'd to observe them. But on the contrary made use of their Right to re-
press

press their Licentiousness they declar'd *Nero* a public Enemy, and caus'd search for him to punish him for his Crimes. They order'd that the Monuments rais'd in Honour of *Domitian*, should be defac'd, and his Memory abolish'd. But if they did not at all times revenge the Contempt of the Laws, sustain'd by all the forces of the Empire, it was because prudence oblig'd them to tolerate those Disorders that they could not hinder.

Dissertation Physique & Pratique, &c. i. e. a Physico-Practical Dissertation on Maladies, and on the Operations of the Stone, where the Author treats at large of its Formation, and of the surest Method to take it out of the Bladder or Ureter. By Charles Denis de Launay, Chirurgion, Paris 12^o. 1701.

Mons. Launay, proposing to shew by this Dissertation the mischievous Consequences which happen, if we put in Practise the Operation of the Stone, that hath been lately introduc'd, he describes the Reins and the Bladder, which are the Parts, where the Stone is ordinarily form'd; and because the manner in which it's form'd, is not well known, he reduces its internal Causes, to the quality of the Liquors, which glide along in Humane Bodies, and to the Disposition of the Channels through which they pass; to this we may add the Diet upon which they feed.

The Stone is compos'd of heavy and glutinous Matters, which wanting *Serum* to dilute it, grows hard by the stay that it makes at the place where it stops. 'Twas this that happen'd, according to all appearance, to that Infant who was found Petrified at *Senece* in his Mother's Belly, in 1582, after having staid there 28 Years.

To hinder the Stone from confirming, its more sure to observe a convenient Regimen, than to take dissolving Remedies; for they are so far from being always Fragments of the Stone, which those Remedies cause to be voided by Urine, that many times they are but the beginning of it.

After this our Author explains how the Stone is confirm'd, and gives an Account of the difference of Stones, of which some are great and others small; some hard and others heavy, and some softer and lighter; some smooth, and others rough; some stick.

sticking fast, and others loose, and gives the Reasons of those differences.

Then he sets down the Symptoms of the Stone, which are Pains, clear and undigested Urine, full of Gravel; the retention of Urines, the itching of the Gland; the frequent Erection of the Yard, and the lengthning of the *Perineum*. He afterwards speaks of the letting of Blood, of the Purgations and Regimen, by which we ought to prepare the Patient for the Operation, which is distinguish'd into the greater and lesser.

The great Operation was invented by an *Italian* in the beginning of the Age that is past. *Marrianus Sanctus Barolitanus* was the first that describ'd it. *M. de Launay* is very prolix upon it, observing the Situation, in which they put the Patient, the Trusses wherewith they bind them, the Instruments made use of, the manner of searching for the Stone, and the way of cutting and taking it out. He then shows how the Artist puts the Fistula into the Wound, how he dresses the Patient, and what Remedies he uses to prevent the Accidents which may follow the Operation.

Then he comes to the Description of the small Operation, and observes the inconveniencies that have induc'd Men to omit the use of it. The rest of the Dissertation is taken up in relating the Method of the new Lithotomist, both in the great and small Operation, who made many Operations in the Hospitals of *Paris*, in 1698. *M. de Launay*, says he, is a Man, that hath no knowledge nor experience of the true Principles of Chirurgery, and incapable of giving any help to sick Persons; either in the dressing, or other Accidents which usually happen at the Operation. As this ought not to be rashly asserted against the Reputation of any Man, he gives the Reasons by examining very exactly all that this new Lithotomist, practis'd in the one and the other Operation, and by deducing the inconveniencies and dangerous consequences, as well of the Incision of that Operator, as of the manner wherein he opens the Wound, by tearing the Parts from whence he takes the Stone and the Figure of the Instruments that he uses. In short, he compares the Method of ordinary Chirurgions with that of this Operator, and shows how much more sure it is to keep to the Practice receiv'd and approv'd by use, than to have recourse to a new one, which was fatal to many on whom it was us'd.

Matthiæ Martinii Lexicon Philologicum, in quo Latina & à Latinis Auctoribus usurpata, cum puræ tum barbaræ Voces ex originibus declarantur, Comparatione Linguarum, Subinde illustrantur, multæque in Divinis & Humanis Litteris difficultates ex fontibus, veterumque & recentium Scriptorum auctoritate Enodantur, nec pauca in vulgaribus Dictionariis admissa Errata Emaculantur. Accedit ejusdem Cadmus Syro-phœnix, in quo explicantur & ad orientales fontes reducuntur principes Græcæ Voces & ea quæ tam alibi tam maximè apud LXX Interpretes & in Novo Testamento videntur obscuriores; ac multæ dictiones à Lexicographis prætermittæ, & in Glossariis, alibique latentes vertuntur atq; illustrantur, Præterea additur Glossarium Isidori, cum Emendationibus & Notis Joannis Georgii Grævii, quibus auctarium Subjecit. Theod. Janssonius ab Almeloveen. Præfixa est operi Joannis Clerici Dissertatio Etymologica. Editio Nova, prioribus Emendatior & Auctoris vitæ auctor. Amstelodami 2 Vol. Fol. 1701. Vol. I. constat. Pag. 1018. Vol. II. Pag. 1108.

IT's long since the Public wish'd for a new Edition of these two Dictionaries of *Martinus*, which were become very scarce, especially the second, intitul'd, *Cadmus Syrophænix*. For this Reason they were Printed at *Utrecht*, in 1698, with the Life of the Author and the Glossary's of *Isidore*; together with the Remarks of *M. Grævius* and *Almeloveen*. This Edition coming to the Hands of *M. Lorme*, Bookseller at *Amsterdam*, he engag'd *M. le Clerc* to write a Preface, or rather an Etymological Dissertation to this Work.

I. In the Etymological Dissertation, he undertakes to show five things.

The first relates to the Matter of the Latin and Greek Etymologies that are found in these two Volumes.

Our Author shows by several Examples, that *Martinus* hath happily deriv'd a great number of Greek Appellatives from the Hebrew Language, and reduces the Derivatives to their Primitives. He shows the same with respect to several Greek and Latin proper Names. He owns that *Martinus* was not the first Inventor of all that he says, but he faithfully quotes those from whose Labours he hath reap'd any Information. *M. Menage* on the contrary

contrary accuses the famous *John Gerrard Vossius*, of having stol'n things from *Martinius* without naming him. *M. le Clerc* endeavours to excuse *Vossius*, whom he believes was a much better Grammarian than the Professor of *Bremen*, and therefore concludes that the latter is the more worthy of Esteem, since so learn'd a Man hath not thought it amiss to transcribe him; Although *Vossius*, his *Etymologicon* be an excellent Book, there are many things in *Martinius* his Lexicons that are not there, and our Author advises to joyn 'em both together.

The 2d thing that he shows in his Dissertation, is that the Etymology of Words, helps mightily to understand their proper Signification, and to distinguish it from the Metaphorical, which he proves by the Example of the Greek verb *κρίνω*, and of the Latin *Cerno*.

By these Etymologies, and by an infinite number of others, we may likewise learn, that all the Western Nations are descended from the Eastern, as the Greeks from *Asia*, and the Latins from *Greece*: Because the Latin Language is derived certainly from the Greek, and the Greek from the Hebrew or Phœnician. He observes on this Occasion, that the ancient Saxon Language, from which the German, Flemish, and English are deriv'd, came very near in many things to the Greek, which he shows as he goes along, by Examples of the most common Words, which signify in those Languages, *Fire, Water, Bread, and Beer*. From thence he concludes, that the People of Greece and Germany are descended from the same Origin, *i. e.* from the *East*. Then he observes that we must not immediately derive the Latin from the Hebrew, but from the Greek: as we ought to derive the French from the Latin, and not from the Greek. In this our Author is not of Father *Thomassin's* Opinion, who derives almost all Languages immediately from the Hebrew.

The Etymology of the proper Names of the Gods and Heroes of *Greece*, serves very much to illustrate their ancient History. In writing these Names in Phœnician Letters, he observes why they were so call'd, the signification of those words having much reference to their History, as our Author says, he has shown in his Notes on the *Θεογονία* of *Hesiod*, which is newly publish'd.

The 3d thing he does, in his Dissertation, is to give the most general Rules of Etymology. 1. We ought to have regard to the affinity of Letters, according to the Method of the Hebrew Grammarians. 2. We ought to observe the ordinary Custom of

Languages and Dialects, in the reciprocal Change; that they are wont to make of Letters. 3. Some Words are deriv'd from others by Addition, Diminution, or Transposition: but in all this we ought exactly to follow the Analogy, without which we may derive any Word from what other we please, as Father *Thomassin* hath done, if we may believe our Author, in a thousand Places. 4. That a Language is not deriv'd from another, as wrote on Paper, but as in the mouth of the People, who make a thousand Depravations therein, by wrong pronouncing it. This appears, in an incontestable manner, by the strange Depravations of Proper Names, a List of which may be seen at the beginning of M. *Menage's* Etymological Dictionary. 5. We ought always as far as possible, to join Reason and History with the Analogy, which he shows by the Examples of the Words *Angarriare* and *Abacus*, the Original of which we find in the *Persian* and *Phœnician* Languages, from whence that which they signified pass'd to the Greeks and Romans.

These are the Principal Rules of Etymologies, which our Author lays down in this Dissertation.

The 4th Thing that he ought to have observ'd on the Subject of Etymologies, is the Precautions that are to be taken, to succeed in that sort of Conjectures, or at least not to fall into such Faults as are capable to defame the Art, and to cause Etymologists to pass for Visionaries. 1. The affinity of Sound is not a sure enough mark, that a word comes from another, their Significations ought to agree; of this Father *Thomassin* took but little notice, but in imitation of St. *Ferome*, ridiculously believ'd that the Hebrew word *Nouge*, which is found *Zephan* III. XVIII. comes from the Latin word *Nuge*, with which it hath nothing common but the Sound; the Hebrew word signifying *Persons afflicted*, and the Latin word *Trifles*. 2. We must not admit, in matter of Etymologies, the uniting of Significations too far distant, as Father *Thomassin* does, who derives *Debeo* from the Hebrew word *Dibbah*, which signifies *Fame or Reputation*, because, says he, they that owe Money have commonly a bad Reputation. 3. The Genealogy of Words ought in no wise to be too far fetch'd, which is a fault he reproaches M. *Menage* with, who derives *Laquais* from *Verna*, *Larigot* from *Fistula*, *Loyette* from *Cypsa*. If he propose any parallel Genealogy, all the degrees ought to be well verified; as he does here with reference to the word *Drille*, which he derives from the Hebrew *Chol*, that signifies *All*.

4. We ought to take great care, after having toil'd in vain to search for an Etymology, not to embracethe first we find, rather than to confess, we know not the Etymology of the Word. It's better to be silent than to set down a forc'd Etymology, such as are many of those of *M. Menage*, but especially Father *Thomassin's*. 5. There were words formerly us'd in the Primitive Languages, which were lost by degrees, in those Languages, and the Derivatives have preserv'd themselves only in the Languages that are deriv'd from them, as is manifest in several Latin Words, which were us'd among the ancient Greeks, and are not found but in the Latin Tongue. 6. We ought to remember that there is no Language, which hath not its particular Idioms, and which are deriv'd if we may say so from it, so it will be in vain to search for its Etymology any where else. 7. We ought to take care of confounding the Radix and the Derivatives, so as to endeavour to search for the Etymology in another Language, without having any regard to the Radix from whence they are immediately deriv'd, much less ought we to derive from another Language, the inflections or oblique Cases, without having regard to the present, nor to the Nominative, as Father *Thomassin* hath done very often.

These according to our Author, are the Shelves which Etymologists ought carefully to avoid. He adds in the fifth Place, two Mistakes that are made in Etymologies, the 1st is the deducing of Consequences, from false Etymologies, as *Pbilo*, *Josephus*, and many Fathers of the Church have done, who have imitated 'em. The other mistake is, when we found on the Etymology of one sole Word; when we would observe the Sense; without consulting the Use of it, which is often far enough from the Etymology; and which depends more on the Capricio's of the People than on Rules.

II. After this, we have the ancient Preface of *Martinus*, where in he gives us the Reasons of his undertaking. We will say nothing of this, because it hath been in the two former Editions.

III. An Anonymous Author, annex'd the Authors Life to the Edition of *Utrecht*, wherein he gives us the Manner and Design of *Martinus's* Studies. He tells us, that he was Regent and Professor at *Bremen*, from whence he was deputed in 1618. to the *Synod of Dort*, where he had several Quarrels with two Professors of the United Provinces; because as the Author of his Life observes, he was an *Universalist*, that is to say, of the
Sentiments

Sentiments of *Cameron* and *Amyraut*, as to the extent of the Death of Jesus Christ. Those that would see the details of this Controversie, and the praises that were given to *Martinus* for his Moderation, let them read the *English Letters* of *John Hales*, and *Walter Balkanqual*, who were Eye-Witnesses of his good Conduct, they were printed at London the second time, in 1673. under the Title of *Golden Remains of the ever memorable Mr. John Hales*.

IV. Then we have the *Philological Lexicon*, which takes up the greatest part of these two Volumes, of which it makes three fourths. Here *Martinus* gives us the Etymologies of the Latin and Greek Words, which he finds in Latin Authors. He shows at the same time, the significations of abundance of Words, according to their different use; and he likewise treats often of things that these Words signifie; in which this Book, differs from the *Etymologicon* of *Vossius*, which is almost wholly taken up in what relates to the Words, besides it treats only of Latin Words. So that this Treatise of *Martinus* may serve as a Repository for many things, either in respect of Grammar, or in respect of the several Opinions and Antiquities which he hath there collected. Those who value Dictionaries that have been so well receiv'd in the World, especially this hundred Years, and upwards, will not be without this, wherein there are many things which are to be found no where else, or at least not so easily as here, where the Alphabetical Order saves our time in finding them. Altho' *Martinus* did not equal the learn'd Criticks of his own Time, or those that have liv'd since, yet there are many things in his Works, that are useful to all sorts of People.

V. At the end of the second Volume, we have the *Cadmus Syrophænix*, i. e. The Etymologies of the Radices of the Greek Language, which our Author, with Reason, derives from the *Phœnician* Language, and we have likewise a Reduction of abundance of derivatives from their Greek primitives. *Martinus*, is much more concise in this Dictionary, than in the other. 1. Because he had spoken of many Greek Words in the former. 2. Because he ordinarily applied himself to Words only. 3. Because he was without doubt, much more vers'd in the Latin Language and Authors, than in the Greek, and the Writings of those who made use of it. But this doth not hinder, but we must look upon this Work in many things, as a supplement of the best Greek Dictionaries, such as those of *Henry Stephens*, and *Robert Constantine*.

VI. This Dictionary is follow'd with the Glossaries of *Isidore* of *Seville*, and the Glossaries collected by *Peter Pitbou*. All Men know that this sort of *Lexicons*, is very useful for understanding the ancient Latin, and that that was us'd six or seven hundred Years after Christ. For this the Public is much oblig'd to *Messieurs Grævius* and *Almeloveen*, for the Commentaries that they have publish'd on these Glossaries. We might perceive by this, if we did not know it otherwise, of what use they are, for understanding the best Latin Authors, without speaking of those of the following Ages; this Addition alone, ought to make the Edition of *Utrecht*, or if you will, that of *Amsterdam*, of great Value.

Germaine de Foix, &c. i. e. Germaine de Foix, Queen of Spain.
An Historical Novel. 12^o Paris, 1701.

Germaine de Foix, was the Daughter of *John de Foix, Viscount de Narbone*, and second Son to the King of *Navar*, and of *Maudlin of Orleans*, Sister to the Duke of *Orleans*, who was afterwards King of *France*, by the Name of *Louis XII*. When he had divorc'd *Jane of France*, Daughter of *Louis XI*. to Marry *Ann of Bretagne*, Widow of *Charles VIII*. his Predecessor, he plac'd with her *Germaine de Foix*, with other young Ladies of the first Rank, amongst whom was the Infanta of *Naples*, Daughter to *Frederic of Arragon*, Prince of *Salerna*, Brother to *Alphonsus*, King of *Naples*.

Frederic came into *France* in the beginning of the Reign of *Charles VIII*. and married *Ann of Savoy*, Daughter of *Amadeus IX*. and had by her the Infanta of *Naples*. *Charles VIII* having afterwards declar'd his pretensions to the Kingdom of *Naples*. *Frederic* when he went to Succour King *Alphonsus*, his Brother, left the Infanta, his Daughter, in *France*, that she might be Protected.

Alphonsus trembling at the entry of *Charles VIII*. into *Italy*, retir'd to the Monastery of *Mazara* in *Sicily*, and resign'd his Kingdom in favour of *Ferdinand* his eldest Son, who died a few Days after, and left it to *Frederick*, his younger Brother.

The Infanta of *Naples*, becoming now the King's Daughter, join'd

join'd in a strict Friendship with *Mariana de Foix*, into which *Gaston* her Brother entred. The desire of Glory soon oblig'd him to leave those two Princesses and call'd him to the Duchy of *Milan*, where *Louis de Sforce* who had usurp'd it from his Nephew, was made Prisoner and brought thence to *France*.

Frederick King of *Naples* left the Infanta his Daughter in *France*, and permitted *Ferdinand* Duke of *Calabria* his Son to travel thither *Incognito*. He took the Name of Duke de *Montreal* and his Governour that of the Count de *Patti*. They arriv'd at *Paris* in the beginning of Winter.

The Duke de *Montreal* deliver'd to the Infanta a Letter from the Queen their Mother, which discover'd to her the secret of the Journey, and told her that he was her Brother. The next day he saw Madam de *Foix*, became enamour'd with her, and studied to please her.

Charles VIII. having resolv'd on the Conquest of the Kingdom of *Naples*, King *Frederick* recall'd the Duke of *Calabria* his Son, who could not leave Madam de *Foix* without making himself known to her. Madam de *Foix* was troubled at the Dukes Departure, and did not conceal it from the Infanta of *Naples*, who being perswaded that the Inclinations of Madam de *Foix* would be advantageous to her Family, forgot nothing that might increase them.

At the same time *Ferdinand* the Catholick publish'd a Manifesto, pretending that the Kingdom of *Naples* belong'd to him, and that *Frederick* was an Usurper. *Gonsalva* General of the Troops of *Ferdinand* possess'd himself of the best Places in *Italy*. All yielded to the Arms of *France* and *Spain*, and *Frederick* forc'd by his ill Fortune, treated with the Marshal d'*Aubigni*, and yielded his Crown to the King of *France*, and went to *France* with the Queen his Wife.

The Infanta of *Naples* was struck with Grief, because she was oblig'd to retire to *Angers* with her Father, who was then call'd no more but Monsieur d'*Anjou*.

The Duke of *Calabria* was shut up in *Tarentum*, where he wanted Provisions, the Inhabitants forc'd him to surrender to *Gonsalva*, and to consent to return to *France* in a Galley. But by a black Treachery, he was attack'd by all the Enemies Fleet, taken and carried into *Spain*.

The Catholick King endeavour'd by his fair Carriage to make the Duke of *Calabria* forget his Misfortunes, and gave him

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some hopes that he would re-establish him on his Throne, but he would not suffer himself to be deceiv'd by those Pretences.

Isabella, Queen of *Castile* died soon after, and *Ferdinand* sent to demand *Madam de Foix* in Marriage, *Gaston* her Brother conducted her to the Frontiers.

A War breaking out between *Ferdinand* and *Philip I.* his Son in-Law, *Ferdinand* went with his new Queen to *Logrogno* where the Duke of *Calabria* had fix'd his Habitation.

Philip I. being proclaim'd King of *Castile*, and *Ferdinand* being abandon'd by the *Castillians*, he resolv'd to retire into his Kingdom of *Naples*, whither he carried the Duke of *Calabria*, to prevent his Enemies making use of him to thrust him likewise out of that Kingdom. He was no sooner arriv'd there, but he caus'd the Duke of *Calabria* to be conducted to the *Chateau de Louf*.

Philip I. being dead, *Ferdinand* return'd to *Spain* with the Duke of *Calabria*. The Queen was there brought to bed of a Son, whom the King in his Heart design'd Heir of all *Spain*, caring but very little for his Grandsons. This Son liv'd but a few days and left *Ferdinand* inconsolable.

The *Neapolitans* then form'd a design to re-establish the Duke of *Calabria* on his Throne, and sent a *Cordelier* who had been his Confessor to *Madrid* to communicate this Design to him. At the very moment as the Duke was on his Departure from *Madrid* for *Barcelona*, he was arrested. The Queen knowing the Danger the Duke was in, fell into a dangerous Distemper, during which she obtain'd the Dukes Pardon. The King to whom the Arch-Duke *Charles* his Grandson was odious, wish'd for nothing more than to have a second Son to whom he might leave his Dominions, and resolv'd to take a Drink that an *Arabian* had prepar'd for him in order to make him a Father. This Drink was presented by the Queens Hands and had a quite contrary Effect. It was a Poison which the Queen had taken by mistake in another Viol. The King found himself ill that same Evening and died within a short time after. The Cardinal *Ximenes*, Regent of the Kingdom, consented to the deliverance of the Duke of *Calabria*.

King *Charles*, Grandson to *Ferdinand*, was no sooner arriv'd in *Spain*, than the Emperor *Maximilian* his Uncle, sent to demand the Queen in marriage, and the Estates dispenc'd with her marrying again. But the Chancellor of *Arragon* Remonstrated that
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the Queen had an incontestable Right to the Kingdoms of *Naples* and *Navarr*; and that the Emperor being aged, could not live long, that she should yield her Pretensions to a third Husband, who could Prosecute them, and that they ought to dismiss the Emperor's Embassadors handsomely. But it being represented by some, that having granted the Queen Liberty to marry again, it would be hard to deprive her of it; the Chancellor answered, That they had nothing to do but to seek another Husband for her, and to cause them to renounce the Crowns of *Naples* and *Navarr*. He added, that the Duke of *Calabria* was as fit a Person as could be desir'd. *M. de Chievres* being engag'd by the Chancellor, approv'd of this Proposition. The Act of the Resignation of the two Kingdoms, was sign'd by the Queen and Duke. King *Charles* himself led them to Church, and their Nuptials were celebrated with all possible Magnificence.

Institutiones Physicæ ad usum Scholarum accomodate, i. e. A Course of Physic's for the use of Schools, by *Francis Bayle, M. D.* and Professor of the Liberal Arts in the University of *Tholouse*. Printed at *Tholouse* 1700. 4°. Tome I. containing 560 Pages.

IN our last for *February*, we gave some Account of this Book, and according to Promise, shall now finish our Account of it.

In our last, we left off with our Author's Reasons, why *Mercury* must descend more in a little Branch, than in a large one. In the same Chapter of the *Equilibrium* of Liquors, he gives us an ingenious Reason, why *Mercury* purg'd from Air, and put into a Tunnel, Hermetically seal'd at one end, does not descend into the Pneumatick Machine, after the Air is pump'd out.

Having explain'd all that belongs to a Movement in General, and what depends on it. *M. Bayle* explains in the seventh Dispute, the Nature of Bodies hot and cold, fluid and solid, &c. He makes the heat to consist, either in a circular Movement, or in the vibration of the insensible Parts of hot Bodies, and the cold in the repose of the same Parts. He understands by a movement of vibration, that by means of which, the two Extremities of Bodies move themselves reciprocally and alternately, the one on
one

one side and the other on the other. He attributes the rarification of Water which freezes, rather to the particles of Air which it includes, then to the subtile Matter that it contains in its Pores; so we see divers small Globes of Air in Ice, but he doth not altogether reject the Method, whereby the *Cartesians* ordinarily explain this *Phænomenon*.

In respect of Fluids and Solids, our Author will not have us to distinguish a Fluid from a moist Body, nor a dry from a solid Body. He says every Fluid is moist, because there is not one which doth not apply it self to some solid Body. He makes Fluidity, with *Descartes*, to consist in the movement of the parts of the Fluid, according to all possible Determinations. The Cause of their movement, is the subtile Matter that environs them; but to the end that they may be mov'd, they ought to be small, of a spherical, elliptical Figure, long and plyable; or if the parts are branch'd, the diverse Branches ought to be very flexible; and of whatever Figure they are, they ought to be polish'd. But he doth not agree with the same Philosopher, that Solidity consists in the sole repose of the parts one near another. The Liquid environing them, contributes much to hinder the Division of the Parts of the solid that it environs, and by consequence its Solidity.

The following Dispute is wholly taken up in explaining the Nature of Bodies which have an Elastic Vertue, and the diverse Proprieties of those sorts of Bodies. He doth not agree that the return of a Spring which hath been folded, is the effect of the subtile matter, which entred in more abundance than before, into the Pores of the *Convex Superficies*, which they suppos'd to be aggrandiz'd, and which fill'd the Parts again, and obliges 'em to return to their Place. He believes that the spring may proceed from three different Causes. 1. From the entry of the Parts of any Liquid into the insensible Pores of the Elastic Body. 2. from the Liquid environing it, which presses its whole surface. 3. From the pression of the Particles of that Body, by those of other Bodies, which are subtile enough to enter into its Pores, and to Press by an immediate Application, the insensible Parts of the Elastic Body.

'Tis in the first manner, that the Water insinuating it self into the Pores of the Wood and of dried Withs, straightens again the Fibres, and renders the Superficies of those Bodies plain and straight from being crooked, as it was before: and it is the second cause that makes a Steel-blade to straighten it self after it hath been bend-

bended. It's to the Air, and not to the subtil Matter, which enters into the Pores of the *Larme de Holland*, after that it hath been pierc'd or broken, that he attributes the Reduction of that *Larme* or Tear into Dust. He doth not believe that all the Reflection of a Body which moves it self, ought to be attributed to the Virtue of the Spring of the Body, which constrains it to bend it self.

The tenth Dispute is taken up in the Explication of all that concerns Light, Bodies transparent and dark. He differs a little in this respect from *Descartes's* Principles. He refutes *M. Perault*, who pretends that the Transparency of Bodies comes from the Impression that the Rays of Light make on the same Parts of the transparent Bodies, and pretends that its much more probable to say with the first of these Philosophers, that the Bodies are transparent, because their Pores being in a right Line, leave a free Passage to the Rays of Light, which fall directly on their Pores. He explains likewise the refraction of Rays, either as they approach unto, or retire themselves from the Perpendicular; so that they pass thro' a Medium more or less solid, much in the same manner as the *Cartesians* did, *i. e.* because these Rays find less Obstacle in the more solid Bodies, than in those that are less, their Way being ready made in the first, whereas in the second, it is as it were rough with little Hairs, which the Rays must lay down to make way for themselves.

II. *M. Bayle* divides his particular Physicks into two Parts. The first treats of Inanimate, and the second of animate Bodies. This first is divided into three Books. The first treats of Elements, of Fermentation, and of mix'd Bodies as mix'd. The second treats of the World, and the third of elementary Bodies in particular, in as far as they have a certain Situation in the World, or some particular Properties.

In respect of Elements, after having explain'd how many Ways this Word is understood, our Author says, That its impossible to specify the number of Elements. He believes that it's sufficient for a natural Philosopher to know the principal Kinds and Species. He rejects the four vulgar Elements. He believes that those of the Chymists, are the principles of Mixt Bodies and Elements, which we may call Seconds, but he says, they are not sufficient. The Elements according to our Author, may be consider'd either in themselves, or in relation to the sensible Qualities. If we consider them in themselves, this Name agrees

chiefly to the three Elements of *Descartes*. With relation to the sensible Qualities, there are several Species, according to the diversity of Senses and the different Sensations that they excite in us. Our Author makes many reflections on these three Elements, and proves that they are to be found in all mixt Bodies. He likewise explains the nature of the four vulgar Elements, Earth, Water, Air and Fire.

From thence he passes to the Examination of Elements, with relation to their Savours, Odours, sound and light, &c. He distinguishes Savours into manifest and occult. The manifest are those that may excite in us the sensation of Savour. The occult are those that make the Body, wherein they reside, fit to produce diverse Effects, which agree with a savoury Body, of such and such a Species, altho' they cannot excite such a Sensation. Thus Spittle hath an acid Savour, but occult; because, that tho' it doth not excite an acid Sensation in Persons, who are in health, yet it mortifies Mercury, as well as manifest *Acids*. Then he divides Savours into their different Species, and explains the particular Configuration of each part of which Savours are compos'd. In this matter he enters upon a long detail, which is very instructive. He applies himself particularly to explain the Nature and Effects of *Acids* and *Alkali*, the knowledge of which is so useful in Physick. He doth not believe that the *Alkali* dries up the *Acids*, by insinuating themselves into their Pores.

From thence he passes to the temperament of mixt Bodies, and shows particularly how little Bodies endow'd with diverse Savours, may produce great and very different Effects, according to their different Nature. and the manner wherein they are mixt with other Bodies, or seperated from them. So the *Sol Volatile Viperae*, mingled with the Flesh of that Insect, scarcely gives it any tast; but if we seperate it from it by Fire, which breaks the little Prisons that inclos'd it, and draws it forth; it will be capable to communicate its Savour to a very great quantity of Water.

But that to which M. *Boyle* seems principally to apply himself, is to discover the Nature, Effects, and causes of Fermentation. He proves that we improperly confound it with diverse other Alterations that happen to a Body. He shows what they are that are capable of Fermentation, and those that are not; what helps, what retards, and what hinders the Fermentation. He proves that the next and immediate cause of this change is the subtil Matter; but that it's determin'd to produce this Movement by the

the *Acids* and *Alkali's*, according to the relation that they have one to another, and according as they act one upon an other, and not seperately. And forasmuch as we see that the Filings of Metals ferment, if we mix them with *Acids*, altho' its ordinarily believ'd that Metals have no *Alkali*. M. Bayle denies this Supposition. He says that Minerals have their *Alkali*, which hath a great Analogy with that of *Plants*, altho' the Taſt cannot perceive it, and which produces almoſt the ſame effects.

M. Bayle ingeniouſly owns that he cannot well explain by what Means the Parts of the ſubtle Matter, can be turn'd out of their Courſe and determin'd, ſo as that ſeveral concur together to move the particles of the *Acids* and *Alkali*, as happens in Fermentation, He gives us only his Conjectures, in Page 515. He likewiſe refutes what other Philoſophers have alledg'd to give a Reaſon for Fermentation. He denies in particular, that the Lumps or little Bitts of which Gold is compos'd, are more Groſs than thoſe of other Metals, that they leave by conſequence greater Spaces between them, and that this is the Reaſon, why *Aqua Regia* diſſolves Gold, which *Aqua Fortis* cannot do. He believes that this Principle is contrary to the great Weight of Gold, and to the Property that it hath to be ſtretcht out, and reduc'd to very thin Sheets. He thinks that the Particles of Salt, of which the *Aqua Regia* is compos'd, diſſolve the Gold, becauſe that Metal is compos'd of ſeveral Particles; which partake of the Nature of *Acids*.

Our Author concludes this Firſt Volume, with the Explication of the Generation, and of the Corruption of mixt Bodies. He hath added a ſhort Deſcription of the Pneumatic Machine, according to the ancient Way of making it.

La Gnomonique Univerſelle, &c. i. e. The Art of univerſal Dialling, or the Science of making Sun-Dials, on all ſorts of Surfaces, fix'd and moveable; wherein we may put in Practice, by new Methods, all that is moſt uſeful and pleaſant in that Science. By M. Richer, 8^o. Paris 1701.

AS Gnomonicks, or the Science of Sun-Dials, is one of the moſt uſeful and agreeable Parts of the Mathematicks: Our Author hath omitted nothing that might contribute to render his Book clear and eaſie to be underſtood by the unlearn'd; He treats

of this Science in a most familiar manner without any Theory, which would have render'd this Book less pleasing, and useful but to a few, because in matter of Sun-Dials, most Men love the Practice rather than the Theory. And since the same Author knew that all the exactness of a Sun-Dial, depended on the invention of a Meridian-Line, he hath given us several new and easie Methods to trace exactly the Meridian-Line, on all sorts of Planes, and to find the Declination of the Verticals. In a Word, as Gnomonicks is nothing but a Projection, or representation of the Circles of the Sphære on a Plane; our Author begins his Book with an Abridgment of the Sphære, where the principal Circles, that is to say, those that concern his Subject, are explain'd very methodically and in their Order, after having explain'd the several sorts of Dials, and the different Parts that compose them, which takes up the first Part of his Book, and contains all that we ought to know before we draw a Dial, as the Use of the Instruments proper for the Description of Quadrants, and the Knowledge of the Declination and Inclination of a Plane.

In the Second Part, we have the division of Dials, and eight different Ways of making them; for those who love one way better than another; which is follow'd with a sensible demonstration of all Dials.

The Third Part teaches us the manner of adding to Dials the parallels of the signs and the diurnal and nocturnal Arches; the Italic, Babylonick, and Judaick. or ancient Hours; The vertical Circles, and the elevation of the Pole, the Circles of longitude and latitude, the Circles of the heavenly Houses and Positions; the ascendent and descendent; the parallels of diverse Countries, to know the rising and setting of the Sun in them all; the length of the Days and Nights, the declination of the Sun for all the Arches of the Days, where our Author takes care to explain the uses of all these Curiosities.

In fine, the Fourth Part contains all sorts of Portable Dials, as well to know the Hours of the Day by the Beams of the Sun, as of the Night by the Moon and Stars.

Histoire Generale de Portugal, &c. i. e. a General History of Portugal. By M. le Quien de la Neuville. 2 Vol. 4^o. Paris 1700.

THe Public have hitherto had but an imperfect Idea of the History of *Portugal*. The internal State of the Kingdom, that of the Court, their *Finances*, Justice and Strength, the detail of Alliances, Wars and Discoveries, were known to very few. It was none of the fault of the Kings, *Alphonfus V.* and *John II.* that we were not instructed in the most material Occurrences of their Kingdom. The first chose an Italian, nam'd *Justus*, to write the History of *Portugal* in Latin, and that Prince gave him a Bishopprick. The second made no worse Choice, when he cast his Eye on *Angelus Politianus*. These learned Men died, before they answer'd the great Idea that those two great Princes had conceiv'd of their Persons. But the *Portuguese* ought now to comfort themselves for that loss, since the Author of this History happily repairs it.

He begins his History with the Original of the *Portuguese*. *Spain* was surrendred to the *Carthaginians*, and afterwards to the *Romans*. The *Portuguese* did not think themselves free, because they had chang'd Masters, they dar'd to attempt to deliver themselves from the Tyranny of the one and the other, and they chose *Virinius*, because he was their Country man. This new General defended them for about forty Years, against the *Romans*, and they, contrary to their Custom, caus'd to Assassinate a Man, whom they despair'd to overcome.

His Death subjected the *Portuguese* to the *Romans*, till the time of *Sertorius*, who put himself at their Head, and obtain'd several Advantages over *Metellus* and *Pompey*. But the Death of *Sertorius*, who was slain by those People, brought new Disgraces on the *Portuguese*.

The decay of the *Roman* Empire, did but deliver them from one Servitude, to subject them successively to others more hard, than that from which they were deliver'd. The *Goths* possess'd themselves of *Spain*, and after they had possess'd it for about three Ages, the *Moors* took it out of their Hands.

The *Portuguese* then saw themselves plung'd into new Misfortunes, but Providence deliver'd them by the Ministry of Count *Henry*, a French Prince, which they did not expect.

This Count, concerning whose Descent, Historians differ, being excited by his Zeal for Religion, or desire of Glory, went to *Spain* about the end of the Reign of *Ferdinand I.* King of *Castile*. He fought under the Banner, of the famous *Roderick de Bivar*, so well known by the name of *Cid*. *Ferdinand* dying soon after, *Alphonfus* his Son mounted the Throne; but to detain Count *Henry*, who was useful to him, he married him to his Daughter *Theresa*, who brought him for her Dowry the Kingdom of *Portugal*.

This Prince took from the Moors, the Cities of *Lisbon*, *Visea*, *Cimbria*, and several others. The *Barbarians* made several Efforts to dispossess him; the Count defeated them in seventeen Battels. Then he undertook his Journey to *Jerusalem*, which was not so fortunate to him, as the former Expeditions, and he died in the City of *Brague*, in 1112, aged 67 Years. He made so pious a Will, that the Kings his Successors, have propos'd it as their Model, and follow'd it with great exactness.

Alphonfus his Son, was the first King of *Portugal*, and succeeded him. He had not a more dangerous Enemy, than the Queen *Theresa* his Mother, whose Minister nam'd *Ferdinand*, dar'd to take upon him the Quality of Count of *Portugal*. He rais'd Troops and fought those of the King: But in a second Battle he was taken Prisoner, together with the Queen. That Princess demanded Succours of *Alphonfus VII.* King of *Castile*, who was defeated and wounded in the Plain of *Valdiviez*. The Queen created other troubles to the King her Son, and died soon after.

Alphonfus being deliver'd from the Apprehension that she caus'd him, turn'd his Arms against the Moors, whom he totally defeated at the Battle of *Ourique*, after which he was proclam'd in the Camp. Fortune abandon'd him for sometime, but she seem'd about to favour him when he died at *Cimbria*, in 1285, aged 91 Years. After having govern'd the Kingdom 73. He was universally lamented by his Subjects, and was esteem'd by *S. Bernard*, who liv'd in his time.

Sancho I. of the name, inherited the Dominions of *Alphonfus* his Father. The King of the *Saracens* had soon despoil'd him of them, if Providence had not preserv'd them. This *Barbarian*

barian was entred into *Portugal* with so powerful an Army, that he possess'd himself of the most part of the Cities. *Sancho* canton'd himself in *Santaren*, whence he had been forc'd, if nine Danish and Flemish Ships, that were going to the Holy-Land, and driven thither by Tempest, had not succour'd him. This Prince made several Conquests, and died in 1212. Aged 57 Years, in the 27th Year of his Reign.

He had for his Successor *Alphonfus II.* his Son. This Prince sent Troops to the Kings of *Castile* and *Aragon*. They contributed much to the gaining of the Battle of *Naves*, where those Princes obtain'd a great Advantage over the *Saracens*. But whilst *Alphonfus* applied himself entirely to the Affairs of his Kingdom, his two Sisters abus'd the Authority that he had left them, and because he would limit it, those Princesses rais'd against him, the King of *Leon* who entred *Portugal* at the head of his Army. Pope *Innocent III.* engag'd in the Quarrel, and excommunicated the King. That Prince being forc'd to make a Virtue of Necessity, submitted to the Pope, and agreed with his other Enemies. This Difference was scarcely terminated till the King had a new War to sustain against the *Moor*s, who took from him, the Forterefs of *Alcayor de Sal*. They had push'd their Conquests farther, if the Croisades had not succour'd him as they did the King his Predecessor. That Prince retook, with them, the Fort that he had lost, and this Conquest was accompained with the Defeat of 4 Moorish Kings, two of which were slain in the Battle. The King died two Years after in 1233. aged 48 Years, and in the 20th of his Reign.

Sancho II. his Brother succeeded him, in 1233. the Justice that he did to the Church and to his other Subjects, join'd to the Conquests that he made as soon as he mounted the Throne, gave place to hope that his Reign would be fortunate, but the new King, by an excess of Complaisance for his Wife *Mencia*, and for his Favourites who abus'd his Authority stir'd up all the Kingdom against him. The Estates assembled, and sent Deputies in 1243. to the Council of *Lyons*. The Fathers who compos'd it, would not give Sentence for the Deposition of *Sancho* as was desir'd, but they took care of the inviolable Rights of Crowned Heads, and the Remonstrances of the People, which seem'd to them to be just. By this Judgment they preserv'd to the King his Quality of King, and establish'd *Alphonfus* his Brother, Regent of the Kingdom. *Sancho* was so far from acquiescing with
the

the Decree, that he demanded Succours from the King of *Castile*, after which he retired. He instead of Protection, gave him fair words. This detest'd Prince died in 1246. after having reign'd 13 Years and liv'd 39.

Thus it was that *Alphonfus* III. obtain'd a Kingdom which the Death of his Brother commi'd him in. He began his Reign with the Conquest of several places, and by that of the Kingdom of *Algarva*. This Prince seem'd to be at the height of Glory, when he put away *Matilda*, Countess of *Boulogne* to espouse *Beatrix*, natural Daughter to the King of *Castile*. *Alexander* III. condemn'd this second Marriage, excommunicated the King, and interdicted the Kingdom, which endur'd till the Pontificat of *Urban* III. who took of all these Censures. *Alphonfus* was not quiet long, the ill treatment that he gave the Church, oblig'd them to complain to Pope *Gregory* X. who thundred out new *Anathemas*. His Successors amongst others, *John* XXI. although a *Portuguese*, had no more complaisance, for a King who refus'd to submit. *Alphonfus* was at last oblig'd to revoke all that he had done unjustly, and died in 1279. Aged 69 Years, in the 34th Year of his Reign.

Dennis his Son, and Successor stood in need of all his Prudence and Care, to prevent the Ambition of the Infant *Alphonfus* his Brother, who disputed the Crown with him. The new King despoil'd him of his Appanage, and so depriv'd him of the means of satisfying his Ambition. That of the Queen *Beatrix*, their Mother was no less to be apprehended. This Prince was oblig'd to banish her from Court, without leaving her any part of the Government. Then he publish'd Regulations of which some were very good. Those that he made against the Clergy, occasion'd so many murmurings that he was oblig'd to revoke part of them. The three successive Revolts of the Prince *Alphonfus* his Son, touch'd him more sensibly, than all that happen'd to him before. After having pardon'd him the 3d time, he died at *Santeren* in 1325. Aged 64 Years, and in the 46th Year of his Reign.

Alphonfus IV. the Son of *Dennis* signaliz'd the beginning of his Reign by new Ordinances; but the Hatred that he had against *Alphonfus* *Sancho* his natural Brother, drew him into *Portugal*, where he defeated the Kings Army. This Disgrace was follow'd with another. The King had married the Infant *Peter* his Son with *Constance* of *Castile*. This Prince lov'd *Agnes de Castro*

Castro, one of the Maids of Honour to *Constance*, and married her secretly after the Death of that Princess. The King being angry at that Action, consented to the Death of *Agnes*. Two Portuguese Lords, dar'd to execute the design he had inspir'd them with. *Alphonfus* died in 1357. aged 67 Years, in the 23d Year of his Reign. He left by his Will, such considerable Summs to the Assassines of *Agnes*, that plainly show'd, that that Crime was committed by the King's Order.

Peter his Son mounted the Throne in 1357. That Prince could not forget *Agnes de Castro*, whom he had lov'd, and to whom he was married. He declar'd his marriage, and punish'd with Rigour the Assassins. He rendred to her, after having caus'd her to be buried all the Honours that a most passionate Prince could imagine. The Regulations that he made, the Imposts that he revok'd, and the Criminals which he punish'd with as much Justice, as Severity, procur'd him the Name of *Justiciary*. He died in 1367. after having Reign'd almost 10 Years in the 47th Year of his Age.

Ferdinand his Son succeeded him. The Pretensions of that Prince on *Castile*, his indiscreet Profuseness, and his indifference in public Affairs, were the Cause of part of his Disgrace; but his Marriage with *Leonora Tellez*, the cruelty that he exercis'd against those who would not approve of it, and the barbarous and unnatural Politics of the new Queen, caus'd all *Ferdinand's* good Qualities to be forgotten. He endeavour'd at last to remove the Causes of Discontent, that he had given his People; but Death prevented it in 1383, in the 43d Year of his Age, and the 15th of his Reign. To consummate his Misfortunes, *Leonora Tellez* did not dye till after him.

During the *Inter-regnum* of eighteen Months or thereabouts, *John*, Grand Master of the Order of *Ans*, and natural Son to King *Peter I.* signaliz'd himself by his Courage and Politics, according to the Occurrences of the Times, and we may justly say, that that Prince sav'd the State by putting the Crown on his own Head. There was a necessity for his being cunning, as he was in effect, to prevent his falling under the Artifices of the Queen, in spite of whom he was acknowledg'd Regent, after having slain

Andeiro that Princesses Favourite to avenge this. She call'd the King of *Castile* into *Portugal*, against whom *Don John* made War, with such Success, that the *Porteguese* proclaim'd him King. The Wisdom, with which he govern'd them, hath not suffer'd them as yet to repent of their Choice of his Person. He died in 1433, aged 83, and in the fourth Year of his Reign.

The goodness of *Don John* did not terminate with his Life. His Son *Edward* succeeded him in 1433. This Prince's Reign was neither long nor fortunate, and it may be said of him, that Fortune did not always accompany Virtue. He died in 1438, aged 32 Years, in the fifth Year of his Reign.

Alphonfus V. his Son, succeeded to the Crown in 1438, at the Age of six Years. The beginning of his Reign was disturb'd by Queen *Leonora* of *Arragon*. She would have caus'd Disorders equal to those of *Leonora Tellez*, as we have shown in the preceeding Reign; if the Death of that Princess had not deliver'd *Portugal* from that Apprehension. The King was no sooner of Age, but he wag'd War in *Africa*, where he took *Alcaacer*, *Arzile*, and *Tangier*. The magnificence of this Prince, was answerable to his Valour. He was the first that caus'd Conquests to be represented in Tapistry; and by his Order they gather'd Books for a Royal Library. *Alphonfus* being weary of Reigning, resign'd the Kingdom in Favour of *John II.* his Son, and Died 1481, Aged 49, in the 43d Year of his Reign.

John II. who had giv'n Proofs of his Valour, in several Rencontres, applied himself entirely to the Affairs of the Kingdom. As the Liberalities of his Predecessors had wasted the Finances, he was oblig'd to revoke many gratifications, which caus'd great murmurings. The Duke de *Bragance*, to whom his Birth gave more boldness than others, was the Person whom they chose to make an Example. He was accus'd of having held secret Correspondence with the King of *Castile*; and on that Accusation, a Process was issued out against him, at which the King would assist. The Duke was executed and suffer'd Death, with a constancy becoming a perfect Hero, and a true Christian. Every Man

Man was angry at the sufferings of this Prince, no Body durst publicly complain of it, and many sought to revenge it. Both the one and the other sought different Ways, to bring it about. The Cardinal *d' Acoſta* made uſe of a Pretext, that the King had violated the Immunity of the Church, and cauſ'd him to be cited to *Rome*, by *Sixtus IV.* But the Conſpiracy of the Duke *de Viſſe*, was of greater Conſequence. It had been of dangerous Conſequence, if the Biſhop *de Evora* had not been ſo weak as to diſcover the ſecret to a Lady, who did not think fit to conceal it. The King would have no other Miniſter to execute his Vengeance but himſelf, and ſlew the Duke with his own Hands. After he was deliver'd from his Enemies, he endeavour'd to render his Kingdom more flouriſhing by the re-eſtabliſhment of Commerce. This Project had ſucceeded, if the Propoſition, which *Chriſtopher Columbus* made to the Council to go to the *West-Indies*, had not been rejected by thoſe who would not follow any Advice, but what was their own. The Jews who were baniſh'd from *Spain*, came into *Portugal*, where the King receiv'd them on very hard Conditions. Then he applied himſelf to the Affairs of his Family, the chief of which was to legitimate his natural Son, *Don George*. It had been perhaps effected, if the King and Queen of *Caſtile* had not oppoſed it, to preſerve to *Emanuel Duke de Bèja*, a Right, which Blood and the Laws of Juſtice and Nature, confirm'd to him. The endeavours of the King, were in vain, and by his laſt Will, he declar'd contrary to his Inclinations, the Duke Heir of his Dominions. He died in 1495, aged forty Years, and in the fourteenth Year of his Reign. Theſe are the Contents of the Firſt Volume. We muſt defer the Second, till next Month.

Gerardi Noodt Jurisconsulti, & Antecessoris, probabilitium Juris Civilis Libri Quatuor, quibus accedunt de Jurisdictione, & imperio Libri I duo, & ad legem Aquiliam, Liber Singularis. In 4^o Lugdani Batavorum 1700.

Time and the Negligence of Transcribers have caus'd a great number of Faults in the ancient Fragments of Law, which were collected in the Digest, by Order of the Emperor *Justinian*. Learned Lawyers have restor'd them in many Places, and have left many more, either corrupted or at least obscure, on which *M. Noodt* gives us his Conjectures in these four Books. We shall give some Examples of each, by which the Reader may judge of the Rest.

The fourth Law of the *D. de re militari* is in these Words: *E-dicta Germanici Caesaris militem desertorem faciebant, qui diu af-fuisset, ut is apud remansores haberetur: Sed si ve redeat quis, & offerat se, si ve deprehensus offeratur, pœnam desertionis evitat: nec interest cui se offerat, vel a quo deprehendatur.*

M. Noodt believes that it ought to be read, *nec interest, cui se offerat, verum a quo deprehendatur*, being perswaded that the Deserter who returns voluntarily and presents himself, deserves some Favour, whereas he who is taken and brought against his Will, deserves none.

The mistake in his Opinion happen'd, because the Ancients often express these two Words, *vel* and *verum*, by a single *v*, which caus'd them to take *vel* for *verum*.

Ulpian in the tenth Law, *D. de Justitia & Jure*, defines Justice thus: *Justitia est constans & perpetua voluntas, Jus suum cuique tribuendi.* *M. Noodt* says, that among the many Doctors, who have undertaken to explain the first Words of this Definition, there are few who have understood them rightly. According to him,

him, Justice is a constant and durable Habit, so that if he who hath once acquir'd it is surpriz'd by a sudden motion, and hurried unto some ill Action, he doth not therefore lose the Habit, and the like if a Villain be induc'd by a sudden motion, either of Hope or Fear, to a good Action, he doth not therefore become a good Man, and acquire the Habit of Justice. It's for this reason that *Aristotle* in the 10th Chapter of the 5th Book of his *Morals*, makes a difference between a just Action, and an Action justly done, the first proceeds from a firm and certain Habit, whereas the second proceeds only from a sort of Chance.

As to the other Words of the Definition, *Jus suum cuique tribuendi*, they ought not to be taken simply and absolutely, but with a distinction, we ought to consider if in rendering to one what belongs to him, we don't hurt him or the Republick.

Cicero in the third Book of his *Offices*, *promissa non facienda nonnunquam, neque semper deposita reddenda sunt. Si gladium quis apud te sane mentis deposuerit, repetat insanicens, reddere peccatum sit, non reddere officium. Quid si is, qui apud te pecuniam deposuerit, bellum inferat patriæ reddeſne depositum? Non credo: facies enim contra Rempublicam, quæ debet eſſe cariffima. Sic multa quæ videntur honeſta eſſe, ſicut temporibus non honeſta, facere promiſſa, ſtare conventis, reddere deposita, commutata utilitate fiunt non honeſta.*

Seneca, Lib. 4. de *Benef.* Chap. 10. *depositum reddere per ſe expetenda res eſt, non tamen ſemper reddam, nec quolibet tempore nec quolibet loco. Aliquando nihil intereſt, utrum inficiet, an palam reddam. Intuebor utilitatem ejus cui redditurus ſum, & nociturum depositum illi negabo.*

Our Author in the 4th Chapter of the third Book, treats of this Question, If a Creditor who of his own proper Authority takes what belongs to him, commits Robbery, and ſays not. He does ill to do Juſtice to himſelf inſtead of requiring the aſſiſtance of the Laws, and of the Magiſtrate, but he doth not commit Robbery becauſe he does not make his profit to the prejudice of another, but preſerves his own Right. Having taken in that manner what belongs to himſelf, he will ſay

say, What *Doanatas* says in *Virgil* of the Goat that he had taken from *Damon*.

*Si nescis, meus ille caper fuit, & mihi Damon,
Ipse fatebatur, sed reddere posse negabas.*

In the 5th Chapter of the same Book, *M. Noodt* amends the Law. *Cod. de questionibus*. The Words are these. *Questionem de servis contra dominos haberi non oportet; exceptis adulterii criminibus, idem fraudati census accusationibus, & crimine Majestatis, quod ad salutem Principis pertinet, in ceteris autem quanquam ea que servus contra dominum dixit, judicaturi sententiam formare non debeant, tamen si aliis quoque probationibus fides veritatis investigetur, prescriptionis invidia evanescit. In pecuniariis vero causis nec inopia probationum servus contra dominum interrogari posse manifestum est.*

M. Noodt says, That there is a fault in the Text, and that the Transcribers have put in *ceteris*, instead of *in eis*, and that making it *in eis*, the Sense is good.

In the 12th Chapter of the same Book, he proposes diverse Fictions of Law, and cites a Passage of the *Oratio pro Murena*, where *Cicero* says, That all the Science of Law consists in nothing but Fictions.

In the two Books *de Jurisdictione & Imperio*, *M. Noodt* treats of several Questions. The Word Jurisdiction signifies the power of pronouncing in a State, that which is useful, to all those who compose it, or to several among them, and he opens the Knowledge of the cause; the Instruction; Execution and constraint.

The word *Imperium* is explain'd the third Law *De jurisdictione*, by a Fragment of *Ulpian* in these Words. *Imperium aut merum est, aut mixtum est. Merum est Imperium habere gladii potestatem ad animadvertendum facinorosos homines, quod etiam potestas appellatur. Mixtum est imperium, cui etiam jurisdictio inest, quod in danda bonorum possessione consistit. Jurisdictio est etiam judicis dandi Licentia.*

This

This Fragment seem'd obscure to several Lawyers, who beleived it to be corrupted. M. Noodt is of opinion, that the sense is entire, and may easily be understood without changing the Words. According to him *Imperium* signifies nothing, but the power of the Magistrate, which is the same thing with Jurisdiction. *Ulpian* speaks of *Imperium* as of a Genus that hath two *Species* the one is *Imperium merum*, and the other is *Imperium mixtum, cui inest Jurisdictio*. But the same *Ulpian* seems to make a difference between *Imperium & Jurisdictio*, when he says, *Fube-ri cavere prætoria stipulatione & in possessionem mittere, Imperii magis est quam Jurisdictionis*.

Our Author says, that by these words, *Ulpian* hath not distinguish'd between *Imperium* and *Jurisdictio*, and that he would only say, that in Judges of the Municipal Law, we ought to distinguish *Imperium* from *Jurisdictio*, which ought not to be done with other Magistrates. The Reason of the difference is, that the perpetual Edict which hath giv'n to the Judges of the Municipal Laws, the Cognisance of certain Causes, hath not indefinitely given it 'em, but only to a certain Sum.

M. Noodt's Book *de Lege Aquilia*, explains the different Heads that it contains. It was propos'd by *Aquilius*, a Tribune of the People; but because there were several Tribunes of the same Name, we cannot know in what time the Promoter of this Law liv'd. Tho' we ordinarily reckon but three Heads in this Law, our Authors thinks there are more. The first Head bears, *Qui servum servamve alienum alienamve, quadrupem vel pecudem injuria occiderit, quanti id eo anno plurimi fuit, tantum æs dare domino damnas esto*.

This Law speaks only of Slaves. For by other Laws, he that kill'd a Freeman was punish'd otherwise. He was banish'd for five Years, and condemn'd to pay great Sums.

By the first Head of this Law; we are to understand only the murder of a Servant committed with a design to injure. If the murder was lawfully committed, *se defendendo*, or if it was committed by mere Chance, the *Lex Aquilia* had no force.

We know not what it was that the second Head imported, *Ulpian* only says, that it was not in use in his time.

The third Head is *cæterarum rerum præter hominem & pecudem occisos, si quis alteri damnum faxit, quod ufferit, fregerit, ruperit Injuria, quanti ea res erit in diebus triginta proximis, tantum æs domino dare damnas esto.*

By this third Head, the Law provides against damage, done otherwise than by the murder of a Slave, or of a Beast, as if it had been a Dog that had been kill'd, or if it had been a Beehive which had been burnt. Our Author sets down many other Cases at large, wherein this third Head of the Law hath Force.

Traite du Mouvement des Eaux & des autres corps fluides, &c. i. e. A Treatise of the Motion of Waters and other fluid Bodies. Divided into five Parts. By the late Monsieur Mariotte of the Royal Academy of Sciences. Publish'd by the Care of M. de la Hire, Fellow of the Royal Academy of Sciences. Paris 1700.

THis second Edition which is much more correct than the first, contains all that is most necessary in the knowledge of Waters, our Author hath taken all possible Care to give a Reason from the Principles of Geometry and Physicks, of all that happens concerning Water-Spouts and Conduits, by a great number of Experiments that he hath made with all possible exactness.

He hath divided his Book into five Parts, the first contains five Discourses on the Properties of fluid Bodies, and on the Origin of Fountains, and the Cause of Winds. The second contains three Discourses on the *Equilibrium* of fluid Bodies. The third contains four Discourses concerning the Inches and Lines, by which we measure Waters running and spouting up, according to the different altitude of the Reservatories, and the different Openings. The fourth contains two Discourses on perpendicular and oblique Spouts. The fifth contains three Discourses, concerning the Tunnels of the Conduits, the Resistance and Force of Solids, and on the distribution of the Waters.

Ecclesiastical Synods and Parliamentary Convocations in the Church of England Historically Stated, and justly Vindicated from the Misrepresentations of Mr. Atterbury: By White Kennett, D. D. Part I. London, Printed for A. and J. Churchill, 1701. 8vo. Pag. 384.

BY the very Title of this Book 'tis easie to guess at the Author's Design; which is chiefly levell'd against Mr. *Atterbury's* Treatise, intituled, *The Rights, Powers and Privileges of an English Convocation Stated and Vindicated, &c.* An Account of which Tract we gave you in our last Years Journal for the Month of *March*. Having Then represented at large Mr. *Atterbury's* Arguments brought to Confute the Opinion of Dr. *W.* and others relating to the Subject of *Convocations*; it will be but Justice to take a View of what is offer'd on the other side, leaving the Learned to judge for themselves on which side the most Truth and the greatest Reason lies.

We shall pass by Dr. *Kennett's* Preface, which contains some Complaints against Mr. *Atterbury*, and tells us of the Occasion and Motives which he himself had for Writing, and shall confine our Account to the Book it self.

He begins, by way of Introduction, to consider the unhappy Disputes that happen'd in the Primitive Church as well as in this Church and Nation, for *Precedency* and *Authority*, especially in Matters of *Privilege* and *Power*; but withal observes, that since the happy Reformation, our Clergy have all along asserted the Principles on which it was founded, and have offer'd at no pretence of casting off the *King's Supremacy*, nor of making a Legislative Body, distinct from all Civil Power, till of late. Among the *Innovators* he ranks in the first place the Author of *A Letter to a Convocation Man, concerning the Rights, Power and Privileges of that Body*. In examining this Piece the Doctor endeavours to prove from the Subject Matter of it; That the Author seems to be no Lawyer nor Parliament Man: That he does not understand what an *English Convocation* is: That he is injurious to the King's Prerogative and Supremacy: And lastly, That this Letter upon these as well as other Accounts, when it came Abroad, gave

just Offence and Scandal, and made it proper to Vindicate the Principles of the Church of *England*.

This (as our Author informs us) gave an occasion first to Dr. Wake of undertaking the Argument in a Treatise entitled, *The Authority of Christian Princes over their Ecclesiastical Synods asserted*, &c. and then to another Writer of putting in his Plea under this Title, *A Letter to a Member of Parliament, occasioned by a Letter to a Congregation at Man, &c.* Of these Controversial Tracts upon the Subject of *Convocations*, and of others written on both sides of the Argument, Dr. K. . . gives us a full Account, which he says he has done, in Justice to the Reader, who may not perhaps have troubled himself with looking after or turning over all of them. He farther tells us, "That he dwelt a little longer upon *Dr. Wake's Appeal*, &c. Because it is not so well known, or so much consider'd, as it ought to be: Whether (adds he) it be the Industry of his Adversaries, to suppress what they cannot so well Answer, or whether it be the Genius of the Age to value New Opinions, and despise the Judgment of our good old Fathers; or whatever the Reason of it be; it has so happend, that this *Appeal*, &c. *in behalf of the King's Supremacy*, has been dropt by Dr. W's Enemies, and perhaps over-lookt by his Friends; when yet (according to Dr. K's Opinion) it is a Piece of undeniable Arguing, and is capable of no other Confutation, than what was bestow'd upon the *Act of Submission*, *i. e.* pronouncing all *ab Initio*, Null and Void.

After these Preliminaries, the Doctor comes to his main Design, *viz.* Historically to State, and justly to Vindicate Ecclesiastical Synods and Parliamentary Convocations in the Church of *England* from the Misrepresentations of Mr. A. . . But before he enters upon a particular Examination of the Treatise it self, he thinks fit to put in some general Exceptions against the Author of it, such as these: (1.) That he is an assuming Writer, and talks too much of his own Abilities. (2.) That he Appeals confidently to Manuscripts and Records, while he is a Stranger to them. (3.) That he is rude and bitter in Personal Reflections. (4.) That he is triflingly Industrious in correcting small Mistakes. (5.) That he writes with Rancour and Malice, particularly against Dr. Wake. (6.) That he accuses Dr. W. as an Asperser of the Clergy, by false Interpretations of the Doctor's Words. (7.) That he is unjust to Dr. W. in representing him an Enemy of our Church. And (8.) That he falsely states the Question

on between him and Dr. W. on purpose to render his Adversary odious. These are the Charges which Dr. Kennett brings against Mr. A. which he prosecutes at large for near Eighty Pages together, and endeavours to justify what he charges him with by Instances and Passages taken out of Mr. A's Book. How far these general Exceptions will hold good we must leave the Impartial and unbiass'd Reader to determine, and shall proceed to give a farther Account of the Doctor's Treatise.

He enters (p. 109.) upon Examining the first Chapter of Mr. A's Book, and observes; "That tho' indeed it has the fewest Faults, being spent only in Preliminaries, without coming near to the Merits of the Cause; yet in it are many Egregious Escapes and Blunders". And in taking Notice of Mr. A's Errours our Author wholly confines himself to such only as relate to our own History, and our *English* Constitution; leaving his occasional Mistakes about the Primitive Church and Foreign Affairs, to some other Person, or some other Opportunity.

Now the several Errours charg'd upon the Author of the *Rights, Powers and Privileges of an English Convocation*, in his first Chapter, and which Dr. Kennett more largely insists upon, are (as they are briefly summ'd up by the Doctor himself) such as follow. (1.) "That Mr. A. Asserts, the Authentitative Part of Provincial Synods was always Compos'd of Bishops and Presbyters; when it was not so in the Primitive Church, nor for a long time in our Own. (2.) That he pretends the *Lateran Canon* for reviving the Use of Provincial Synods was in force here; and that other Canons for calling Synods yearly, were made a part of the Usages and Constitutions of this Kingdom; All utterly false (says our Author) in Law and Fact. (3.) That he cites *John de Arden* for this Opinion; which he never Asserted, and thence runs into another Errour, about the Age of that Author. (4.) That he reviles *Lyndwood* for truly stating the Right and Practise of our Church in his time, as to Synods Complete with Bishops and Prelates only; and tells Stories of him (as he says) absolutely False. (5.) That he says, in the Course of our Provincial Synods, the Inferior Clergy's Consent was expected; when yet for several Ages, the Inferior Clergy never came to those Synods; and when they first came, their consent was not expected to the Canons, but to the Taxes only. (6.) That he alledges, that when the Rural Clergy had no Distinct Proctors of their own, they

"were represented by their Archdeacons; whereas the Arch-
 "deacons themselves were not a necessary part of Church Synods;
 "and their first bringing Procuratorial Letters from the Clergy,
 "was not to include their Consent to Canons and Constituti-
 "ons, but only to Benevolence and Taxes. (7.) That he Mi-
 "stakes the Council of *Reading*, and the Constitutions in it, and
 "fancies the Lower Clergy were then oblig'd to send Proctors to
 "a Synod for Ecclesiastical Advice; when they were to send
 "them only to a Parliament, for a Political Consent to Taxes.
 "(8.) That he imagines, that Convocations were frequently
 "held by Virtue of the *Premunientes* Clause, when there was no
 "such thing: Proper Church Synods being held out of Parlia-
 "ment Time, by pure Authority of the Metropolitan; and
 "even the Parliamentary Meetings of the Clergy, were not Pro-
 "vincial Convocations, without a Distinct Writ from the King,
 "as well as from the Archbishop. (9.) That he entirely Mistakes
 "the meaning of *Stat. 8. Hen. 6.* that gives the Parliamentary
 "Protection to Members of Convocation. (10.) That he is
 "perfectly out in the Writs of *Royal Prohibition*, and makes
 "them sent to Parliamentary Convocations, when they were
 "sent only to Ecclesiastical Synods. (11.) That he represents
 "it as easie for the King to forbid a Synod Meeting and Sitting,
 "as their acting in such and such Instances: Whereas the
 "Kings of *England* did in those times acknowledge it an inherent
 "Right in the Church, to have Provincial Synods conven'd by
 "the Archbishop, and would rarely forbid their *Meeting*, but
 "only their *Acting* beyond the Bounds of Spiritual Authority.
 "(12.) That he offers at several Instances of Royal Prohibition,
 "and mistakes in every one. (13.) That he reports the King's
 "Proctors and Commissioners to have been ever Men in Holy
 "Orders, when they were commonly Lay-Courtiers, and rarely
 "above one of the Kings Clerks in joyn't Commission with them.
 "(14.) That he makes King *Henry IV.* to sit in Convocation,
 "like a Head or Member of it; when he only enter'd the House
 "upon occasion, and heard a short Report of their Agreements,
 "and approv'd of them. (15.) That he speaks of the *Grava-*
 "*mina Cleri*, or *Articuli Reformationis*, as constantly expected
 "from the Lower House in Ecclesiastical Synods; when it was
 "at first the Custom only of Parliamentary Convocations, and
 "was the common Method of exchanging Constitutions and Re-
 "dress of Grievances, between King and Subject. (16.) That
 "he

“ he makes these Articles to run so high, as to propose *Reformation-
da per Dominum Papam; per Archiepiscopum & Suffraganeos, &c.*
“ When these were not the Titles, which the Lower Clergy af-
“ fixed to their Motions or Petitions; but were indeed the An-
“ swers, which the Archbishop and Upper House return'd to
“ them, prescribing the regular Ways and Means of Reformation.

Thus have we given you, in the Author's own Words, a Catalogue of the Errors and Mistakes, which he says are to be met with in the first Chapter of Mr. A's Book. And the Doctor tells us, that in these and more Particulars, not only Mr. A's Authorities and Citations are wrested and misapplied; but his Positions and Principles are all Precarious and Wrong: Nor barely Wrong but highly Injurious to the Fundamental Rights and Liberties of the Christian Church, and this Member of it the Church of *England*. But here again we shall not pretend to determine any thing in the Case; we leave the Reader to Consult both sides fairly and ingenuously, and to be judge for himself.

Before Dr. Kennett quits his Examination of the first Chapter, he underatkes to shew that the several Reflections, which Mr. A. makes upon what he has deliver'd in that Chapter, are very disingenuous; and then gives us a System of Ecclesiastical Synods, according to their different Denominations, whether *Apostolical, Diocesan, Provincial, National Synods, or General Councils*; and lastly concludes with shewing how far our own Constitution has had, or now has, a share in all these Rights.

After this our Author goes on to examine the second Chapter of Mr. A's Book, and endeavours to discover several Mistakes relating to the Subject of Convocations. He tells us, That Mr. A. all along in his Treatise makes no distinction between *Parliamentary Convocations* and *Ecclesiastical Synods*; That he is mistaken in the Councils of *France*, in the *Saxon* mixt Meetings, in the Council of *Cloveshoe*, in the Laws of *Athelstan*, and several other Particulars too long here to be recited. But he insists chiefly on examining Mr. A's History of the *Premunientes* Clause, endeavouring to shew his Mistakes with relation to the Design, the Rise, and the Continuance of it. We cannot trace the Dr. through the whole of what he offers in this Dispute, unless we would enlarge too far, and trespass upon the Reader; to whom we presume enough has been said to excite him to enquire farther into the Controversy, and to see whether the Doctor, or Mr. A... be most in the Right.

*A Treatise of Consolation to Parents for the Death of their Children;
Written upon the Occasion of the Death of the Duke of Gloucester.
By William Nichols, D. D. London, Printed for T. Bennet.
1701. 8vo. Pag. 184.*

THat 'tis an easier Matter to recommend *Patience* to another, than 'tis to Practice it ones self, is a very great and experimental Truth. Humanity and Good Nature prompt Men to Sympathize with, and Comfort the Sufferer, and to offer all the Arguments imaginable from Reason and Religion to support him under his Misfortunes: But when it comes to their Turn, when the Bitter Draught is handed out to them, Philosophy fails them, and even Religion it self has much ado to keep them from sinking under the Weight. The saying in the Old Comedian is very Applicable to the present Case, *Si hic esses, aliter senties; Were you in my Circumstances, you would Think, and Speak, and Act, as I do.*

At best, As a Man had need to be provided before hand with a great stock of *Patience* to bear up under all the Troubles, Losses and Afflictions, that may befall him in this Life. So he who would Administer true Consolation to another, must be endued with a great deal of *Prudence*. He must consider the several Circumstances of the Sufferer; of what Nature his Misfortune is, how he takes it, what Arguments of Consolation are proper to be us'd, and how and when to apply them. These and several other things, according as the Occasion is, must be duly weighed, unless a Man would prove a *Job's Comforter* to his Friend.

But of all the Instances wherein we stand in need of Consolation, none require greater *Prudence* in a *Comforter*, and greater *Patience* in the *Comforted*, than the loss of a Near and Dear Relation, especially when the sorrow of the Parties concern'd is Real and Sincere. And even here, there may be some aggravating Circumstances, which may make the Comforter's Task very difficult. The Death (for Instance) of a Child, an only Son, the Hopes of a Family, and its only Support; a Person of forward Parts and promising Genius, taken off in the Bloom of his Years, disappointing

pointing us of all the flattering Happiness we propos'd to our selves in the enjoyment of him, with the like, must needs strike deep into, and passionately affect the Hearts of the Parents, and render them for a time almost incapable of Consolation.

However, notwithstanding the Difficulty of the Task, the Author of the Tract now before us, endeavours to offer such Arguments, as may comfort Men even in a Loss, cloath'd with the blackest and most affecting Circumstances, viz. the Death of their Children.

After he has by way of Introduction briefly hinted at the ill Consequences of Immoderate Grief, and taken notice of the ill Methods commonly us'd to allay it; He lays down his own Arguments upon this Subject. He begins with those Arguments, which Revelation has help'd us to, by Instructing us particularly in the Knowledge of the Divine Nature, and the Duties arising therefrom, and afterwards calls in some other Motives, which are drawn from Natural Reason, or taken out of the Ancient Books of Philosophy, for the farther support of the former.

His first sort of Arguments against Immoderate Grief are Considerations drawn from the Attributes of God, such as, his *Wisdom*, his *Goodness*, and his *Absolute Authority*.

As to the *Wisdom* of God; he says, "That it is a very great Motive for Parents to be Moderate in their Grief for the Loss of their Children, because this Misfortune does proceed from the Determination of the greatest Wisdom, and is the Will of the All-wise God, that it should be so. For the Divine Wisdom (as he argues) is the best Rule of Choice, and a wise Being cannot but Will that which God himself Wills; and were it not for Natural Affections, and that shallow Compass of Understanding which belongs to us here, we should actually make such a Choice in this World". And here under this Argument Dr. *Nichols* obviates an Objection that may be raised against Providence for taking young People out of the World. The Objection runs thus; *It may be apt to cause some careful Reflections, especially in those who labour under great Grief of Mind; whom it is reconcilable with the Wisdom of God, just to shew to the World a Child of brave Expectations; to furnish out his Soul with the Seeds of Wisdom and Vertue; to give him a Quickness of Wit, and Sweetness of Temper, with all the other eminent and endearing Qualifications; and then all of a sudden to crop the beauteous Flower, whilst*

'tis yet blooming, and to deprive the World of that Satisfaction which they did with so much Pleasure and Delight promise to themselves.

To all this our Author, to Vindicate the *Wisdom* and *Providence* of God in taking young People out of the World, returns this Answer: (1.) "That the Providence of God does, in this Affair, as in all others, exert it self according to the Rules of exact Reason and most Excellent Wisdom: That 'tis no more reasonable that all should die Old, than that the World should be made up of nothing but *Narcissus's* and *Cresus's*, *Samsons* and *Alexanders*: And that Almighty God does not Act with a less steady Foresight and Resolution, when he takes a Child out of his Cradle to his Grave, or removes him from his Tutor's Charge into his own; than when he Orders him to run through all the successive Scenes of Life, and to go off at last thro' the Feebleness of an emaciated Old Age. (2.) That sometimes God does make the early Death of Young Persons the means of a very wise Design, by delivering them from the Trial of great Temptations, which their fuller Age would expose them to. (3.) That sometimes the Wisdom and Justice of God are manifested in taking to him the Lives of Children, that Affliction being prudently design'd for the Chastisement of the Parents, to bring them nigher to him, and to improve them in Goodness. (4.) And lastly, That the Wisdom of God is farther justified in the early taking away young Persons out of this World; as it is wisely Design'd to keep up certain Laws and Orders, which he has laid down to be Observed in the next.

The two other Arguments drawn from the Divine Attributes to perswade us to be Patient in bearing the Loss of our Children, are taken from the Consideration of the Goodness and absolute Authority of God: And upon the latter of these he says, That our Resignation to the Will of God ought to be as Absolute as his Authority over us; and that under the Loss of Children and the like Affliction, we should meekly say with Holy *Job*, *The Lord gave, and the Lord hath taken away, and blessed be the Name of the Lord.*

Having thus advanc'd some Arguments of Consolation drawn from the Attributes of God, he proceeds to urge some others deducible from the Nature of Things, and the Course of Humane Affairs. He tells us, that a Person who has lost a dear Child, and especially an only One, tho' he has a great deal of Cause

Cause for much sad Thought and sorrowful Reflection, whilst the unhappy Accident is fresh in his Mind, yet ought not to be excessive in his Grief upon the following Accounts : (1.) Because all the Enjoyments of this World are uncertain. (2.) Because of the Mortality of Mankind. (3.) Because the greater Number die in their Youth. (4.) Because immoderate Grief is altogether Unavailable. (5.) Because such a Grief is not natural. (6.) Because the Losses of others are greater. (7.) Because Parents by the Loss of their Children are eased of much Care. And (8.) Because thereby they are the better qualified for the Exercise of Religion.

After this Dr. *Nichols* offers other Arguments of Consolation upon the same Subject drawn from the Consideration of the Duties owing to our selves, to our Neighbours, and to the Deceased.

The Arguments drawn from the Consideration of the Duties we owe to our selves are as follow. We ought to be Moderate in our Grief for the Death of our Children : (1.) Because an intemperate Sorrow occasions so much Pain to our selves, as is a Sin to afflict our Natures with. (2.) Because Persons who indulge themselves in such an excessive Grief, expose themselves to great Danger, of impairing the Health of their Bodies, and breaking the Temper of their Minds. (3.) Because it is an undervaluing to our Rational Nature, to suffer it to be subdued by so mean and base a Passion as immoderate Grief. (4.) And lastly, because to grieve Intemperately for the loss of our Children, is not agreeable to the great Honour and Dignity of the Holy Religion, which we profess as we are Christians : The great Apostle *S. Paul*, who had consider'd this Point fully, having declar'd his Opinion, that we Christians ought not to Sorrow, *as Men without Hope, for them that Sleep in Christ Jesus.*

The Arguments against immoderate Grief laid down by our Author, as taken from the Duty which we owe to our Neighbours ; are, (1.) That such a Grief makes Conversation unequal, and takes off from the Freedom of it. (2.) Because we ought to set a good Example to others in the Patient bearing the Afflictions, which God is pleased to send us. (3.) That this Motive is more especially cogent to those whom God has placed in a higher Station of Worldly Fortune : Because (as he Reasons) great Persons are naturally designed to be eminent Examples to those of lower Degree ; their Minds being supposed to be more capable

more capable of Knowledge, and their Affections to be better regulated than those of the Vulgar. 4. Our Duty to our Neighbour does require, That our Grief for our Children should be Moderate; Because of the Great Sorrow we occasion thereby to our other Nigh Relations.

Lastly the other Arguments, which the Doctor draws from the Duty we owe to our deceased Child, are not offer'd to those Parents, who have lost their Vitious and Wicked Children, especially those who are become so by their Neglect; (for all such he prays that God would give them Patience to support their Sorrow, and a true Repentance for their sinful Neglect) But they are design'd for those, whom God has pleased to afflict, by taking away from them their good and Vertuous Children, whose Happiness in the other State they have the most reasonable Assurance of. Such as these he desires to consider for their Comfort;

1. That Death in its true Nature, and attended with the proper Circumstances which belong to it, is not so terrible and Hurtful to the Person, who is the Subject thereof, as is usually imagin'd; but is rather the Determination and End of Terrors and Miseries, especially to all good Persons.
2. That the Death of a good Child, is a Deliverance from all the *Present Troubles* of this World, which he suffers.
3. That by dying in so early an Age, he is secured from the *Future Troubles* of this World; to which he lay exposed.
4. That by this means he is freed from the Sins and Imperfections of this Life.
5. That it is a very great Comfort to us, upon the Death of our Children, That we are satisfied they are gone into a State of Happiness; which State our Author Briefly describes.
6. And Lastly, he tells us, that to grieve excessively for the Loss of our Child, is displeasing to him for whom we Mourn; and here he supposes the Blessed Soul of a Child bespeaking its mourning Parents, and arguing the Case with them on that Subject.

Having thus done with the Arguments he thinks fit to suggest for the Easing the Grief of a Person afflicted for the Loss of a Child, or other dear Relation, drawn from the Nature of God, the Course of the World, and the Duties owing to himself, his Friends, and particularly his Deceased Relations; He concludes the whole by adding two or three farther Advices how such Persons may ease their Grief under such a Calamity.

And first he advises them, whenever their melancholy thoughts lead them to reflect upon the great Loss in their Children, to
turn

turn their Minds off, from a Consideration of what they have lost, to what Satisfaction they have formerly enjoy'd in them. Next he advises such Afflicted Persons to the reading of useful Books, particularly History; since the Occurrences of former times, which are there represented to our View, will constantly furnish us with Examples and Arguments for the mitigation of our Sorrow. Above all, for the greatest degree of Comfort of this kind, he advises a diligent Reading of the Scriptures themselves: "For they, says he, not only afford us the best Reasons for the patient bearing of Afflictions, but such Reasons as carry the greatest Authority with them. And certainly (adds he) if any Principles were calculated to produce the *Apathy*, or Freedom from Passions, which the *Stoicks* pretended, they are those which the Holy Scriptures do teach. For what Arguments are so prevalent to keep our Eyes dry at the Death of a good and dear Relation, as the Consideration that he is gone to take Possession of a State of endless Glory?

And thus have we run through the whole of this small Treatise, confining our selves to the Author's own Words, as much as possible, and inserting some of his Passages at Length, in order to give you some Taste of his Style, as well as Performance.

An Essay towards a Comprehension, or a Persuasive to Unity amongst Protestants; humbly Offer'd to the Consideration of the Two Houses of Parliament, and especially the Archbishops, Bishops, and the rest of the Clergy assembled in Convocation.—London, Printed for J. Hartley 1701. Octavo, Pag. 112.

A Timely Union among Protestants in general, and among those of this Nation in particular, is certainly what every Good and honest Man (of what Perswasion or Denomination soever) would be glad to see Effected; and which would, if once brought about, be a thorough Mortification to our Common Enemy, that delights so much in our Divisions, and industriously endeavours to make them wider and wider. Whatever some may think, yet others are of opinion that matters might be accommodated, were the Contending Parties hearty and in earnest in the Overtures of Reconciliation. But 'tis one of the most

difficult Points in the World to bring men to this. On one side some are afraid of making too large Concessions to their Dissenting Brethren, and tell you there will be no End of them, since the Demandants are not agreed about what, how much, and how long they will be asking. On the other side, some Dissenters think that the Church-Men in making Overtures of Reconciliation, have a Snake under the Grass, have some sinister Designs in all the Proposals and Condescensions they make, and like Watermen look one Way, whilst they row another. Now 'tis no Wonder, that whilst each Party has such Suspicions, Jealousies, and uncharitable thoughts of each other, they are loth to close with one another, for fear they should meet with a Stab instead of an Embrace.

This seems to Us at present to be the very Case among Protestants, especially among those of this Nation. For to pass by what was transacted in order to an Union, in the time of Queen *Elizabeth* and K. *James I.*, when the Wound was green, and might the more easily have been healed; and to say nothing of the Treaty in the *Savoy* set on foot in K. *Charles the Second's* time, our common Fears in the next Reign put us all upon wishing for a timely Accommodation. But with our Danger our Fears and our Desires vanish'd too. For in the Beginning of this Reign, tho' we were big with Expectations of a Reconciliation, and some Proposals were made to promote it, yet the whole Project came to nothing; but instead of an Union, we are as much disunited as ever, and have given, not only the *Papists* an occasion of Triumphing over our Misfortunes and Divisions, but an Opportunity for the *Deist* and *Socinian* to grow upon us, and prey upon the Vitals of our Religion. This is too sad, but too visible a Truth, and such as should set Men upon thinking what Methods to take to satisfy one another in the lesser Matters of Religion, lest whilst we are contending about the *Shadow*, we prove instrumental in depriving Others, if not our selves, of the *Substance* of Religion.

We could not forbear premising thus much before the Account we are going to give of the Tract before us; and hope it may be excused, considering the Seasonableness of such Reflections. But without any farther Apology,

The Anonymous Author of this Essay towards a Comprehension, who in his Title Page styles himself, a *Lover of Peace and Unity*, Observes this Method in his Treatise. First, he offers
some

some Reasons, to shew the Reasonableness and Necessity of attempting this Work of healing our Breaches by a Comprehension. *Secondly*, he undertakes impartially to consider and discuss, what may be fairly Objected against it. And lastly, he proposes some Methods, which he says may, by the blessing of God, be useful for the Effecting this Union. This is in general what the Author aims at in his Essay, Let us now take a more particular View of it.

The Reasons he urges, to shew the Reasonableness and Necessity of this Union, are as follow. He tells us, 1. That *Now*, if ever, is the time of effecting and compassing this Union: That *Now* is the Critical Time of bringing it about, when we have so well-disposed a Prince upon the Throne, so worthy Patriots in the Supreme Court of Legislature, and so many Pious, Learned and Moderate Clergy-men that fill the Eminent Stations in the Church. 2. He further says, That this Union will be the most Effectual means to secure the Protestant Religion against the Designs of Papists and others. 3. That this Union will be a great means of composing the Civil Differences and Factions, which do continually vex and disturb the State. 4. That it would promote that farther Project of a Civil Union with *Scotland*. 5. That an Union at Home, may further and advance an Union between the *Lutheran* and *Calvinist* Churches abroad. 6. That an Union among all sober and reasonable Christians, would in a great measure, prevent those Soul-damning Errors of the *Deists* and *Socinians*, whereby Religion is undermined, and the Faith of the Church endanger'd. 7. That it would very much facilitate the Work of Reformation among us. 8. That it is the Interest of all Parties, that an Union should, upon reasonable Terms, be made between the Church-Men and the Sober Dissenters. And under this head, he endeavours to shew how far it is the Interest of the Churchmen, of the Nobility and Gentry, and of the Dissenters, that such an Union should be Effectuated. 9. And lastly, That this Union is feasible, and easy to be effected; there being nothing wanting but a peaceable Disposition in the several Parties concern'd to effect and accomplish it.

After these Arguments to prove the Reasonableness and Necessity of a timely Union among Protestants, which the Anonymous Author Prosecutes distinctly and at large, he then proceeds to consider and discuss what is, or may, with any pretence of Reason, be alledg'd by any against it. He reduces those Objections

jections to Ten Heads, stating each of them fairly in its full force and strength, and returning a particular Answer to every distinct Branch of each Objection. But whereas the setting down the Objections without the Replis would not be Just or Fair; and to do both, would carry us out too far, we choose rather to leave the Objections and Answers as they lie in the Book it self, to the Perusal and Judgment of the Impartial Reader.

In the last place, in proposing what Methods he thinks proper for the effecting this Union, he humbly submits the whole to better Judgments, and pretends not to Dictate any thing to his Superiors. But that we may be just to the Author, and be guilty of no Misrepresentation, we shall give you his Proposals in his own Words, leaving others, whom it may more immediately concern, to judge how far they are to be allow'd. His Proposals therefore run thus :

I. "That no Minister, who has one Living with Cure of Souls worth 60*l.* per Ann. real Value, &c. together with a Living "with a Cure of Souls of any Value whatever, shall be capable "of taking another Benefice with Cure of Souls, without a Resignation of his first Living: That, to prevent Fraud in this "Matter, all Faculties be Null and Void: That if any Person, "having a Living with Cure of Souls under the Value aforesaid, "shall afterward be preferr'd to another above that Value, he "shall be obliged to resign the former: That where any Person "shall have two Livings, they shall lie so near, that he may Personally supply them both: As also, That no Incumbent, or "Minister in any Market Town, shall be capable of any other "Living, without a Resignation of that.

II. "That every Minister do reside upon his Benefice, except "such as have two Livings, in which Case it shall be sufficient "that he reside upon one of them.

III. "That for the better Sanctification of the Lord's-Day, "and Instruction of the People, every Minister shall Preach "twice, or spend as much time as will be equivalent thereunto, "in Expounding the Scriptures, or Catechizing of Youth, every "Lord's-day; except, thro' the Deficiency of the Maintenance, "he be possessed of two Benefices, lying so near that he can supply "them both; in which Case it shall be sufficient to Preach once "every Lord's-Day in either Parish; provided that this Injunction do not oblige, where Sickness, or any other extraordinary Accident doth prevent it.

IV. "That

IV. "That no more be required to take a Living, than a solemn Declaration of our Belief of the Truth of the Articles of the Church of *England*; as also, an open Declaration that we will conform our selves to the Usage and Custom of the Church of *England*, as it shall then by Law be Establish'd.

V. "That a certain Number of Divines, who shall be empower'd to call in such Dissenters, to advise with, as they shall think fit, be Authorized by Commission to review the Book of Common-Prayer, and Administration of the Sacraments; and to make such Alterations therein, as may clear the Sense, where doubtful, and give Satisfaction to tender Consciences.

VI. "That the Cross in Baptism be left indifferent as to its Use, so that it shall be left at every Ministers Liberty to use it, or not, according as he shall judge it lawful or not in his own Mind.

VII. "That it shall be left to the Liberty of the Parent, whether he will provide any Sureties at his Childs Baptism or no; provided, that where there are no Sureties, the Parent, or next immediate Relation of the Child be present to give Account of his Faith, and to be informed of his Duty in Relation to the Child at the time of its Baptism.

VIII. "That no Ministers be obliged to refuse the Lord's-Supper to any, of whose Fitness (both in respect of the Knowledge and Practice of Religion) for that Ordinance they are satisfied, only because they scruple to receive it Kneeling.

IX. "That the Surplice be either taken away, or at least the Use of it left indifferent.

X. "That whereas it is a Dispute, whether an Ordination to the Office and Work of the Ministry by Presbyters only, without the Concurrence of the Bishop, be not valid; and on the other hand, certain, that it is not regular, according to the present Discipline of the Church of *England*: To avoid all Contention therefore about this Matter, this *Medium* is propos'd by the Author; That whereas, in the Ordination of Priests in the Church of *England*, Those to be Ordain'd are not only by Prayer and Imposition of the Bishops and Priests Hands solemnly Consecrated unto; and invested with the Order of Priesthood, in those Words, *Receive the Holy Ghost*, &c. but are also by the Delivery of a Bible unto them particularly Authoriz'd to execute that Office in that particular Congregation, to which they are lawfully appointed, in these

"Words

"Words, *Take thou Authority to Preach the Word, &c.* It is propos'd, That all such Persons who have been ordain'd by Fast-ing and Prayer, with the Imposition of the Hands of the Pres-byters only, &c; shall not be obliged in the former Manner, and by the former Words, to submit to a Reordination to the Office and Work of the Ministry in general; but shall be, by the laying on of the hands of the Bishop only, in the latter Manner and Words only, authorized to exercise their Ministry in that Place and Church to which they are call'd; and that by Vertue of this their Legal Admission to the Work of the Ministry in this Manner, they shall be as fully inabled to accept of and possess any Ecclesiastical Benefice and Promotion in the Church, either with, or without the Cure of Souls as tho' they had been ordain'd in the usual way and manner". The Latter part of this long Proposal, imports that this shall not extend to any but those who are already ordain'd by Presbyters only; but for the future none to be admitted into the Ministry of the Church without Episcopal Ordination.

XI. "That the Power of the Keys be so intirely put into the Hands of the Clergy, that no Lay-man be permitted to exercise any Ecclesiastical Jurisdiction by Censures, Suspensions, or Excommunications; but that in all those Instances, wherein the Church is permitted to exercise her Power by the Laws, it be performed and executed by Spiritual Persons: That none be suffer'd to Commute by buying off the Penalty, in such Cases and Crimes where publick Penance ought to be done.

XII. "That in Cases of Scandal and Impiety committed by Ministers, the Bishop with the Clergy of the Deanry where the Offence is, charg'd upon the Accused Person to be committed, shall try and determine of all such Accusations; and upon Proof shall have full Power to suspend *ea Beneficio, & Officio* every such Minister; as also to order the Profits of every such Living to be applyed for the Payment of another to supply the Place, until such time as the offending Minister shall in the presence of four Ministers, acknowledge his fault to the Bishop, and promise Amendment, &c.

XIII. "That those who have at present Meetings, and shall comply with the Terms propos'd, shall be suffer'd to continue in the Parishes where they are, to Preach as Lecturers, at the Charge of their Hearers, until such time as they may be otherwise provided for.

XIV. "Lastly, That those who cannot out of Conscience comply with the Terms propos'd, but yet do profess the belief of the Christian Faith contain'd in the Doctrinal Articles of the Church of *England*, should enjoy the Benefit of the present Act of Toleration, with this Proviso. That their Preachers follow no other Employ, but their Preaching or Teaching: And that none be any more tolerated, who are either Papists, or deny the Doctrinal Articles of the Church of *England*.

These are the Proposals which the Author makes, on which we shall not pass the least Reflection either one way or other. He has made his own Remarks upon them as he goes along, wherein he takes notice against what Miscarriages some are levell'd, and endeavours to justify the Equity and Reasonableness of others.

An Essay Concerning the Body of Man, wherein its Changes or Dis-eases are Consider'd, and the Operations of Medicines observ'd:
By P. Paxton, M. D. London, Printed for R. Wilkin, 1701.
8vo. Pag. 392.

THis Treatise consists of an Introduction, and three Sections, each Section being subdivided into several distinct Chapters.

In the Introduction we are inform'd of the Author's Design, which is, to shew what Diseases really are, in what they properly consist, and how they are produced. As a Consequent to this he endeavours to Demonstrate how they are to be remedied; and in that, what the Powers, Virtues or Efficacies of Medicines are, and how their Operations are Mechanically perform'd in a Humane Body. But in order to give some Light into what he is to treat of, he thinks fit to premise some things in general concerning the Nature of a *Humane Body*, as well as concerning *Medicines*.

As to the first of these he tells us, that every Humane Body, is but a noble Machine, curiously contriv'd, and divinely fashioned out of that Mass of Passive Matter common to all Corporeal Beings; That the thing wherein it transcends any other terrestrial

Being is its being made the Residence or Mansion of something of a more excellent Nature, *viz.* the Mind: That Life it self consider'd as only in the Body, and so far as it can be comprehended by us, consists Principally, if not only in Motion. Then he observes, that a humane Body is compounded of very differing Parts, some of which are Fluid, that is, such as move and part from each other: And others are consistent, that is, such as adhere, and seem to be at rest: That Fluids, tho' they do not lose their Natures, that is, the intestine Motion of their minute Parts by Death, yet are deprived of their Progressive Motion. From hence he says, there evidently appear to be two different Kinds of Motion appertaining to the Fluids, the first of which he calls Natural, as being common to all such, as well those contain'd in our Bodies, as all others without them. The second he terms Animal, as being only proper to a Body endued with Life. Again, he distinguishes Animal Motion into two Sorts, *viz.* Voluntary, which are immediately under the Guidance, Government and Direction of the Mind, and which comprehend all external Muscular Motion: And Involuntary or Vital, being proper to all Parts, whose Motions any ways contribute to the immediate Continuation of Life, and which is not within our Power to regulate. Lastly he observes, that the Mind in the Performance of all the Motions Subordinate to it, uses some nimble and active Bodies (call them Spirits, says he, or what you please) that pass the Conduits of the Nerves, as the ready Messengers or rather Instruments of it, in this or that part: And that tho' the Mind hath Power of beginning, continuing, or suppressing Motion in these Parts, yet notwithstanding this, its Power is limited and bounded to some certain Temper, Order or Continuity of Spirits; and if such become Broken, Disordered or Perplex'd, these its very Instruments fall into ungovernable Motions, Tumults and Rebellions, and so cause disorderly and unnatural Motions in those very Parts, they should regularly Actuate, and this without the Knowledge, Guidance, or Consent of the Mind.

As to *Medicines*, by which he understands such particular Substances, that are esteem'd to be endowed with a Power of Healing, our Author says, that they are really and truly natural Bodies, or Corporeal Substances, and as such can only Operate as all Physical Agents do, by Contact: That they are certain in their Operations, continue the same Nature, are regular in
their

their Effects, and require not only a Power in the Agent, but also a Disposition or Capacity in the Patient, to make the Effect certain and regular. Here he replies to an Objection that lies against what he advances; and then proceeds to Observe, That the certain Powers and Operations of Medicines may be known, if Men will but carefully and diligently attend to them: That since we can have no Knowledge of the Powers, Efficacies, Virtues or Operations of natural Substances, either upon our own or other Bodies, but as we have learnt them from Experiences; we ought therefore in order truly to know such, heedfully and diligently to observe what they really of themselves perform upon us, and not mislead our selves or others, by only attending to the benefits that but succeed to them; and so perhaps are only the uncertain Effects of their Operations: And lastly, That Medicines, being only natural Substances, can only, but immediately operate where they are, and if they communicate Effects, where they are not, it must be by the Means of some other Substances, that are contiguous to them, through which some of their Parts must pass, or by which, some degrees or modifications of *motion* must be continued from them to the Part where the Effect is produced.

After this large View of what is contain'd in the Introduction, we shall now account for the first Section of the Treatise, which is divided into Nine distinct Chapters.

In the first Chapter he begins with shewing how doubtful and uncertain as well as vain the General Systems of Natural Philosophy are. The *Uncertainty* of them he proves from the vast variety there is of them, and from the Impossibility of knowing which among the Rest is to be followed, and espous'd, since there can be but One of so Many, either Ancient or Modern, that can correspond to the real Nature of things. The *Vanity* of these Hypotheses he evinces from the finiteness of our Minds, which cannot pretend to fathom the Wisdom of an Almighty and Infinite Being in his Wonderful Contrivance of Natural Beings. And here the Doctor take notice, That by daily Experience we may be abundantly convinc'd that our Faculties cannot discover his Manner of Workings, even in his most ordinary Productions, it being a Knowledge sufficient for our present State, that we can discern they are done, and that we can observe that there is an Order, Oeconomy and Regularity in them. He farther tells us, that since our Minds are included in our Bodies, they cannot be

inform'd of the Existence of any thing without our Bodies, but by Sensation, or by the help of the Senses; which he proves by these two Arguments, 1. In that when any Organ of Sense is choak'd up or lost, we are from thence excluded from any further Perception or Knowledge of such Qualities that are to be known by that Sense. And such as never have had it, have no Ideas of any such; thus, for instance, a Man born Blind has none of Colours. 2. In that all the Qualities, Properties or Powers of Body that we can form any Conception of, are only such as may be evidently gain'd by some of our Senses.

After these, and several other things of the Like Nature premised, in order to render the Matters to be treated of the more intelligible; he says, that every particular Body must be conceived, and is always to be found in one or both of these two Catholick States or Conditions, *viz.* either Fluid or Consistent, that is, in Motion or at Rest. He likewise observes, That all the Changes and Vicissitudes which happen to Bodies, their Nutrition, Augmentation and Dissolution are occasion'd by Fluids: And that there are different Fluids in a humane Body, which he ranks into two sorts, and for distinction sake calls *Common* and *Appropriate*. By a *Common Fluid* he understands that, which is diffused, and may be discovered, in most, if not in every part or member of the whole Body; and of these he distinguishes two Kinds, One whose component Parts are gross, and to our Senses immediately perceptible, *viz.* *Blood*: and the Other whose Parts are so very subtle and minute, as not of themselves to be perceived, yet easily to be known, by their Stupendious Effects, Uses and Operations, *viz.* *the Animal Spirits*. An *Appropriate Fluid* he defines to be, that which is to be found in a particular Part, and so is only proper to that. Of the *Appropriate Fluids*, he says there are a great Number in humane Bodies, which he reduces under these Heads: (1.) Such as are merely Excrementitious, by which he understands such Juices as being separated are then useless and unnecessary to our Bodies, as Urine, Sweat, Pus, Dung, &c. (2.) Such as are partly excluded the Body as Excrementitious, and partly again return'd with the Alimentary Juice into the common Fluid, from whence they were separated; of which sort he reckons the Saliva, the Bile, and the Pancreatic Juice, &c. (3.) Such as so far as they appear to us are only separated, that they may be return'd into the Blood from whence they were separated; some after they have made a long and slow Passage,

Passage, are again with fresh Juices brought back into the Fluid, from whence they were parted, as the Lympha by the conglobate Glands, which passing by the Lymphæ-duets, is again mixed with the Chyle: and some again seem only separated, to be immediately remix'd with the Blood, as seems not improbable to be done by the Vessels constituting the Spleen. (4.) Such as are only Separated for the use of the very Part where secerned; as the Juice contained in the Joynts, the humours of the Eyes, the Liquor in the Pericardium, and such like. (5.) All particular Juices separated by the Organs in either Sex, subservient to Generation. (6.) That Noble Separation of Spirits, by the means of the Brain, or its Appendants, by which Sensation, and Organical Motion is perform'd.

Having shew'd that a great Variety of differing Fluids are continually to be found in a humane Body, he goes on in the Second Chapter, to enquire first what Alterations or Changes must naturally arise in Fluids left to their selves, and then to observe what do particularly happen to these. But to shew that what he advances of the Nature of Fluids is applicable to his main design, he undertakes to prove, that the Fluids within us, do in some things agree with those without us; and that the Blood for instance, like some of them, is compounded- of very differing, dissimilar and unlike Parts, which he says will appear these several ways. (1.) In that it is daily made and continually supplied, by particular Substances, we eat and drink; which partake of very different Qualities. (2.) By the great variety of proper Juices separated from it. (3.) By its yielding Nourishment mediately or immediately to so many unlike consistent Parts. (4.) From the immediate Consideration of it, when drawn out of its own Vessels, and nakedly exposed to our Examination, for then it soon so far discloses its Nature, as to discover to the unassisted Eye, that it consists of Parts that are not Uniform or Homogeneous, by reason some of them readily part, and plainly disclose their unlike qualities in different Colours and Consistencies.

In the Third Chapter, after he has briefly told us, that Sickness is the Reverse to Health, and consists in a Change or Alteration from it, and that this Change is occasioned by Fluids; he then tells us that our Diseases must be consider'd according to the Variety of the Fluids that are in our Bodies: That those Diseases which affect the whole Body, are seated in one or both of the two *Common Fluids*, the *Blood* and the *Spirits*; and those which affect

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a particular Part are owing to some Juice unnaturally parted, separated or left there ; or to some natural and appropriate juice changed, hindered, or stopped in its Secretion or Expulsion out of the Body. He begins with the former of these, and particularly such as are occasioned by the Disorder of the *Blood*. In order to discover these Diseases, he shews what it is we can, or do know of the Blood whilst it is in our Bodies, and he says, That in the due observing, considering, weighing and comparing these two things, *viz.* The Motions of the Blood, discover'd by our Fingers, and its Separations by our other Faculties ; how they are in that State we call Natural and Healthful, with how they are in an unnatural and unhealthy one, with the several circumstances attending these, consists all the Knowledge we can have of the Blood, and all the Changes or Diseases seated there. Next he accounts for the twofold Motion which he alledges to be in the *Blood*, *viz.* the Progressive or Circulatory Motion, and the Intestine Motion that is amongst the minute Parts of a Fluid ; and that there is such an One in the Blood, not only, after the Circulation is ceased, but also during the Continuance of that, he proves by these Arguments, (1.) By its Heat. (2.) By its inequality in Separation. And (3.) and more immediately from the Consideration of it when flowing out of its own Vessels, and received into another. Lastly he observes, That so long as the Blood in Circulation is whirled about in its proper Conduits, by an Equal and Natural Motion to all Parts of the whole Body : And so long as it is by a gentle and easie agitation of its minute Parts, so disposed to supply the several Vessels adapted for Separation, with their particular Juices, and all others with Nourishment, so long the Secretory Vessels will perform their Offices, and the solid Parts will be repaired : And so long as these are thus regularly perform'd, so long he apprehends there can be no discernible Alterations in the Blood, and of consequence no Disease to be observed there.

After a Digression concerning the common received Opinions of Diseases and their Causes, Dr. *Paxton* enquires in the fourth Chapter into the particular and principal Symptoms of the Diseases which are derived from some Change in the Blood ; which Symptoms he says are very uncertain Informations, since they can only be taken from the Mouth of the Affected Person.

In the following Chapters of this first Section, our Author treats at Large of the Diseases in the Blood, of the Nature of them,

them, and what Medicines are proper to be used for the Removing of them. But we shall not enter into the Detail of these Matters, nor into what is contain'd in the Chapters of the other two Sections. The *Specimen* we have given may be sufficient to afford some Light into the Author's Design; and 'tis to be Observ'd that he builds all his Doctrine of Disease, and the Operations of Medicines on one Principle, viz. The several sorts of *Fluids* which he says are lodg'd in a Humane Body.

A short Review of the Controversie between Mr. Boyle and Dr. Bentley, with suitable Reflections upon it. And the Doctor's Advantageous Character of himself at full length. Recommended to the serious Perusal of such as propose to be Considered for their Fairness, Modesty, and good Temper in Writing. London, Printed for A. Baldwin. 1701. 8vo. Pag. 158.

THIS Tract was it seems ready for the Press about a twelve Month ago, and design'd to lead the Way to a farther pursuit of the Learned Part of this Controversie: But Dr. B. being soon after honoured with a Character of Distinction, twas thought decent to drop a Dispute which could not well have been manag'd without some seeming disrespect to his Patrons. And the Author adds farther, that it might still have slept, had not the late Applauses and Triumphs of Dr. B's Friends given occasion to awaken it.

The *Reviewer* looks back to the very Beginning and Rise of the Controversie between Mr. B. and Dr. B. about *Phalaris's Epistles*, but confines his Review chiefly to the Doctor's last Dissertation, which he says; "is a large bulky Book with so much of himself, and so little of his Subject in it, with so many fulsome Commendations of his own Learning, and so many impertinent Digressions to shew the Ignorance of other Men, that had not Mr. B. in his *Examination* set the whole Dispute in a clear Light, it had been impossible to have recovered it again out of the Doctor's Reply". But to let this pass; he goes on to inform us why he appears in a Cause which has been canvass'd already more than the World thought it deserv'd or would bear. To this purpose he tells us: "That were the Question only,

"Whether

“Whether *Phalaris's Epistles* are Genuine or Spurious, no body would be concern'd who had the better of the Argument, or give themselves the Trouble of having all the Evidence sum'd up. But (adds he) if such a Controversie could be manag'd so as to teach us to Write and Reason well upon any Subject, to form right Judgments of the value and importance of Books, and of the Conduct and Characters of Writers. If from hence we could be furnished with such Reflections as would shew us the proper Advantages of Wit, Language and Criticism, secure us from the Imposition of false Titles and vain Pretences in the matter of Learning, and Direct us to imploy our Time and Abilities to right and useful Purposes; Then (as he concludes) a farther pursuit of the Dispute upon the same Foot can hardly fail of acceptance, if the Performance be any way Answerable to the Design”. This then is what our Author undertakes to do, and hopes the Review he has taken, upon such Grounds, of what has pass'd between Mr. B. and Dr. B. will not be found altogether useless and uninstruative to the Readers, whatever Notion they may have of the ground and occasion of the Dispute.

Every Body knows that the Controversie had its Rise from a Passage in Mr. B's Preface to his Edition of *Phalaris's Epistles*, wherein he told the World that Dr. B. out of his singular Humanity refused him the further Use of the King's Manuscript, and thereby prevented his Collator from going beyond the Fortieth Epistle. Now the only Questions (as the *Reviewer* observes) that can arise from hence, are whether the Matter of Fact alledged by Mr. B. be true or false? And whether his resentment be rudely or gently express'd.

As to the matter of Fact tho' the Doctor has positively denied it, yet our Author tells us that Mr. *Bennet* the Person intrusted by Mr. *Boyle* to transact this Affair of the Manuscript with him has proved it beyond the Possibility of a Reply. And here he takes notice that what the Doctor offers in his own Defence in his *Dissertation*, concerning his *Humanity and Candour to Strangers*, the Respect he had for Mr. B's great Uncle, with the like, was nothing to the purpose, and was no answer to the Evidence given in against him as to the matter of Fact. Then he says, that the Doctor finding the insufficiency of this Plea, and that neither his own Character, nor his Reasonings from the Nature of things, would be allowed as Proofs, he in his last Answer endeavours to weaken the Testimony of the Principal Witness. Up-

on this the *Reviewer* takes occasion to enter into a particular disquisition of the Matter, and to examine whether the *Critick* or the *Bookseller* deserves the most Credit in this Case. And after he has consider'd them both in their proper Stations, and granted that both *Dr. Bently* and *Mr. Bennet* may be Men of steady Integrity in other Matters, not relating to that particular Character he considers them under; then upon the whole Matter he gives this Determination, That the Doctor was nearly interested as a *Critick* to deny what *Mr. Bennet* was no ways concern'd as a *Bookseller* to affirm, and that therefore he believes every tittle of *Mr. B...t's* Account in relation to the Manuscript, and not a Word of the Doctor's that varies from it.

The Matter of Fact being establish'd as true, our Author says, that the Doctor has no reason to complain of the Reflexion that pass upon it: That the Resentment *Mr. B.* shew'd was soft and easie, and had much of the Gentleman in it. Here he takes notice how different the Doctor is in his Language us'd against *Mr. B.* and all Persons concern'd on his Side, from what *Mr. B.* has express'd in his *Examination*. He produces a great many Instances of this Nature out of both the Doctor's Books, too long to be inserted here.

The Principal Indictment being quash'd (as the *Reviewer* words it) he says he will not inveigh against the illegality and unreasonableness of it, but proceed to consider such Fresh Allegations of the Doctor against *Mr. B.* as have no Relation to the Manuscript and Consequently are nothing to the Purpose. Of this Nature are the Doctor's denying *Mr. B.* to be the Author of the *Examination* that goes under his Name, and at the same time charging *Mr. B.* with *threatning him with a Duel*, and with *affronting the whole Order of Bishops, and a whole University*: Of the same Kind are the Doctor's Reflections cast upon the *Director of Mr. B's Studies*, and upon that whole Society of which *Mr. B.* was a Member. These things our Anonymous Author takes into Examination, and vindicates *Mr. B.* from all that is charg'd upon Him by the Doctor.

After this, the *Reviewer* tells us, that the Original Dispute betwixt the Doctor and *Mr. B.* is by the Doctor's dexterity quite chang'd, and put upon another foot, and that the main Point in debate now, is, whether the Doctor be as great a Scholar and Critick as he pretends to be. And whether he be so or not, he leaves the World to judge by that Character which he gives of

the Doctor, drawn from his own Learned Writings. In this Character, which takes up above fifty Pages, he introduces the Doctor speaking in the first Person, and magnifying his own Performances. He says the Character he draws of the Doctor is all in his own Words, and that there is no wrong done him in the transcribing, since every Passage refers to the Book and Page from whence it was taken : That he does not question but the Reader will be very much surprized both at the Character of the Man, *and the Confident Air and toss of his Pen in setting himself off*; and will be apt to ask the same question that he did upon Reading the Doctor's Book, *viz.* How it comes to pass that Criticks are much Vainer, and set a greater Value upon themselves and their Performances than other sort of Scholars or Writers ? Before therefore our Author proceeds any further in the Dispute, he endeavours to oblige the Reader's Curiosity, by telling him how he himself came to be satisfied in this Matter,

At last he comes to *Phalaris's* Epistles : and says, That what the Controversie about them is, betwixt whom the Dispute lies ; who are Principals, and who Seconds, and whether it be a Dispute, Skirmish, Battel or Tryal, is a hard matter to decide. Then he takes notice of the Preposterous Method which the Doctor takes in ranging his Arguments or Reasons against the Genuineness of the Epistles, and tells us that Mr. *Boyle* in his Examination took the Doctor's Arguments out of their Confusion, and distinguish'd betwixt such as affected the whole Dispute, and such as touch'd only the Epistles from whence they were taken.

But the *Reviewer* observes, that the Doctor takes every little Oportunity of digressing, to raise a Mist about him, and make the Reader lose sight of the Chief Point in every Article. That this is true, and that he does not speak at Random of the Doctor's Performances, he presents the Reader with a Specimen of his Digressions, and leaves him to judge of their Pertinency and Importance.

To the whole our Author has annex'd an Advertisement, wherein he discovers two of the Doctor's Critical Thefts, for one of which *Neocornus* has by Mistake commended him, as if the Observation were really the Doctor's. But we leave these Matters to the Entertainment and Decision of the Learned.

Moral Thoughts upon the Mysteries of Jesus Christ : Being Devout Contemplations upon the most Remarkable Passages of his Life, from his Conception to his Ascension, and the Descent of the Holy Ghost. Written in French by the Messieurs du Port Royal, Authors of the Moral Essays. Done into English. London, Printed for J. Wyat, 1701. 12°. Pag. 208.

THo' this Piece be of Foreign Original, yet since it is New to us on this side the World, it may not be amiss to give the Reader some short Account of what is contain'd in it, as also what the Translator has done in his Version of it.

As to the Book it self, it consists of Devout Contemplations on the most Noted Passages related in the Gospel concerning our Saviour; and the several Heads of those Contemplations are as follow. The Annunciation of the Virgin *Mary*; *Jesus* in the Womb of *Mary*; The Visitation of *Elizabeth* by the Blessed Virgin; The Blessed Virgin going to *Bethlehem* with *Joseph*; The Nativity; *Jesus*, *Mary*, and *Joseph* in the Stable; The Circumcision; The Epiphany; The Purification; The Flight of *Jesus Christ* into *Egypt*; The Return of *Jesus Christ* into *Galilee*, and his Abode at *Nazareth*; *Jesus* found in the Temple among the Doctors; The Office of a Teacher of Men exercised by *Jesus Christ*; The Laborious and Painful Life of *Christ*, during the time he Preach'd; The Transfiguration; The Eucharist; The Agony in the Garden; The Apprehending of *Jesus Christ*; The Silence of him in his Passion; *Barabbas* preferr'd before him; The Scourging of *Jesus Christ*; The Crown of Thorns; *Jesus Christ* condemned, and delivered to the Jews and Gentiles; The Carrying of the Cross; The Crucifixion of *Jesus Christ*; *Jesus Christ* lifted upon the Cross; The Death of *Jesus Christ*; The Burial; The Descent into Hell; The Resurrection of *Jesus Christ*; The Life of *Jesus Christ*, the forty Days after his Resurrection; The Ascension, and the Pentecost or Descent of the Holy Ghost.

These are the Various Subjects on which the Authors have exercis'd their Thoughts and Meditations; which may be useful to direct and enliven the Devotions of any other Persons that are piously Dispos'd. 'Tis farther to be observed, that the Gentlemen of

the *Port-Royal* who wrote this Tract, have favour'd the World with many other useful Pieces upon Theological and Moral Subjects ; some of which have been translated into our Language, and were very well received by the Publick ; so that 'tis to be hoped that this Treatise, coming out in an *English* Dress, will meet with as favourable a Reception as any that have gon before it ; especially if it comes up to the Character which the *Editor* has given of it. For he tells us, " That 'tis written, in general, with great Clear-
 " nefs and Easiness of Expression ; That the Thoughts are either
 " New, or else have such a Turn given to 'em, as sets 'em in a
 " much better Light than Otherwise they would have ; and that
 " the whole Manner of the Composure is so Lively and Moving,
 " that it can hardly fail of conveying a pious Warmth into the
 " Soul of any serious Reader.

Thus much may suffice for the Book it self ; we shall now give you some Account of the Version, and this we shall do in the Words of the *Editor*, who compared both the Original and Translation together. His Sense and Declaration of this Matter therefore is, " That nothing of the Force or Beauty of the Ori-
 " ginal appears to be lost in the Translation, as far as he [the
 " *Editor*] can judge, upon comparing 'em together throughout
 " the whole Book. That the Words seem to be as well chosen,
 " and the Disposition of 'em is as natural and easie in the *English*,
 " as in the *French* ; and that they give us every where the Sense
 " of the Author with great exactness, except where the Tran-
 " slator thought not fit to follow him in some Passages which
 " relate to the peculiar Notions of the Church of *Rome*. That
 " upon this Occasion, (the *Editor* tells us) he finds the *Transla-*
 " *tor* has left out here and there a Sentence, and sometimes a
 " whole Paragraph, and has now and then, though rarely, made
 " some little Alteration in the Words : But that these Omissions
 " and Alterations do no Prejudice at all to the general Design
 " of the Book, which is to raise our Devout Affections towards
 " our Blessed Redeemer, by leading us to a serious Reflection
 " upon the most remarkable Passages of his Life and Death.

The State of Learning.

FRANCE.

AT PARIS is Publish'd a Treatise writ by *Dom Francis Lamy*, of the Congregation of *S. Maur*, intituled, *Les Saints Gemissemens de l' Ame sur son éloignement de Dieu. La tyrannie du Corps I. Sujet de gemir.*

Publish'd by *M. Girard*, *L' Homme du Monde confondu dans le delai de sa Conversion, ou l' aveuglement de l' Homme, pour servir de motif à se convertir, & se disposer à gagner le Jubilé.*

The *Sieur Bouaot*, who has actually finish'd the Impression of the *History of the Royal Academy of Sciences*, has likewise in the Press, several *Observations* of the Members of that Academy, in 4to.

HOLLAND.

At the HAGUE, the *Sieur Troyel* has Printed a Treatise concerning Oaths, done by *M. de la Placette*; and another intituled, *La Vérité de la Religion Reformée*, done by *Augustus de Gabillon*.

At AMSTERDAM, the *Sieur Francis Halma* has Printed, *Traité de l' Amour de Dieu par Eliè Saurin, Pasteur de l' Eglise Walloone d' Utrecht*, in two Volumes 8vo.

★ The *Sieur Malherbe* has Printed in Folio, *L' Histoire abrégée des Provinces Unies des Pays-bas, ou l'on voit leurs Progrès, leurs Conquêtes, leur Gouvernement, & celui de leurs Compagnies en Orient & Occident, Comme aussi les Hommes illustres dans les Armes & les Savans dans les Lettres. Enrichie d'un grand Nombre de figures.*

OXFORD.

THEY are about Printing at the Theater *Dr. Gregory's Principles of Astronomy, Philosophical and Geometrical*; divided into six Books, which will contain 120 Sheets, and near 300 Cutts: Proposals for Subscriptions are given, and Subscriptions taken by *Mr. Bennet* in *St. Paul's Church-Yard* and other Booksellers.

★ There is lately Printed at the Theater, an Edition of *Salust* in 12o. with New Indexes and *Varia Lectiones*.

LONDON.

Lately Publish'd a Second Edition of *Flavel's Englands Duty under the Gospel Liberty*, &c. To which is added *Mount Pisgah*, or the Author's Thanksgiving Sermon for *England's Deliverance from Popery*.

* The Works of *Plato*, with an Account of his Life, Philosophy, Morals, and Politicks; Together with a Translation of his Choicest Dialogues, &c. In two Volumes; Illustrated with Notes, By *M. Dacier*, Translated from the *French*.

Next Week will be Publish'd, *Mr. Drydens Comedies, Tragedies and Operas*; now first Collected together in two Volumes in Folio.

As also, the 8th Century of *Mr. Petivers Museum*, with the *Figures* of the first and second *Tables* of his *Gazophilacium Naturæ*.

In 6 or 7 Days will be Publish'd a second Volume of the Right Honourable the Earl of *Arlingtons Letters*, containing our Transactions with the *Spanish Court* from 1664. to the Year 1674.

The Great *Historical Dictionary*, put out by *Mr. Jeremy Collier*; will be Publish'd by the End of this Month.

Newly Publish'd, *Socinianismus Purus Putus Antichristianismus: seu Omnimode Socinianismi Iniquitatis Demonstratio. Authore Edmundo Eliso Coll. Bal. in Academiâ Oxoniensi quondam Socio.*

Likewise Publish'd, An Account of Church-Government and Governours; of these you may expect a larger Account in our next.

* * * Proposals for Printing *Navigantium atque Itinerantium Bibliotheca*; or a Compleat Collection of Voyages and Travels in Two Volumes in large Folio, Illustrated with very many Cuts and Mapps, The Heads of our Famous Sea Commanders, &c. Extracted from *Hackluyt*, *Purchas*, &c. in *English*; *Ramusio* in *Italian*; *Thevenot*, &c. in *French*; *De Bry*, and *Grynæus's Novus Orbis* in *Latin*; the *Dutch East-India Company*, and all others in *English*, *Latin*, *French*, *Italian*, *Spanish*, *Portuguese*, *German* or *Dutch*; that have Publish'd, Histories, Voyages, Travels or Discoveries, relating to any part of the World to this time; throughout the whole, all Original Papers shall be preserved intire. As the *Popes Bull* to give the *West-Indies* to the King of Spain. Letters Patents, &c. for Establishing Companies of Merchants, as our *Turkey*, *East-India*, *African Company*, &c. also for Discovery or Settling Plantations and whatever relates to Trade or Navigation. With Ex-
act

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Books Publish'd this Month and not Abridg'd.

A Trip to *North Wales*, being a Description of that Country and People.

Propositions for Uniting the two *East India* Companies, In a Letter to a-Man of Quality, who desired the Opinion of a Gentleman not Concern'd in either Company.

A View of *Paris* and Places adjoining, with an Account of the Court of *France*, and of the late King *James*, to which is Added, the Present Posture of Affairs in that Kingdom, Discovering an Insufficiency in the *French*, to maintain a War. Writ by a Gentleman lately Residing at the *English* Ambassadors at *Paris*.

Mercurius Musicus, Or the Monthly Collection of New Teaching Songs, to be continued Monthly. This for *Jan.* and *Feb.*

Effigies Amoris in *English*, or the Picture of Love Unveil'd.

The Judgment of *Paris*, A Masque, Written by Mr. *Congreve*.

The Humour of the Age, A Comedy.

Animadversions on the Succession to the Crown of *England* Consider'd, Publish'd by Capt. *D'—by*, with Remarks on a late Scandalous Pamphlet, suppos'd to be Written by Mr. *Toland*, Entitled, Limitations for the Next Successor, &c.

Two Letters, one from the Bishop of *Bleis* to *Mont. de la Vallée*, with Promises and Threatnings to prevent His turning Protestant; the other from *Mont. de la Vallée* to his Brethren, the Clergy of *Bleis*, &c. Done into *English* by Mr. *Hale*.

The Imminent Danger of Idolatry, with the proper Method to Avoid the same, and to secure the Reformed Religion, Humbly Represented to the Convocation.

A Sermon Preached at St. Paul's Church, before the Gentlemen Educated at St Paul's School, the 25 Jan. 1762; by W. Stonestreet M. A. Rector of St. Stephen's in Walbrook.

Three Nights Adventure, or Accidental Intreagues.

A Sermon Preach'd at St. Paul's Cathedral, before the Gentlemen Educated at Eaton, and King's College, Decemb. the 6th. 1700. by K. Chermwood, D. D. Arch-Deacon of York, and late Fellow of King's College.

A Theory of Continual Fevers, wherein besides Appearances of such Fevers, and the Method of their Cure Occasionally, &c.

The Double Distress, A Tragedy, by Mrs. M. Pix.

Christianissimus Kristianandus, or Reasons for the Reduction of France, to a more Christian State in Europe.

Limitations for the next Successor or New Saxon Race, Debated in a Conference betwix two Gentlemen,

Sent in a Letter to a Member of Parliament.

A Sermon Preached upon occasion of the King's Proclamation, for Preventing and Punishing Immorality and Prophaneness.

The Female Critick, or Letters in Drollary from Ladies to their humble Servants, with a Letter to the Author of a Satyr call'd, The true Born English Man.

An Essay for the better Regulating the Militia.

The Genealogy of the House of Brunswick Lunenburg, together with an Account of the Posterity of King James I. shewing what Princes are of the Royal Blood of England.

The Grove or the Rival Muses. A Poem, by the Author of a Pastoral Elegy on the Death of Mr. Creech.

Reflexions upon the Moral State of the Nation, with an offer at some Amendments therein.

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of April, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the *Star* near Fleet-Bridge; T. Bennet, at the *Half-Moon* in St. Paul's Church-Yard; A. Bell, at the *Cross-Keys* in Cornhill, D. Midwinter, and T. Leigh, at the *Rose and Crown*, in St. Paul's Church-Yard. 1701.
Where are to be had the *first* and *second Volumes*; or single ones from Jan. 1699. to this time,



T H E
H I S T O R Y
O F T H E

Works of the Learned, &c.

For April, 1701.

Discourses on several Subjects : The first containing a new Account of the Rise and Fall of the Papacy. The second upon God's dwelling with Men. The third concerning the Ministerial Office. The fourth being a brief Account of Religion as it centers in the Lord Jesus Christ. By *Robert Fleming, V. D. M.* London, Printed for A. Bell, at the Bible and Cross Keys in Cornhill, 1701.

THE Author of these Discourses, gives us an Account that he was oblig'd to publish them, by the importunity of his Hearers. He says, that he and his Congregation differ from other Dissenters in this, That they are in a peculiar Sense upon a national Foundation, since they own the same Government with the Church of *Scotland*, and follow her Method of publick Administrations, most of them being Natives of that Country. He tells us he could never be induced to think that Religion did properly consist in the Rituals of any of the contending Parties, and that it affords him matter of sweet Reflection, that he entred upon the Work of Ministry with no other design, but to engage Men in the Great and Catholick Interests of Christianity, and that no Man can charge him with

having ever attempted to bring any Person over to his way as a Party. He tells us further, that tho' he has ever look'd upon other Controversies to be more edifying and momentous than those unhappy Ones, that have kept them and the Church of *England* divided, yet he has so far consider'd them as to find no reason to quit that way he was educated in, notwithstanding the specious Reasons made use to prejudice People against them as Schismatics rather than to convince them that they are so.

Therefore he says (without any design to reflect upon those that differ from him) he looks upon that way as nearest to the Christian Institution that has the fewest, and most natural and unaffected and consequently most spiritual Rites and Ceremonies. He quotes the following Words of Doctor *Stillingfleet's* *Irenicum* in favour of his Opinion. 'Certainly the primitive Church that did not charge Men with such a load of Articles as now in these latter Ages Men are charged with, would much less have burdened Men with imposing doubtful Practises upon them, as the ground of Church Communion. It was never thought worth the while to make any standing Laws for Rites and Customs, that had no other Original but Tradition, much less to suspend Men from her Communion for not observing them. This Book he says, the Doctor did afterwards seem to differ from, but never attempted to retract or refute, and perhaps was never able to do it. He quotes also another Divine of the Church of *England* for his Opinion, *viz.* P. M. in his *Vanity, Mischief and Danger of Ceremonies* propos'd to the Convocation, and printed *Anno 1690.* wherein he says, 'That all the Art and Power of the World, cannot make Trifles in the Worship of God, seem matters of importance to them that relish Heaven, what Trumpery are Habits, various Gestures, and Postures to a Man that is swallowed up in the Contemplation of the Infinite Majesty of the Glorious God? Or that is lost in the ravishing Admiration of his Goodness and Love? Or that is sunk into the lowest Abasements and Self Abhorrence for his Sins? Such a Soul may be loaded with Humane Inventions, but he can never look upon them as Ornaments or Helps to Devotion. Our Author says, he mentions these Things, for no private design, but to let those that are prejudiced against them know, that they are acted by Religion as a Principle, and not as a Notion only. He adds, that the Dissent of so many People from the establish'd Church to their own hurt and disadvantage in the World, may be look'd upon

as no contemptible Argument by unbiased Persons, that there are some Men acted by Religion as a Principle, and that take up the Ministry otherwise than a Trade. Another design, he says, he had in touching upon our unhappy Differences was, that considering they relate to the Externals and Circumstantial of Religion, his Hearers and others might be taken off from that Fury and Bigotry, which so many are possess'd with, learn to mind the great Essentials of Christianity more, and to judge charitably of those that differ from them. He wishes therefore we might unite in Love, and in design to promote a general Interest, tho' we attain not to an exact Uniformity in all Things. He proposes our joining against the Bloody and Idolatrous Romanists, considering the danger of the Protestant Interest from the present posture of Affairs, and bewails those Moral Prognostications of Ruin and Misery, by the Differences of Parties grown up into a stated Hatred, and fix'd design of ruining one another. He gives a short Account of the bloody Persecutions and Massacres by Papists upon Protestants, by which it appears that they have formerly destroy'd above two Millions six hundred and fifty thousand, besides what they have cut off in *France, Piedmont, Germany and Hungary* in the late Persecutions. This he thinks ought to animate us to join against them, and this he says, is that Idolatrous Harlot so glutted with the Blood of the Saints, that a late Author in his *Treatise of Convocations*, sets up as a pattern to the Church of *England*, and that another Author in his Book, intitled, *The Case of the Regale and the Pontificat*, would so fain have us united unto, and therefore represents her in such favourable Colours, but he hopes that all true Protestants will see the *Snake in the Grass*. He adds that seeing we are like to feel the Effects of the new Conjunction of *France and Spain*, the Election of a young politick Pope, and the Apostacy of some Protestant Princes, to the Romish Interest, (which together with the Impieties and Scepticism of a great many within our selves, are no good Prognosticks) we have just reason to prepare for remarkable Revolutions. While therefore he thought of those Things he could not forbear to give a vent to his Thoughts on the great and dark head of Futurity by presenting us with some Conjectures in relation to our Times, founded upon Scripture Prophecies, so far as he understands them.

He gives us some hints towards the Resolution and Improvement of that grand Apocalyptic Question. I. When the Reign

of Anti-Christianism or the Papacy began. He first premises some Postulata which all Protestant Writers are generally agreed in, as 1. That the Revelation contains the Series of all the remarkable Changes of the State of the Christian Church to the end of the World. 2. That Mystical Babylon, doth signifie *Rome* in an Anti-Christian Church State. 3. That therefore it cannot be *Rome* Pagan but *Rome* Papal. 5. That the seven Heads of the Beast, or seven Kings are the seven Forms of Government, which obtain'd successively among the Romans; and seeing the sixth was in being in *John's*'s time, the seventh Head (the intervenient Kingdom of the *Ostrogoths*, being none of the Heads of the Roman Government) is the last Species, and by a speciality the Beast or Anti-Christ.

In the next place he premises two preliminary Considerations. 1. That the three grand Apocalyptical Numbers or 1260 Days 42 Months, Time, Times and half are Synchronical, and must be interpreted prophetically, so as Years must be understood by Days. This he proves from *Revel.* Chap. 11. 3. Chap. 12. 6. Chap. 11. 2. Chap. 13. 5. Chap. 12. 14. *Exod.* 33. 10, 11, 12. *Ezek.* 4. 5, 6. *Dan.* 4. 32, 34. Chap. 9. 24. *Luke* 13. 32, &c. That those Days are to be understood of Years, he proves from the Impossibility, that so many great and wonderful Actions as are prophesied of that time, as the obtaining Power over all Kindreds, Tongues, and Nations, the Worlds wondring after and submitting unto the Beast, &c. could fall out in the space of three solar Years, and an half; Besides the 1260 Days are the whole time of of the Papal Authority, which is not to be totally destroy'd, till the pouring out of the seventh Vail. In this Place he takes notice of Doctor *Whitby's* Notion in his late Paraphrase and Commentary upon the Epistles, viz. That the Jewish Government and Nation is primarily understood by the Apostle as the Man of Sin, and says that supposing the Doctors Opinion to be true, it will not invalidate what he advances. It being kown that besides a first Sense, there's a second Sense to be observ'd in Prophecies, which the Doctor owns in this Case, that these Words in a secondary Sense may be attributed to the Papal Anti-Christ.

The second Preliminary he lays down is, that in order to understand the Prophetical Years aright, they must be reduc'd to Julian Years. The Ignorance of this he says, has mislead our Apocalyptical Men hitherto in their Calculations. That we may understand the difference betwixt Prophetical and Julian Years,

we must remember that the Ancients were far more indistinct in their Calculations than we. But Providence hath given us the exact compass of a Prophetical Year in the Revelations by fixing the Synchronism of the three numbers abovementioned, for by these 'tis determined that 30 Days make a Month, and 12 such Months a Year, so that 1260 Days being divided into three Years and an half, 360 Days must make up a Year, without the additional Days, Hours and Minutes of the Julian Year, which makes a considerable Difference in the Revolution of many Centuries. Our Author passes the Hours and Minutes, and considers only the 5 Days that are added to the 360 by our Calculation, which makes them 18 Years short of Julian Years in the Prophetical Reckoning. This he demonstrates by adding up the three Years and an half at 360 Days *per Ann.* which make up 1260 Days, and adding the same at 365 Days *per Ann.* it comes to 1278 Days.

To apply this if we suppose that *Antichrist* began his Reign in the Year 606, 1260 Julian Years added would bring us to 1866 as his last Period, but deducting 18 Years, the Period according to this Supposition must be 1848.

Mr. *Fleming* in the next place he gives us some hints, (because he had not room to enlarge) to prove this to be in one Sense the true *Æra* of the Papal Beasts Reign. It being evident from *Revelations* 17. 10. that the Imperial Government was the Regnant Head of the Beast at the time of the Vision, we are only to consider the two following Heads. He desires us to take notice that the seventh Head who was immediatly to succeed the Imperial Government, and to continue but a short space, must be the Kingdom of the *Ostrogoths* in *Italy*, for *Odoacer* the King of the *Heruli* forced *Augustulus* the last Emperor to abdicate his Throne in 475 or 476. and tho' this *Odoacer* was soon destroy'd by *Theodorick* King of the *Ostrogoths*, yet the same form of the Regal Government was continued by *Theodorick* and his Successors to *Teias*, which was 80 Years from *Odoacer*, and might justly be call'd short in comparison of the preceeding Imperial or succeeding Papal Government. This is a strong Argument against those who would make this seventh King to denote the Oriental Empire, which began long before this time and lasted many Centuries afterwards. This Kingdom was sufficient to constitute a new Head of the Roman People, since they acted with the same Authority as the Emperors did before, tho' by a special Providence they abstain'd from the Title, that they might not be confounded with that Government.

It follows hence says our Author, that the change made by *Constantine* the Great, could not be a new Head, seeing the old Government was continued. Nor was the Form of the Government altered when the Empire was divided into East and West, the Imperial Authority being preserv'd in all other Respects, and therefore the Papal Government was not Regnant until the Destruction of this Gothish Kingdom in *Italy*, for there could not be two supreme Heads of *Rome* at the same time. The Papal Head did not immediately rise to its Power upon the extirpation of the Gothish Kingdom, for *Justinian* by the Conquest of *Italy* did immediately revive the Imperial Government there, which was by that means heald after the deadly Wound, that the *Heruli* and *Goths* had given it. *Justinians* Conquests and Penal Laws against those that dissented from the Church of *Rome*, laid the Foundation of the Popes Advancement, but we may justly reckon that the Papal Head, took its first Rise from the Year 606 when *Phocas* gave him the Title of Supream and Universal Bishop, or if this be not thought sufficient says our Author, we may reckon it from the Year 608, when *Boniface IV.* did first publicly authorize Idolatry, by dedicating the Pantheon to the Worship of the *Virgin Mary*, and all Saints, so that if we add 1260 propheticall Years to this Era it will bring the Period of Anti-Christ's Reign to 1850.

Our Author says, 'tis very remarkable that in the Year 666 Pope *Vitalian I.* ordain'd that all publick Worship should be in Latin, and therefore he thinks *Ireneus's* Notion though ridicul'd of late, has something in it. His Notion was, that the Characteristical Number of the Beast, viz. 666, answering to the Number of a Man's Name, was to be found in the Word ΛΑΤΙΝΩ, from whence he concluded, that he was to be a *Roman*. He own'd that other Names (as *εὐαγγελος*) may be so rendred, but he fixes upon this, because the Latin Monarchy is the last of all, and therefore the Beast must relate to this or none.

Our Author is of Opinion, that the Pope did not arise to be full Head of *Rome*, till he was so in a Secular, as well as in an Ecclesiastical Sense, and that was in the time of *Pipin*, who gave him the solemn Investiture, and seated him on his Throne, wherein he was afterwards confirmed by *Charlemain*. This was about the Year 758. when Pope *Paul I.* began to build the Church of *St. Peter* and *St. Paul*. To which if we add 1260 Propheticall Years, it brings the Period of Anti-Christ's Reign to the Year

2000. This Calculation, our Author says, may be looked upon to be very considerable, if it be true, that Antichrist shall not be finally destroy'd till the coming of Christ. For it has been a very ancient Opinion, that the World would last only 6000 Years, that according to the old Traditional Prophecie of the House of *Ellas*, the World should stand as many Millenaries, as it was made in Days, that as there were 2000 Years from the Creation to *Abraham*, without a written Directory of Religion, and 2000 from thence to Christ under the old Economy of the Law, there should be 2000 Years more under the Messiah, so that after the Militant State of the Christian Church is run out in the Year 2000, it is to enter upon that Glorious Sabbatical Millenary when the Saints shall reign on the Earth in a peaceable manner for 1000 Years more, after which Satan shall be let loose to play a new Game, and Men shall begin to apostatize almost universally from the Truth, gathering themselves together under the Character of *Gog* and *Magog* from the four Corners of the World, till they have brought the Church to a small Compass, and the Saints to the last Extremity, and then Christ himself will appear in his Glory, and destroy his Enemies with Fire from Heaven, *Rev.* 20. 9. which denotes the great Conflagration, *2 Pet.* 3. 10. that is followed with the Resurrection and Christ's calling Men before him into Judgment, and perhaps the time of this Judgment will take up the greatest part or the whole of another Millenary of Years; that as there were 4000 Years from the Creation to his first coming, there may be four from thence to his Triumphant Entry into Heaven with all his Saints.

Our Author says, he cannot forbear to take Notice of another thing here, *viz.* that the Year 758 was the Year 666 from the Persecution of *Domitian*, when *John* was in *Patmos* and wrote this Book, as all the Ancients, except *Epiphanius*, tell us, so that here we have another Characteristical Mark of the Number of the Beast.

He comes next to consider under what Revolution of time we are at present. In order to this, he premises this one thing, *viz.* that the 7 Seals, Trumpets are Vials, which contain the Order of the whole Apocalypical Prophecy, are joined together by the Link of the 7th Seal and 7th Trumpet, so as the 7th Seal does, as it were, produce or include the 7 Trumpets, and the 7th Trumpet, the 7 Vials, in the same manner, which being proved in a

great measure by Mr. *Durham*, our Author passes it, but takes Notice, That Mr. *Mede*, Dr. *More*, and almost all others have suffered themselves to be confounded in their Interpretations by not observing this.

The first Septenary of Seals he says relates to the Christian Church during the State of the Roman Empire. The first Seal exhibits the Church under the Conduct of a Glorious Rider, by which Christ is represented going forth on his Conquests over *Jews* and *Gentiles*, the full completion of which is not till the end of time, when he leads all his Enemies in Triumph. This Seal begins with *An.* 33. or 34, and if we reckon it only in relation to the beginning of the next Seal, it ends at the time of *Nero*, when under the Emblem of a Rider upon a Red Horse, &c. the State of the Empire is represented, from the time that *Nero* made War upon the *Jews*, *An.* 66. to the end of *Hadrian's* Wars *An.* 134 or 138. which comprehends the Civil Wars of *Galba*, *Otho* and *Vitellius*, when Men did so remarkably kill one another, the Wars of *Vespasian* and *Titus* against the *Jews* compleated by their terrible Destruction under *Hadrian*, together with his other Wars and the preceeding Persecutions of *Domitian* and *Trajan*, and the Conquests of this last Prince. The third Seal begins *An.* 138. representing under the Hieroglyphick of a Rider on a Black Horse, with a Pair of Ballances in his Hand, the excellent Reigns of the admirable *Antonins*, *Pius* and *Philosophus*, so that this Seal runs out in the Year 180. The fourth Seal represents the Roman Horse turn'd pale, and the Rider changed to a Murderer, so as to be called Death, by reason of his throwing so many into the future State by immature Deaths, under the Barbarities of *Commodus*, the short liv'd Reigns of *Pertinax* and *Didius Julianus*, but especially under the bloody *Septimius Severus*, &c. to the time of *Philippus* and his Son, with whose Death our Author thinks this Seal runs out in the Year 250, and with the Death of these *Philippi* who favoured Christianity, the four Evangelical living Creatures (which our Translation most unaccountably renders Beasts) cease to speak openly. Therefore the sixth Seal represents the State of the Church to be exceeding melancholly, as if the Saints were all slain, *Chap.* 6. 9, 10, 11. So that this Period begins with *Decius*, the first Universal Persecutor in the Year 250, and concluded with the last Persecution begun by *Dioclesian*, and so expires, *An.* 306. The sixth Seal gives an Account of God's Gracious Answer to the Prayer of the slain

plain Witnesses; in the Destruction of *Rome Pagan*, so that it contains the great and terrible Wars of *Constantine the Great*, against all those last Tyrants from the Year 306, to the Death of the last Pagan Emperor *Licinius*, *An. 324*. The 7th Seal represents the short breathing of the Church from the Year 313. to his own Death in the Year 337. immediately upon which began the second Septenary of Trumpets.

The first Trumpet begins a little after *Constantine's* death, and ended *Anno 395*. including the Wars betwixt *Constantine's* Sons, the Usurpation of *Magnentius*, the Persecutions of the Orthodox by *Constantius* and *Valens*, the General Persecution by *Julian* the Apostate and the Wars and Death of *Theodosius*, &c.

The 2d represents a great Kingdom under the Emblem of a mountain burning with fire, meaning the Irruption of the barbarous Nations into the Roman Dominions from the death of *Theodosius* to the Year 476. including the Wars of the *Goths* and *Vandals*.

The 3d Trumpet represents the destruction of the Western Empire, which struggled with its fatal destiny under the obscure *Cæsars*, *Avitus*, *Majoranus*, *Severus*, &c. and expired with *Augustulus*, *An. 475*. or 476. This Star was call'd *Wormwood*, because of the bitter Troubles it brought upon the Empire, for the *Ostrogoths* reigned as Arbitrary as the Emperors had ever done. This Period began with the Kingdom of the *Ostro-Goths*, *An. 476*. and ended with it *An. 553*.

The 4th Trumpet brings further desolation on *Rome*, and darkens her Splendor and Glory by the decay of the Imperial Authority in the West, so that this Trumpet lasted from the Year 568 to the Year 758, when *Pipin* made the Pope in a manner King of *Rome*, and he in requital gave his Son *Charlemain* the empty Title of *Emperor of Rome*, and thus made the succeeding Western Empire the Image of the Ancient one, *Rev. 13. 14, 15*.

Now follows a threefold Woe, which makes up the Subject of the following Trumpets.

The 5th Trumpet, Chap. 9. 1, &c. brings forth the first Woe. Our Author says, that no other than the Bishop of *Rome* can be meant by the Star that fell from Heaven; for this is the Symbol of the Gospel Ministry, and therefore agrees not with *Mahomet*, so that as Ancient *Babylon* fell from the Heaven of Temporal Glory, as *Lucifer* or the Morning Star of the Nations, so the

Bishop of *Rome* fell from the Spiritual Heaven of his primitive Glory and Purity, being degenerated from the first Angel of Light in the Church, to be the Grand Angel of Darkness, and becoming thus the Prince of incarnate Devils, the Key of the bottomless Pit (which he and his Followers boast of as the Keys of *St. Peter*) was put into his hand by the Old Serpent for carrying on the black designs of Hell. The dark pitchy Smoak that came out of the Pit upon his opening it, was certainly design'd to signify the Ignorance that did then prevail in the World, and the gross and horrid Errors, that were spread abroad by the sottish Monks. The Locusts that came out of this Smoak were the *Saracens* that followed Mahomet, and did so increase from *Anno Dom. 622.* (a little after the Pope got the Title of *Universal Bishop, Anno Dom. 606*) that in a very short time they over-run many Countries, as *Persia, Syria, Egypt, Palestine, India, Spain* and several Parts of *France*, and continued to be a Scourge to the Christians, especially under the Reign of the Great *Almanzor*, till about the Year 772, when the *Turks* began to grow famous, so that the 5 Months or 150 Years, wherein they tormented the Christians was from 622 to 772, but the period of this Trumpet must be reckoned from 758 to *Anno Dom. 1067.* when *Trangolipix* the Turk put an end to the Saracen Empire by conquering the Caliph of *Persia*, but in as far as it relates to the Popish Antichristian Party it is continued down through the next Trumpet, and the last both, but the Saracens being brought in here as a Scourge to the Worshipers of the Beast, and the *Turks* succeeding them in this Work, the Trumpet is denominated from this visible Scene of Affairs.

The 6th Trumpet call'd the second Wo, brings the *Turks* upon the Stage of the Roman Empire: They are represented as four Angels, because then divided into four Principalities, as their Ambassador told the Emperor *Justin, Ann. 570.* They are describ'd as Horse-men, because they generally fought on Horseback, of which their Horse Tail their chief Ensign of Command is still a Monument. Their number was prodigious and might be exactly two hundred thousand thousand as here asserted, and Fire Arms beginning then to be us'd in War of which they had great store; and discharg'd them from on Horseback, they are represented as if Fire, Smoke, and Brimstone came out of their Horses Mouths, with these they kill'd the Bodies of Men and with

with their Tails or Poisonous Doctrines they kill'd their Souls; so that the third part of the ancient Roman Empire which fell to *Constantius*, when *Constantine* divided the whole among his three Sons was conquer'd by them. The time of this Trumpet, our Author, according to the prophetical method of Calculation computes at 391 Years, which being added to the Year 1067. i. e. 1062. of prophetical Reckoning, when *Tangrolipix* erected the Turkish Empire upon the Ruins of that of the *Saracens* it brings us down to the remarkable Year of 1453 when *Mahomet* the Great took *Constantinople*, and so erected his own Empire upon the Ruins of the *Grecian* Empire.

He adds, that as it is very remarkable that *John* does not make the Period of 391 Years to be the whole duration of the Turkish Empire, but only its preparation for after Action from its first Rise to its highest Exaltation, so we see how exactly this is fulfilled in the Event, which therefore he hopes is no unedifying Speculation.

He adds, that since there is a remarkable Stop, between the end of the 6th Trumpet, and the beginning of the 7th, which is fill'd up with the Account of the slaying of the Witnesses, Chap. 11. he conceives that whatever particular Slaughters of the Saints were before, or may be afterwards, the great Slaughter must have been during that great interval of Time, for this could not be during the hight of the two former Woes upon Anti-Christ and his Followers; and much less can it be suppos'd to be after the sound of the 7th Trumpet, and while God's last Plagues upon the Beast are pouring out. He therefore reckons that the Witnesses who prophesied in Sackcloth, from the beginning of the Papal Superstitions, were the honest *Piemontois*, *Albigenses* and *Waldenses*; who were slain at last, after they had stood the Shock of all former Attacks; particularly that of *Simon Monfort* with his 50000 *Croisades*; whom *Innocent III.* diverted from the *Saracen* War about the Year 1200 to extirpate that good People. The slaying of those Witnesses began in the Year 1416. when *John Huss*, and afterwards *Jerom* of *Prauge* were burnt, but came not to its hight till the *Bohemian Calixtins* complied with the Council of *Basil*; Ann. 1404. After which the faithful *Taberites* were totally ruined, as well as their Brethren in *Piedmont*, *France*, &c. This happened about the Year 1492, and the *Taberites* being destroyed, the *Calixtines* were no better than the dead Carcasses as they are called, Verse 8. of the former living Witnesses.

over which the Popish Party triumph'd, for they look'd upon them as standing Trophies of their Victory, towards the end of the 15th Century, the Witnesses were almost wholly extinct for the *Waldenses* in *Austria* and *Moravia*, had so far complied as to dissemble their Religion, and the *Taborites* refusing to do so, were so destroy'd that 'twas much that 70 of them could get together to consult about continuing their Church, and finding some quality'd Person to be their Minister, for they had none left, *Ann.* 1467. So low was the Church then, that when the hidden remains of the *Taborites*, who from their lurking in Dens and Caves were call'd, *Speculani* sent out four Men to travail, one through *Greece* and the East, another to *Russia* and the North, a third to *Thrace*, *Bulgaria*, and the neighbouring Places, and a fourth to *Asia*, *Palestine* and *Egypt*, they did all of them return to their Brethren with this sorrowful News, that they found no Church free from gross Errors, Superstition and Idolatry. This was in 1497, and when they sent two of their number afterwards into *Italy*, *France*, and other Places to see if there were any of the old *Waldenses* alive, they return'd with the same melancholy News as the former, that they could neither find nor hear of any remaining, only they were inform'd of the Martyrdom of *Savonarolla* who suffered in 1498, and they were told of some few remains of the *Piemontois* that were scattered and hid among the *Alps*, but no body knew where. A few Years after the remains of the *Taborites* were found out and persecuted, hardly any of them escaping; so that *Ann.* 1510. six of them suffered together publicly, and the Year following that famous Martyr *Andreas Paliwka*, who I think was the last of that Period. From whose Death in the end of 1511 or beginning of 1512. to the dawning of the Reformation by the first preaching of *Carlostadius* and *Zuinglius* who appear'd at least a Year before *Luther*, as *Hottinger* & others say, there was only about 3 Years $\frac{1}{2}$ which answers the 3 Days $\frac{1}{2}$ of the unburied State of the Witnesses. *An.* 1517. when *Luther* oppos'd the Pope publicly, they were not only enliven'd, but (to explain the Words of *John* 11. a little further) they rose up upon their Feet, *Ann.* 1529. when so many Princes and States of *Germany* protested against the edict of Worms and Spires, and from thence were call'd Protestants, they heard a Voice from Heaven, saying *V. 12. Ascend hither, (i. e.)* to Power and Peace, when *Maurice* of *Saxony* beat the Emp. *Charles*, *An.* 1555. & the Reformation began to be settled afterwards in other Coun-

Countries. It's observable that about this time when the *V*Vit-
nesses finish'd their Testimony or were about to do so, the Turks
took *Constantinople*, *Ann.* 1453. which our Author takes to be
design'd by the Earthquake that destroy'd the 10th part of the
Roman Dominions, so that *Mahomets* prevailing over the Greek
Church, and the Popes Conquest over the Western Christians
was much about a time and therefore seem'd to be in the same
Hour and Period, and their Triumph was much of the same Kind.
These things being considered, our Author thinks 'tis abundantly
plain, that the great Slaughter of the Witnesses must have been
precisely at the time he has mentioned, and therefore, tho' he
proposes his Apocalyptical Thoughts only by way of probable
Conjecture, he thinks he may be bold to affirm, that 'tis impossi-
ble morally speaking, that the *V*Vitnesses can ever be so intirely
slain as they have been before, however formidable the Appear-
ances may now be against the Protestant Interest every where.
He foresees a momentous Objection against this Assertion, *viz.*
*That seeing the V*Vitnesses are said to prophesy all the 1260 days
of the Beasts Reign in Sackcloth, and to be slain only when they
have finish'd their Testimony, v. 3. 7. It seems therefore very
strange to say that they shall be slain, during the time of their
1260 Days prophesie, and so long before the end of them. He an-
swers that in the third Verse they are two things spoken of, the
first is that they are call'd *Witnesses* or *Martyrs*, and the second
that they are said to preach or prophesy against that Interest. He
says 'tis only in the second Sense, that they are spoken off, in re-
lation to the whole 1260 Days, so that tho' their Witness bear-
ing in a general Sense, continue for the most part in Sackcloth,
during that time because of the constant Troubles they meet with
from that restless Enemy, yet their Martyrdom and Sufferings
in a strict and proper Sense, relates only to the time of their
low and obscure State, during the Rage of the Papists. Now it
is not said (tho' perhaps this was never taken notice of before)
that the Witnesses were kill'd after their whole Prophesie or
Preaching was over, but only that after their Testimony for
Christ by Suffering was over, then they were universally slain
and cut off, *verse* 7. Now tho' there have been many Persecu-
tions since the Reformation and the sounding of the 7th Trum-
pet, yet they were never universal Ones. Besides the Difference is
great between the Witnesses before, and since that time in this
Respect, for since *Luther's* appearing our Religion has been e-
stablished

established in many Nations by Law in Opposition to Popery.

The 7th Trumpet sounds immediately upon the rising of the Witnesses, and comprehends the 7 Vials, which is the 3d and last Septenary. The Trumpets, says our Author, raised Anti-christ up, and the Vials must pull him down. The Vials suppose a struggle betwixt the Popish and Reformed Parties, and each of them issue favourably for the latter.

The 1st Vial upon the Earth, denotes Judgments upon the Foundation of the Papal Power, the Popish Clergy and the Papal Dominions and Revenues, by the Reformation, which overturned them in so many Countries, whence they are said to fall under a noisom and grievous Ulcer, which pained and vexed them and rendred them contemptible to the World, who looked upon them as Vermine, and the Plagues of Mankind. This Vial began with the rise of *Zuinglius* and *Luther*, &c. in 1516. and 1517. and continued till 1566. i. e. about 40 Years, when the Reformed Churches were settled and published their Creeds and Confessions, in Opposition to the Determinations of the Council of *Trent*, published *An*. 1563. and the Creed of Pope *Pius IV.* which added 12 Anti-christian Articles to the primitive Creed, and was published by him, *Anno* 1564.

The 2d Vial our Author thinks began *An*. 1566, and ended in 1617. during which time happen'd the Wars betwixt the King of *Spain* and the States of the *Netherlands*, and tho' the Spaniards were often Victorious at first, yet they were at last forced to declare the Dutch to be free States. Then the Sea became Blood to the *Romanists*, for after their Cruelties under the Duke of *Alva* in the *Low Countries*, and their Massacres of the Protestants in *France* and other Places, the Scene chang'd, so that *An*. 1558 the Spaniards lost their vast *Armado*, and ever after declin'd in their Power, the Duke of *Guise* the inveterate Enemy of the Protestants was kill'd that same Year and *Philip* the II. of *Spain*, their other great Enemy died in 1598, the Year that the Edict of *Nantz* was publish'd in *France* in favour of the Protestants, whose Interest at that time prospered every where.

The 3d Vial upon the Rivers and Fountains of Water, denotes the Plagues upon those Territories of the Papacy, that are as necessary to the same, as Rivers and Fountains are to a Country. The Spaniards then the great Mariners of the World, after 1588 lost their Sovereignty of the Seas, which made it difficult for the Popish Party to keep their Ground even in the Inland Coun-

trys,

try, for after the Protestants had lost *Bohemia*, part of the *Palatinat*, and were driven out of *Moravia*, *Austria* and *Silesia*, and in danger of being routed out universally, the Tide turn'd of a sudden when *Gustavus Adolphus* entred *Germany* in 1630. was Victorious every where, and tho' he was kill'd in about 2 Years after, his Armies continued Victorious, and brought the Papists to the Treaty of *Munster*, Anno 1648.

The 4th Vial which was poured upon the Sun, denotes according to Mr. *Fleming* the Wars that followed the Peace of *Munster*, viz. The French Wars in *Flanders*, which tho' seemingly quench'd by the *Pyrenean* Treaty, about 10 Years after, broke out with more Violence than before, by the seizure of *Lorrain*, and the French Conquests in *Germany*, *Flanders*, and the *Low-Countries*; to this we may add the French King's Quarrels with several Popes about the Restitution of *Castro*, the Rights of the Duke of *Modena*, the Affair of the *Corfi*, the Regale and Franchises. The chief thing he takes notice of here is, that the Sun and other Luminaries being Emblems of Princes and Kingdoms, the pouring out of the Vial on the Sun, must denote the Humiliation of some eminent Romish Potentates, who support the Papal Cause, and principally the Houses of *Austria* and *Bourbon*, and as *France* was made use of in the Instances given to scorch both Branches of the Austrian Family, so *France* it self was scorch'd when their King was forc'd to leave *Holland*, which he had almost surpriz'd in 1672. and especially when oblig'd to resign so much of his Conquests by the Peace of *Reswick*. It's true he says, that he seems now to have gain'd more Glory than ever, by his Grandsons Succession to the Crown of *Spain*, but this is an Eclipse to the Austrian Family, and may lay the Foundation of the Ruin of the French Power by exhausting that Kingdom in defence of a weak Monarchy. In the mean time (says our Author) this Vail has already taken place in darkning the Glory of King *James*, in the Eclipse of the Austrian Family, and defeating the wicked Designs of the Confederate Monarchs of *Poland*, *Denmark* and *Russia*. In the next place Mr. *Fleming* gives us his Thoughts as to the remaining part of this Vial, and of the others that are to follow. He supposes the remaining part of this Vial will come to its highest pitch about 1717. and runs out about 1794. his Reason for the first, is because he finds that the Papal Kingdom had a considerable Accession of Power upon the Western Empires being destroy'd, Ann. 475. if to these we

add the 1260 Prophetical Years leads us down to a new Centenary Revelation, and thinks it observable, to run it up no further, that *John Hus* and *Jerome of Prague* were burnt *Ann. 1417*. After which the true Religion was more and more obscured until 1517. when *Luther* appear'd. The Reformation increas'd till 1617. about which time the *Bohemian* and *German Wars* broke out, and 'tis but too visible what an Ebb hath followed since that time to this, notwithstanding the pouring out of the 2d, 3d, and 4th Vials, so that there's ground to hope that about the beginning of another such Century, Things may again alter for the better. He hopes for some new Mortification of the chief Supporters of Anti-christ, and perhaps that the French Monarchy may be humbled about that time; that whereas the present French King takes the Sun for his Emblem, and this for his Motto, *Nec pluribus impar*, he or his Successors may be forc'd to acknowledge, that in respect to his neighbouring Potentates they are *singulis impar*. He is however of Opinion that the Expiration of this Vail will not be until 1794. because *Justinian* eclipsed his own Authority to advance that of the Pope in 552. to which if we add 1260 Prophetical Years it brings us down to 1794. and then he supposes the fourth Vial will end and the 5th Commence by a new Mortification of the Papacy. Here he observes that as *Rome Pagan* was gradually ruined under the Seals, tho' under many of them it seem'd to increase, so we must suppose it will be with *Rome Papal*, who would have believ'd says he, that the Christian Church was about to triumph over the Roman Pagan Empire, when the dreadful Persecution under *Dioclesian*, &c. was at its highest pitch. So that we must not wonder, if for 16 Years the House of *Bourbon* be rais'd up to be a further Scourge to Protestant Nations, as the Devil is made use of both to torment others and to torment himself. There is a third thing which our Author says he cannot but think upon with dread and trembling, viz. That 'tis said that while the Sun of this Popish World is running his fatal and dreadful Career, and scorching Men with Fire they are so far from being bettered with these Judgments, that they go on more and more to blaspheme the Name of God, who has Power over these Plagues, and while this continues to be the State of the Protestant World, while Atheism, Deism, Socinianism, Irreligion, Profaneness, Scepticism, Fortnality, Hatred of Godliness, and a bitter persecuting Spirit continue and increase among us, what can we expect but new and desolating Judgments.

The 5th Vial to be poured out on the Seat of the Beast, denotes, according to our Author, the Judgments to be poured out upon the Dominions that more immediately belong to the Roman See. That it will begin about 1794. and expire about 1848. which he computes by adding 1260 Prophetical Years to the Year 588. when the Pope received the Title of Supreme Bishop. This he thinks will not totally destroy the Papacy, tho' 'twill exceedingly weaken it.

The 6th Vial will be poured out upon the Mahometan Antichrist, as the former on the Papacy, and as the 6th Trumpet brought the Turks from beyond the *Euphrates* this 6 Vial dries up their Waves as the Means and Ways to prepare and dispose the Eastern Kings and Kingdoms to renounce their Heathenish and Mahometan Errors, and embrace Christianity, which he thinks to be the Native import of the Text, and not that the Jews are to be understood by the Kings of the East. This Vial being to destroy the Turks, the three unclean Spirits, like Frogs, are sent out by Satan and the Remains of the Church of *Rome*, to insinuate upon the Eastern Nations to fall in with their spurious Christianity on their deserting Mahometism, wherein they shall be so successful as to draw these Eastern Kings and the greatest part of Mankind to join with them in rooting out the Saints, and when the Pope hath got himself at the Head of this vast Army and has brought them to the place of Battle called *Armageddon*, then the seventh Angel pours out his Vial to their ruin and destruction.

The 7th Vial being poured out on the Air, brings Thunder, Lightning, Hail and Storms, which together with a terrible Earthquake destroys all the Anti-christian Nations, and particularly *Rome*, after which begins the blessed Millennium of Christ's Spiritual Reign on Earth.

These two Vials, says our Author, are one continued: The first of them he thinks will probably take up most of the time betwixt 1848. and 2000. because the time spent before in destroying the Turkish Empire, and preparations for such an Universal War must needs take up many Years: Supposing then that the Turkish Monarchy should be totally destroy'd between 1848. and 1900. We may assign 70 or 80 Years longer, to the end of the 6th Seal, and but 20 or 30 at most to the last.

Our Author is of Opinion, that by *Armageddon*, the Field of Battle, is meant the Territory of the See of *Rome* in *Italy*, which,

according to Mr. *Joseph Mede*, who first made this Observation from the City of *Rome*, to the furthestmost Mouth of the River *Po*, is reckon'd 200 Italian Miles, that is exactly 1600 Furlongs.

We must refer the Account of the following part of this Discourse, and the Author's Defence of his Opinion against *Grotius*, Dr. *Hammond* and Mr. *Baxter*, till another time. We hope that the Curiosity of the Subject, and his new Method of handling it, will atone for the length of this account of it.

Histoire Generale de Portugal, &c. i. e. A General History of Portugal. By M. le *Quien de la Neufville*. Two Volumes, Folio. At *Paris*, 1701.

In our Last for *March*, we gave you an Account of the First Volume of this History, and now, according to promise, shall finish our Account of it.

E *Manuel D. de Beja* was no sooner mounted on the Throne in 1695, but he diligently observ'd all that the Kings his Predecessors had done. They had driven the *Moors* out of the Kingdom, and made large Conquests in *Africa*; but the Jews were come into *Portugal*, and he studied to remedy that mischief which he thought might cause greater dangers than those that his Predecessors avoided.

In short the King commanded that those Fugitives should either embrace Christianity or depart his Dominions, and since they did not comply speedily, the King caus'd their Children to be taken from them, and some Parents chose rather to cut their Throats, than to leave them to the discretion of the Christians. Several caus'd them to be baptiz'd, and others prefer'd Servitude to all the Advantages propos'd to them.

So Great and Zealous a Prince as *Emanuel* was did not stop here. The State of the Affairs of Europe did not permit him to make Conquests on his Neighbours, and he did not account those for Victories that did not acquire Subjects to Jesus Christ.

On this Design and to make new Discoveries, according to the Project of *John II.* his Predecessor, he sent *Vasco Gama* with 4 Ships to the *Indies*. This General ran many Risques in so long

a Voyage, but his Discoveries gave great hopes to find new Ones afterwards. The King at his return rewarded him so liberally that he undertook a second Expedition wherein he had the same good Success.

This happy Success caus'd *Emanuel* to send a new Fleet of 13 Ships to make other Discoveries, *Peter Alvarez Cabral* commanded them. He discover'd *Brazile*, and after many glorious Expeditions to himself, and advantageous to his Country he return'd to *Portugal*.

Americus Vespucius being at that time discontented with the K. of *Castile*, in whose service he had been, retir'd to *Portugal*. *Emanuel* entertain'd him, and gave him the Command of three Ships in 1501. His first Voyage was so happy, that by the King's Order he undertook a second in 1503, which acquir'd him the Glory of giving his Name to this fourth part of the World which was unknown to the Ancients.

The *Portuguese* applied themselves to make new Discoveries: *Gaspar de Cortereal* accompanied by his Brother went into the North, where they discover'd a Country, which they call'd *Terra Verda*, and which since hath been call'd by the name of those two Gentlemen, who were the first Discoverers of it.

But the *East-Indies* seem'd to be of greater Consequence than all their other Conquests. The King sent Ships thither under the Command of *Francis Almeida*, whom he appointed General of the Fleet and Vice-Roy of the *Indies*. *Alphonfus Albuquerque* was one of those that accompanied him. *Almeida* signaliz'd himself on so many different Occasions, and expos'd himself to so many Dangers, that he was twice wounded and lost his Son, which did not shake his Courage, at last having burnt the King of *Onor's* Fleet, and taken *Dabul* he return'd to *Portugal*.

This General loaden with Glory went to give the King an Account of what had pass'd during his Vice-Royalty in the *Indies*, and he was just ready to double the *Cape of Good Hope*, when he sent a detachment of his Fleet, to buy Provisions, with which he design'd to Victual himself. The *Savages* to whom the Soldiers address'd themselves, believing that they would take away their Cattle without paying for them, came down in such numbers, that *Almeida* found himself oblig'd to go down, either to appease the Tumult or to succor his Men: These *Barbarians* without respect or reason charg'd the *Portuguese*, and *Almeida* was slain with an Arrow.

The

The loss of this great Man was very sensible; and it had been more so had it not been for the Merit of *Alphonfus Albuquerque* his Successor. He who had so great a share in the reputation that *Almeida* had acquir'd during his Government, restor'd the Courage and Glory of his Country; so that he was honour'd with the same Employment. The City of *Goa* was one of his first and most famous Conquests. The *Barbarians* who knew the importance of that Place, re-took it, but *Albuquerque* did not let them enjoy it long. The Indian Princes being alarm'd and intimidated by his great Exploits, desir'd either the Alliance or Protection of *Portugal*.

The Commerce which the Vice-Roy had with the *Abyssines* caus'd the Sovereign of that vast Empire to send an Embassador to him who parted from *Goa* for *Lisbon*, where *Emanuel* received him, in such an obliging manner, as caus'd him to forget all the just resentments that he might have against the *Portuguese*, who had treated him with much Indignity during his Voyage.

The Author of this History distinguishes in this Place between the Empire of the *Abyssines*, and that of *Prestor John*, which the *Portuguese*, and several other Writers following their Example had confounded, altho' the one which doth not now exist was situated in *Asia* and the other in *Africa*.

Albuquerque was too wise and successful not to draw upon him the Jealousie of those who had not his Merit. His Enemies believ'd they could not raise their Fortunes but on the Ruins of this great Man, and their ill Intentions succeeded so well, that *Emanuel* suspended him. The Vice-Roy, for whom no body spoke a good Word, because he was absent, and that the King was prejudic'd against him, was recall'd. They had so blacken'd him in the mind of that Prince, that they thought he would not obey his Order. But *Albuquerque's* Submission to his Sovereigns Command, shew'd the Sincerity of his own Intentions and his Enemies Malice.

He parted from *Ormuz* for *Goa*, and died on board his Ship in 1515. as sailing along the Coast. His Corps was carried into that City which he conquer'd. His Funeral obsequies were perform'd with so great Magnificence, as the like was never seen in the *Indies*; but the Tears of the People, the Consternation of the Officers, and the Grief which the King testified at it, rendred the loss of this Hero yet more sensible.

His

His different Projects that were treated as Visions during his Life time, did not seem impossible when the Qualities of this great Man were observ'd. They were perswaded that if he had liv'd he would have carried off the Body of *Mahomet*, though carefully kept by the *Arabians*. And as once he propos'd to divert the Course of the River *Nilus*, render *Ægypt* as Barren as it is Fruitful, by the overflowing of the Streams of that great River, they doubted not but he would have accomplish'd it, because he had form'd the Design.

Lepo Soares, who succeed *Albuquerque*, knew by Experience, that it's a bad thing to succeed a Man of a Superior Genius. They had told the King, that the Conquest of *Goa* was more honourable than profitable to the Nation. That Prince being too prudent to abandon a place of that Importance, and which had cost him so much, would determine nothing without mature deliberation. *Soares* at his arrival assembled the Council; all those that compos'd it, accused of Cowardliness the Authors of a Project of that Nature. Although the Vice-Roy sought occasion to acquire Glory, and was full of hopes to beat the *Egyptian Fleet*, nevertheless he wanted the City of *Aden*, which they offered to deliver him. The taking of *Zila* serv'd him for a pretext to cover his Fault.

Forasmuch as the Vice-Royalty of the *Indies* is Triennial, he had not time to repair it. *James Lopes de Sequera* came to succeed him in the beginning of the Year 1518. The Alliance that he made, or renewed, with *David King* of the *Abyssins*, was all that pass'd any way considerable or profitable to *Portugal*, during his Vice-Royalty.

The Affairs of *Africa* did not succeed so happily as those of the *Indies*. The King, in the beginning of his Reign, had sent Generals thither, that were capable to maintain the Reputation of the *Portuguese*; he had a design to go thither in Person, which he had done, if the Remonstrances of his Subjects had not prevented him.

The design that he had to abdicate the Kingdom, had perhaps contributed thereunto. All *Portugal* was alarmed, because his most faithful Ministers of State represented to him the danger to which he would expose the Kingdom, if such a Prince as he, whom Fortune had never abandon'd, should abdicate the Kingdom, in favour of his Son, who was not of an Age capable to bear the weight of a Crown.

Don *John* had too soon flattered himself with hopes of reigning, before his Father's death. The Number of those who followed this young Prince, made him taste before hand the pleasures of a Crown; and the same Reflections made by the King his Father inspired him with other Sentiments. He did not content himself with not resigning the Crown to his Son, but likewise took away the Wife which he designed for him. *Charles V.* had promised *Emanuel* the Princess *Leonora* his Sister for Don *John*. The King demands her for himself. *Charles*, who accommodated all things to his own profit, granted *Emanuel* his desire, and borrowed Money of him, with which sometime after, he bought the Votes of the Electors of the Empire.

The Death of the Emperor *Maximilian* happen'd the beginning of the next Year. *Francis I.* King of France, and *Charles V.* disputed the Empire. The Competition of the latter prevailed; so that the disgrace of the one, and the good fortune of the other, caused almost a continual War between those two Princes.

A Prince less equitable than *Emanuel* might have profited by their divisions. *Castile* was discontented at the Imposts which *Charles* exacted perhaps with too much rigor. The Rebels who wanted Protection, offered to *Emanuel* to acknowledge him for their King, and to deliver to him the places they were in possession of, if he would succour them. His Answer shew'd that a great Prince is not always ambitious. He told them, that they ought to preserve the King that God had given them, and to implore his Clemency, and for that end offered his Mediation.

The Birth of the Infanta *Mary*, whom the King had by *Leonora* of *Austria*, caused him to forget the small disgraces that the *Portuguese* received in *Africa* and the *Indies*: And the Embassie which *Charles Emanuel, D. of Savoy* sent, to demand the Infanta *Beatrix* in Marriage, caused great Joy to the whole Kingdom. The King caused a considerable Fleet to be equipped to conduct her to *Nice*, where she arrived about the end of *September*.

The King was taken ill a few Months afterwards, and died *December 13. 1521.* in the 52d Year of his Age, and 26th of his Reign; he was as much lamented by his Subjects after his death, as he had been loved and esteemed by them during his Life.

Histoire des Empereurs & des autres Princes qui ont regné durant les six premiers siècles de L'Eglise, &c. i. e. An History of the Emperors and other Princes that reign'd during the six first Centuries of the Church, and their Wars against the *Jews*, of Profane Writers, and of the most illustrious Persons of their time. justified by the Quotations of Original Writers. With Notes to explain the principal Difficulties of the History. *Tome V.* which reaches from *Valentinian I.* to *Honorius*. By *M. le Nain de Tillemont*. In 4to Paris 1701.

THIS 5th Tome faithfully represents what happen'd in the Empire from *Valentinian I.* to *Honorius*, with respect to the Church, to the Sanctification of which the Divine Providence causes all the Occurrences in the World to tend.

Here we find that *Gratian* the Father of *Valentinian* was born at *Cibales*, a City in *Hungary* of a mean Family; that he rais'd himself in the Army by several Degrees, and that the Reputation he had acquir'd, contributed much to cause his Son *Valentinian* to be chosen to succeed *Jovian*. He always testified a great Zeal for the Catholick Religion, whereas *Valen's* his Brother was fallen into the Heresie of the *Arians*. He made him his Colleague in the Empire, and gave him the East. In 367 he rais'd *Gratian* his Son to the Empire in the City of *Amiens*, although he was not 8 Years old. *Valentinian* died of an Apoplexy on the 17th of November 375 in the 55th Year of his Age.

Valens his Brother was wounded in a Battel against the *Goths* at *Adrianople*, and carried into an House, where he was burnt by the Barbarians after having reign'd 15 Years. He persecuted the Catholicks, and in the *Interim* gave all manner of Liberty to the *Jews*, *Heathens* and *Arians*. He had two Daughters *Carola* and *Anastasia*, and one Son nam'd *Valentinian*, who died before him.

Gratian his Nephew and Son to *Valentinian I.* Reign'd 8 Years after his Uncle, and in his tender Youth seem'd comparable to the greatest Princes. *Valentinian II.* his Brother was proclaim'd Emperor after the Death of *Valentinian I.* although he was then but 4 or 5 Years of Age. In 379. he alone governing the Em-

pire because of the Minority of *Valentinian* his Brother, and not being able to sustain all the weight of the State, he associated with him *Theodosius*, and gave him the East, *Thrace*, and all the Countries that *Valens* had possess'd.

Maximus having revolted in *England*, and being come into *Gaul*, *Gratian* advanc'd to fight him, and was abandon'd by his Troops, and forc'd to fly towards the *Alps*. He was taken at *Lions* and slain by his Enemies. *Theodosius* was willing to march against the Usurper to revenge the Death of *Gratian*, and to save the young *Valentinian* his Brother. The report of his March stop't *Maximus*, who consented to let *Valentinian* II. Reign in *Italy*, the Western *Illiria* and in *Africa*. *Theodosius* chose rather to treat with *Maximus* than to undertake a War, the Success of which was uncertain.

He burnt the Temples, threw down the Idols, and abolish'd Sacrifices both in the East and West, and threatned with the most severe Punishments those who search'd for the Knowledge of future Things, by the inspection of the entrails of Victims.

Maximus who had consented to let *Valentinian* II. Reign in a part of the West, did not keep his Promise, but marched toward *Milan* whence *Valentinian* fled; to throw himself into the Arms of *Theodosius*.

Maximus his Troops were not able to resist those of *Theodosius*. He defeated them on the Banks of the *Save*, *Maximus* fled and shut himself up in *Aquileia*; where he was besieg'd, taken and put to Death.

Theodosius having made diverse Laws, and gain'd several Victories, died of the Dropsie. *Arcadius* and *Honorius*, his two Sons succeeded him. *Arcadius* had nothing that was great in him. He was a feeble Prince both in Body and Mind, gentle and peaceable. He confirm'd the Laws which *Theodosius* his Father made in favour of the Church, and added new ones. He left only one Son called *Theodosius* aged 8 Years, but he had four Daughters.

Honorius had the West for his share, and entrusted the principal care of his Affairs to *Stilicon*, soon after the disgrace and fall of that Minister, *Rome* was taken and sack'd by *Alaric*. As for *Honorius*, tho' he was not advantageously furnish'd with Qualities necessary for the Government of great Dominions, yet he made excellent Laws. He died about 423.

We have only touch'd the principal Points which are treated of at large in this Volume. Another will speedily be publish'd which contains only the Life of *St. Augustin*. That which the Benedictins of the Congregation of *St. Maur* have publish'd, hath been so well receiv'd that several Persons have desir'd to have it in French. Those that have the care of printing the Posthumous Works of *M. Tillemont*, have thought that the Learned will like it better to have the Original, which that learn'd Man hath left them, than a Translation, that will be perhaps less pleasing, because of the Criticisms which do not please to all Readers.

Traité sur quelques points importants, &c. i. e. A Treatise upon several important Points of the Mission of *China*. By the Reverend Father *Ant. de St. Marie*, Apostolical Governour of the Franciscan Missionaries in that Kingdom. Twelves. Printed at *Paris*, 1701.

THIS is the second Treatise, which the Directors of the Seminary of Foreign Missions, have got to be printed concerning the Ceremonies of *China*. 'Twas sent lately to *Rome* to the Pope and the Congregation of Cardinals, who had under their Cognizance the Affairs relating to the Propagation of the Faith.

Our Author, that he may explain thoroughly the Worship which the *Chinese* give to *Confucius*, and their Ancestors, goes to the Fountains which are the Classic Books of *China*, and there he finds that among the Sects of that Kingdom, there are three chief ones.

The two first are Idolaters. The third is that of which the Lettrez, or Learned make profession from the King to the meanest Subject. These Sects comprehend those of *Confucius*, *de Foo*, and of the Ancient Man who came all white out of his Mother's Bosom. The Statues of the Authors of these three Sects are ordinarily placed upon one and the same Altar, with this Inscription upon the Gate of the Temple, *The Chapel of the three Laws, and of the three Legislators*. They censé and adore those three Statues without distinction.

Besides this, the *Chinese* build to each of these Legislators a Temple that is called by his Name. There are two sorts of Wor-

ship they give to *Confucius*, the one solemn and the other plain, both of them established by Law.

The solemn Worship is performed twice a Year. On the Eve of the Sacrifice they kill before the Gate of the Temple the Animals chosen for that end with ridiculous Ceremonies.

The day after, the Viceroy and Mandarins come to the Temple with Musical Instruments, they go to the Altar of Incense, and he that officiates, after making several bows, takes up a Vessel of Wine, which he pours out at the foot of the Altar, he takes up in the same manner another, which contains the Blood and Hair of the Victims, they afterwards burn a piece of white Silk, give solemn Thanks to *Confucius*, and proclaim, that the Sacrifice is completed.

Father *Martinius* in 1656. published at Rome, that in the Worship given to *Confucius*, there is no Sacrifice, nor any thing of what the Idolaters have established, but that the Lettrez or Learned Sect assemble alone without any other design, but to testify by Ceremonies meerly Civil, that they own this Ancient Philosopher as their Master.

The simple or plain Worship is paid to *Confucius* twice per Month. The Governours of the City go to his Temple with the *Mandarins*, salute him and offer incense, according to their Custom.

For taking Degrees they observe another Custom. They go to *Kuningen*, the Place anciently designed for Learning. There they examine those who aspire to degrees, when they are found capable they are carried to the immediate Judge of Learning, who lodges them in the bosom of the Temple of *Confucius* and matriculates them. Then they burn Perfumes and prostrate themselves with their Heads before the Altar of *Confucius*.

Here our Author prays his Readers to consider whether that which Father *Martinius* publish'd at Rome in 1656. hath any relation with that, which is practis'd with relation to those Graduates, and protests that if he had thus disguis'd matters of Fact, he should have expected that same sort of Chastisement which *Ananias* and *Saphira* underwent at the Feet of St. Peter.

Speaking of the Worship of their Ancestors, he says that the Emperor *Kun*, the 5th from the Foundation of the Kingdom after the Deluge, was the first Author of Temples and Sacrifices, *Confucius* who came 1000 Years after call'd him Saint, and ascribes to the Worship which he appointed in Honour of his Ancestors

Ancestors, the Prosperities with which his Descendants were blessed for many Ages.

Our Author with Father *John Baptist Morales* a *Dominican*, hath seen this solemn Worship perform'd to their Ancestors. Their Sacrifices were made in a Chapple well adorn'd, where there were six Altars furnish'd with Censers, Tapers and Flowers. There were three Ministers, and behind them two young *Acolites*. He that officiated was an aged Man and a new Christian. The three former went with a profound Silence and frequent Genuflexions towards the five Altars, pouring out Wine, afterwards they drew near to the 6th, and when they came to the foot of the Altar, half bow'd down, they said their Prayers with a low Voice.

That being finish'd, the three Ministers went to the Altar, the Priest took up a Vessel full of Wine and drank, then he lifted up the Head of a Deer or a Goat, after which taking Fire from the Altar, they lighted a bit of Paper, and the Minister of the Ceremonies turning towards the People, said with a high Voice, that he gave them thanks in the name of their Ancestors, for having so well honoured them, and in recompence he promis'd them on their part, a plentiful Harvest, a fruitful Issue, good Health and long Life, and all those Advantages that are most pleasing to Men.

Our Author and his Companion ask'd those three Christians why they assisted at those Ceremonies, and they answered that the Jesuits allow'd them so to do, and that they ought to conform themselves to the general practice according to the Rules of their Ritual. Our Author praid them to lend it him, took a Copie of it, and found no Prayers in it, but what tended to the obtaining of some Temporal Prosperity.

All the *Chinese*, Pagans and Christians give their Ancestors a plain simple or particular Worthip. They have in their Houses a Niche or hollow Place where they put the Names of their Deceased Fathers, and make Prayers and Offerings to them at set times, they do the like at their Tombs.

In 1659 our Author was at *Hanchen* with Father *Martinus* after his return from *Rome*, where he had publish'd that the *Chinese* ascribe no divine Power to the Dead, that they expect and demand nothing of them. He ask'd him in Conversation in presence of three other Monks, what it is to ascribe to the Dead a Divine Power. Father *Martinus* answered, 'twas to expect from them that which God alone could give. Our Author replied, That

That the *Chinese* expected from their Ancestors that which God alone could give, and to prove it, brought out a Book printed at *Hanchen*, entituled, *A Dialogue upon the Matters of our Holy Law*. This Book was wrote by a Christian, who therein handles the Question, if it be lawful to bow the Knee before the Statues of our Ancestors, and concludes in the negative. Father *Martinius* read the place, and 'twas some time before he gave an answer, but afterwards said that Author concluded nothing, and that with relation to the first Institution, those Honours might be given to our Ancestors. Our Author at that time made no reply as not thinking it a proper time to speak, now he proposes his Difficulties, and shews that by Father *Martinius's* Argument, the most gross Worship of Idols cannot be condemned, because it was at first only a Civil Worship, as is said in the Book of *Wisdom*, Chap. 14. V. 15.

Our Author comes next to their Worship of the Heaven, which the *Chinese* call *Xangti*; and look upon as the first Principle.

There always was, and is at present two Opinions, which divide the Jesuits of *China*, as to the Subject of *Xangti*. Father *Longobardi* who succeeded him was of a contrary Opinion. Father *Francis Viera* oblig'd both of them to write on this Subject. Their Books were examined at *Macao* and *Rome*, after which there arriv'd an order of the P. General of their Society forbidding them to make use of the name *Xangti* to signifie God; he would not however meddle with Father *Ricci's* Book, because of his Reputation, which made his Decision of no use.

Our Author exhibits the Reasons of both Opinions, and quotes Father *Ambony Govea*, who after having treated the Opinion in favour of *Xangti* as probable, declares however that he thought the contrary Opinion the best. Our Author concludes from the Arguments of both Parties, that the *Chinese* never knew any other God, but the first material Principle, and not the Creator.

This *Xangti* in their Opinion is no other then nature in as far as 'tis a predomining Power in the Body of the Heaven by the Aerial Powers of Generation and Corruption. They call them *Kneinxing*, that is to say, Spirits which issue and extend themselves, when things are produc'd, and preserve their Vigor, and which reenter and shut themselves up, when things corrupt and lose their Force.

The Zeal of the Missionaries makes them desire that in the Text of *Confucius* there may be found an Idea of God and Angels, but the *Classic* Interpreters make it evident that those pretended Pious and Spiritual Explications are far from the natural Sense, for the *Chinese* Philosophers inform us that the Spirits Kneixing are only the qualities of Motion.

Every *Chinese* takes for his Patron a Spirit that he prays to, and endeavours to render favourable to him by his Sacrifices, which proves that their Doctrine differs in nothing from that of the *Stoicks*, who fanci'd to themselves a Corporeal God extended through the Universe.

Our Author adds with Father *Diaz*, Father *Rodrigues* and others, that there's no greater Worship than that of Sacrifice, that it cannot be perform'd neither to Saints nor Angels, and how then should it be allow'd to *Confucius* and our Ancestors.

Those who would justify the *Chinese* Ceremonies, say that this Worship given to their Ancestors is improperly call'd a Sacrifice, but to judge of it, we must observe with Father *Emanuel Diaz*, that there must be three things in a Sacrifice. A Minister to whom alone it pertains to offer it, a Victim to be offered and destroy'd in acknowledgment of the Sovereignty of him, to whom they offer, and in fine an Altar or Table.

It must also be considered that in offering a Sacrifice we must have an Intention to honour as God, him to whom we offer, to Sacrifice to him at the same time our Heart and Mind, and thereby to obtain a Deliverance from Evils and to receive the necessary Mercies.

To determine whether the Worship which the *Chinese* give to *Confucius* and their Ancestors be properly a Sacrifice, we must examine if all those Considerations meet in it, which Father *Emanuel Diaz* says they do.

La Verite de la Religion Reformé: i. e. The Truth of the Reformed Religion, proved by the Holy Scriptures, and Antiquity. In Answer to the Arch-Bishop of Paris's Pastoral Letter. By Augustus de Gabillon. Printed at the Hague, 1701. In Twelves. Pages 346.

THis is to preface a larger Work, which M. *Gabillon* designs to publish. He was formerly a Clergy-man of the Church of *Rome*, and thinks himself oblig'd to publish the Reasons of his abandoning her Communion. His Book consists of three Parts.

The First is a *Preface* of 67 Pages, wherein the Author Explains his Design, and brings some general Reasons in favour of the principal Doctrines of the Protestant Church.

The Second is a *Reverfement* of 69 Pages, wherein our Author confutes some Parts of the Arch Bishop of *Paris's* Letter.

The Third is *the Body of the Work*, and contains 17 Chapters. All the Matters therein treated regard either directly or indirectly, the Disputes which Protestants have with Papists upon the Account of the Holy Scripture, and he likewise beats the Papists at their own Weapons from Quotations of the Fathers.

An Account of Church-Government and Governours; Treating of Church-Power in general, and whence it is Deriv'd: Of the King's Supremacy, of the several Orders of the Clergy, &c. London, Printed for J. Wyat. 1701. 8vo. Pag. 260.

TIS certain, that of late times the *Sacerdotale*, the *Priestly* Office and *Authority*, has been brought into great Contempt, and seems at present to be almost explod'd out of this part of the World. How far the Usurpations of *Papal Power* have contributed towards this we shall not now enquire; it is sufficient to observe, that in most (if not all) the Churches who have reform'd from the Errors of Popery, and shaken off the Tyrannical Yoke of the Court of *Rome*, there is but little of the *Ancient* and *Apostolical Discipline* to be seen, much less Exercis'd among them; Whatever proceedings of this Nature may be carry'd on in some particular Places and Churches, yet 'tis visible that they move but slowly, are but faint Representations of the *Primitive Discipline*, and are so clogg'd with Limitations and Restrictions from the secular Power, that they are but of little or no Use towards the bettering of Mens Lives and Manners. The frightful Names of *Priest-Craft* and *Priest-Ridden*, have prevail'd so far on the Minds of some, that they think no Authority of what Nature soever, can be safely lodg'd in any Ecclesiastical Persons Hands; and to talk to those Men of *Church-Government* and *Governours*, is Preaching up an oppressive Doctrine, to which they are not willing to submit, since they, with the *Jews*, own *no King but Caesar*. From the fears of those Men, and the Remissness of some Pastors, has in part arisen that shameful neglect of *Church Discipline*, which we of this Church and Nation complain of every Year in our Publick Offices. And complain we may of the want of Discipline from one Age to another, unless Men are once brought to a Sense, that there is a *Spiritual Authority* lodg'd in the Church distinct from, but Collateral and Co-ordinate with the *Secular* or *Civil Power*, and that the Execution of this Authority is in the Hands of the *Pastors* and *Governours* of the Church, and that they may upon Occasion exercise this *Spiritual Authority* in *Condemning* and *Censuring* and *Excommunicating* of notori-

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ous Offenders. In all this there is no Inroad upon, or Infringment of the Authority of Princes or States; the Ministers of the Gospel act herein only by Virtue of the Commission delegated to them by *Christ* himself, they meddle not with the *Sword* of the *Magistrate*, but the *Weapons* they make use of are *Spiritual*, not *Carnal*.

'Tis therefore the Design of the Anonymous Author of the Tract now before us, to clear up these Matters; and in treating of the Original and continu'd Government of *Christ's Church*, and in proving, that the Church of *England* as it is by Law Establish'd, is Govern'd according to the Rules of the Gospel, and the Practice of the Primitive Church in the best and purest Ages, he proposes these things. (1.) To shew that there was a Government settled in the Church, at the beginning of its Establishment by *Christ* and his Apostles, and that this was distinct from the Government of the Civil Magistrate, Independent on him, and not alterable at his Pleasure. (2.) To consider what is the Authority of the Civil Magistrate in Ecclesiastical Affairs, he being acknowledg'd by the Church of *England* to be the Supreme Governour of all Persons, and in all Causes. (3.) And lastly, To shew, who are those Persons to whom *Christ* has in a more special Manner committed the Government of the Church, and that in the Church of *England* there is no Essential Variation from the Institution of *Christ* and his Apostles, nor any Alteration in the Ecclesiastical Government, other than what is necessary according to the different State of the Primitive Church and ours, that is, between a Church opposed and persecuted, and a Church supported and protected by the Civil Powers.

This in short is the Sum of what our Author prosecutes at large in his Treatise of *Church-Government and Governours*, which is divided into 21 Chapters, and of which we shall now present you with a more particular Account; together with the many Incidental things, that fall in naturally upon this Subject.

The first of the foremention'd Points, he treats of in the first Chapter; and tells us that it is demonstrable there must be a Government in the Church, because, being a Society of the Faithful, it is impossible it should subsist as such without Government. But to set this matter beyond all Dispute, he tells us, the Scriptures themselves do positively assert, that there is a Government in the Church, and one Supreme Governour even *Jesus Christ*, whom

whom all that profess his Name acknowledge to be the Lord. To prove this he produces several Texts of Scripture, as he does also for the Proof of the following Assertions, *viz.* That this Power which was lodg'd in *Jesus Christ* as Supreme, was delegated by him before his Ascension to certain Persons, whom he sent into all the World, with the same Power and Authority, to Collect, Settle and Govern the Church, which he himself had before receiv'd of the Father. That this Power was by no means given to all the Faithful, for if it was, all Christians must be made Governours of the Church, no Distinction would be of *Governours* and *Governed*, and consequently the Church could not continue, but must needs fall and come to nothing: That the Church Officers receive not their Authority from the People, nor from the Civil Magistrate, the Supreme Authority being certainly vested in Christ, and therefore no Man can challenge any but as it is delegated from him.

Having treated of *Church Power* in General, and shewn that it is deriv'd only from *Christ*, he goes on in the next Chapter to consider what is the Authority of the Civil Magistrate in Ecclesiastical Affairs, he being acknowledg'd by the Church of *England* to be the Supreme Governour of all Persons, and in all Causes: And here he freely owns that all Persons as well Spiritual as Temporal are Subject to the Supreme Civil Government under which they live, and owe all due Allegiance to the Supreme Magistrate, under whose Protection they are: That by the Law and Canons of this Kingdom, Ecclesiastical Causes as well as Temporal are under the Cognizance of the Sovereign Magistrate; That as to pure Spiritual Matters or Causes, 'tis certain the Supreme Magistrate has Cognizance of them also; but it is only a Temporal and Spiritual Cognizance, the latter belonging only to those, who have the Keys of God's Church committed to them. After he has fully stated wherein the Authority of the Civil Magistrate in Ecclesiastical Affairs consists, he then shews how they who are intrusted with this Authority ought to use it. (1.) They should (says he) employ their Power to Protect and Defend the Church of God, according to the Prophet, *Isa. 49. 23. Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers.* (2.) They should reform the Church when it is corrupted with Idolatry, Heresie or Superstition. (3.) And lastly, They may compel the Clergy to do their Duties in their several Stations by their Civil Authority.

In the third Chapter he Treats of the several Orders of the Clergy, with whom the Spiritual Authority of the Church is deposited; who have a different and co-ordinate Power in the Church, having receiv'd their Commission immediately from Christ himself. Now these are three, *viz.* *Bishops, Priests and Deacons*; and the Office of Deacons, as also the Character and Office of Priests he sets down in the very Words of our Liturgy, as they are in *the Form and Manner of Ordering Priests and Deacons*. As to the Bishop our Author observes; "That he, Besides what belongs to the *Priestly Office*, has the Power of conferring Orders by himself on *Deacons*, with the Assistance of his Presbyters on Priests, and of his Fellow-Bishops on Bishops: That he has an inherent Right of inflicting and loosing Spiritual Censures, and that it is peculiar to his Office to Confirm or lay Hands on Persons Baptiz'd." As to the Offices of *Deans, Archdeacons, Canons, Chancellours*, &c. he tells us, that they are no Orders in the Church, but were introduced very early into it for the better Government thereof; and of them he treats distinctly in the ensuing part of this Book.

In the two next Chapters our Author proves at large; first from Scripture, and then from the Testimony of the Church, that Bishops and Priests are distinct Orders. It would be too tedious to run through the whole of what he offers for the clearing of this Point, which has in these two last Ages been disputed by some. Upon the whole he desires all the Adversaries of *Episcopacy* to shew a time when there was a Church in any part of the World that was not Govern'd by Bishops till *Farel and Frumentius* drove out their Bishop from *Geneva* about two hundred Years ago. And here he takes occasion of refuting that Pretence which was maintain'd by *Selden* and others, *viz.* *That the Presbyterian Government was Originally in the Church of Scotland; and that in the second Century or beginning of the third, there was a Church form'd in that Kingdom without Bishops, and that it continued for some Hundreds of Years*. Now this, and the Story of the *Scotch Culdees*, he says, was a Fable invented by the Monks (whose Brains were always fruitful to bring forth what might any ways advance their own Honour, as this certainly was, which sets their Orders above Bishops,) and has not one Author to vouch it, who liv'd within a Thousand Years of the time when it is pretended that this *Monkish Presbyterian Government*, (as he styles it) was erected. After this he considers and refutes the
Argument,

Argument, which the Dissenters have latest gone upon to overthrow *Diocesan Episcopacy*, and concludes this Point with telling us, That if this Matter be rightly understood and duly weigh'd, *Presbytery* will much rather appear to be a *Relick of Popery* than the *true Orthodox Episcopacy*, as it is now Establish'd in the Church of *England* according to its first Primitive Institution, when Bishops were the Chief Rulers in Ecclesiastical Affairs.

The sixth Chapter treats of the College of *Presbyters*, and the manner how the Bishop liv'd with his Clergy in the Primitive Times, upon one Common Stock, which arose out of the Voluntary Offerings and Oblations of the People. Our Author observes, "That the Offerings and Oblations of the People were Collected for the Use of the Church, and all put into the Hands of the Bishop, and by him divided into four Parts, one part to his Clergy, another to repair the Churches, a third to the Poor, and the fourth to himself." He farther Remarks, "That from the Stipend which was given to every Presbyter and Deacon out of the Church Revenues, and from the particular Charge or Care assign'd to each of 'em by the Bishop at his pleasure with the Advice and Consent of his Colledge, both *Presbyters* and *Deacons* were call'd *Canons*, that is, the *Presbyters Canonici Majores*, and the *Deacons Canonici Minores*: That afterwards when some *Presbyters* and *Deacons* were taken off from the Cathedral or Mother-Church, and settled in remote parts of the Diocess, then only those *Presbyters* and *Deacons* which constantly resided with the Bishop preserved the Name of *Canons*, these only receiving the *Canonicas Pensitationes*: And lastly, That those *Presbyters* who resided with the Bishop constantly were his standing Colledge or Society, and are with us call'd the *Dean and Chapter*." Having given this Account of the Original of Deans and Chapters, so much exclaim'd against in the late Times, and shewn that they are no Novel Institution as was then pretended, he concludes this Chapter with wishing that our Bishops made more use of them: That they would Advise with 'em and be assisted by them in the Government of the Diocess: That they would call in their Assistance at Ordinations to Examine such as are to be admitted into Holy Orders, and to lay on Hands together with the Bishop, as they always did in the Primitive times; for both which Offices they, being commonly Reverend Grave Divines, are certainly more fit than Young Raw Chaplains, just fetch'd from the University.

In the seventh Chapter he gives us an Account of the Original of Parishes and Parish Priests. And upon this he tells us, That as the Number of the Faithful increased, it was found necessary to fix a Presbyter in some certain Precinct to attend upon the Service of God in that place. But when, and where, and by whom this Division was first made is not certainly known. With relation to this matter he informs us what the Learned, such as *Spelman*, *Platina*, *Baluzius*, *Dr. Maurice*, and Bishop *Stillingfleet*, have said about it. As for his own part our Author is of Opinion, that all places became Parochial by Degrees, as Churches were built first by Bishops, and then by Private Persons, who by founding and endowing of Churches had a Right of Patronage belonging to them.

In the eighth Chapter he treats of the third and lowest Order of the Clergy in the Church of *England*, viz. that of *Deacons*, wherein he takes notice of their Institution, of their Office in the Primitive Times, and what is requir'd of them by our Church at present. He says, that they were not meer Lay-men, as some pretend, being ordain'd to their Office by Prayer and Imposition of the Apostles Hands, and allow'd to Preach and Baptize; that they were properly the Bishops Ministers or Servants to take Charge of the Church Revenues under him, and to distribute them as he and his Colledge should appoint them to do: And lastly, That they were as one may say the Eyes of the Bishop running to and fro, and Modestly looking into the Acts of the whole Church, and acquainting the Bishops therewith.

The next Chapter briefly treats of *Arch-Deans* and their Office: As to the first Rise of them, our Author says, It is probable that Arch-Deacons were first instituted by *Higinus* Bishop of *Rome*, about the middle of the second Century. However this be, it is certain their Authority in the Church was considerable very early, and that after their Office was once settled, we do not find that any other Deacons were sent to visit the Churches and inform the Bishop: This Care being wholly appropriated to the Arch-Deacons.

In the tenth Chapter we have a short Account of the first Instituting of *Arch-Priests* or *Rural Deans*, with their Authority and Office; and the Anonymous Author hints at the usefulness of them with respect to the Ease they might give the Bishops, in taking part of the Burthen upon them in their Respective *Rural Deaneries*.

The Remaining Chapters of this Treatise are spent in Discoursing of Bishops Chancellors ; of *Chorepiscopi* or Bishops Suffragan ; of Arch-Bishops or Metropolitans ; Of the Election of Bishops in the Primitive Church ; of Feuds or Benefices ; of Investitures with the Contests that happen'd about them in the Empire and in *England* ; Of the manner of Elections in *England* ; Of the *Congè d' Eglise* ; and of the Inferior Orders of the Clergy not retained in the Church of *England*. But we shall not enlarge upon these, presuming we have given the Reader a sufficient Specimen, by accounting for the first ten Chapters.

Socinianismus purus putus Antichristianismus ; seu Omnimodæ Socinianismi Iniquitatis Demonstratio : Authore Edmundo Elifio Coll. Bal. in Academia Oxoniensi quondam Socio. i. e. *Socinianism downright Antichristianism, or the Manifold Impiety of Socinianism Demonstrated.* By Edmund Elys, formerly Fellow of Baliol College in Oxford. London, Printed for R. Wilkin, 1701. Octavo, Pag. 133.

IF ever it be allowable for a Man to shew his Warmth and Zeal, 'tis certainly so when the Great Cause of God and our Holy Religion call for it. Herein a Zealous Man is sufficiently Justified, since his Zeal is placed on it's proper Object, and he follows the Apostle's Rule, who tells us, that *it is good to be Zealously affected always in a good thing*. And truly considering the present Posture of the Christian Profession, the Boldness and even Barefac'd Impudence of it's Enemies, a Man cannot tell how to defend the One and oppose the Other, without appearing somewhat Warm and concern'd in the Cause. Not that Railing becomes any Man, much less a Christian ; but this must be said, that when a *Deist* or *Socinian* shall pass for a Man of Parts, be embrac'd and made the Idol of most Companies, and shall, notwithstanding the Defiance he is at against all *Revealed* or the *Christian Religion*, be kindly entertain'd and complemented even in Print by those who Profess their Belief of Both ; this we say cannot but be startling and surprizing to any who have a due sense of either ; and it cannot be expected that they should sit tamely and unconcern'd

cern'd, whilst there are such Scoffers and Contemners of all true Religion maintained and encourag'd in a Christian State.

This therefore may justifie our Author's Zeal in opposing the *Socinians*, and in defending the Gospel and Doctrine of *Christ Jesus* against the Enemies thereof, let them be dignified with never so great Titles either for Learning or Station.

In this small Tract now before us Mr. *Ellis* proposes to prove that *Socinianism* overthrows the Foundation of Christianity; and in order to this he undertakes to shew, (1.) That the *Socinians* make no account of the Holy Scriptures; since in Expounding them they reject the only Rule of truly Expounding them, and wrest them to speak according to their private Judgments and perverse Prejudices. (2.) That they under the pretence of a Purer Religion endeavour to obtrude upon the Christian World downright Idolatry. (3.) That they deny the Love of God in *Christ Jesus* towards Mankind to be demonstrated by the Gospel to be truly Infinite. (4.) That they Pervert the Gospel Notion of Justification. (5.) That they deny that there is in a Rational Soul *that true Light*, which the Holy Prophets, Christ himself, and his Apostles declare to be the only Principle of Acting and Living Holily. (6.) That tis Evident from the Writings of *Crellius*, that many of the Heathens had truer Notions of the Worship due to God Almighty, than *Crellius* himself the great Stickler of the *Socinians* has. These are the Points which he prosecutes in the Six several Sections of this Treatise; Of which we think fit to give you a more particular Account.

I. The first of these things charg'd upon the *Socinians*, viz. That they make no Account of the Holy Scriptures, &c. Mr. *Ellis* proves by citing several Passages of Scripture which are falsely Interpreted by *J. Crellius*, and *G. Eniedimus*. He sets down the Interpretations given by these Men at large, and then returns his Answer to each of them as he goes along. An Instance or two of these their Interpretations with the Authors Reply it may not be amiss to represent to our Reader as affording him a Taste of all the Rest.

In the Epistle to the *Hebrews* Chap. 1. V. 10. are those Words, *And thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine hands*. Now *Crellius* Remarks, "that this Text belongs to our Saviour so far only, as "conduces to the Design and Intention of the Author. But, "says he, the Design of the Author (as appears from *V. 4.*)
"is

"is to prove that Christ after his Session at the Right hand of God, was made better than the Angels ; which is nothing to the purpose if he be said to have made the Heaven and the Earth." To this Mr. *Ellis* answers, that the Design of the Author of the Epistle to the *Hebrews* was to shew that Christ was so much better than the Angels, in that even before he ascended into Heaven the very Angels were in Duty bound to Worship him, for so it is, *v. 6. Let all the Angels of God Worship him?* Now, says he, is this nothing to the purpose for the proving him to be better than the Angels, because all the Angels were oblig'd to Worship him?

Again, *1 Tim. 3. 16. Without Controversie great is the Mystery of Godliness ; God was Manifested in the Flesh, justified in the Spirit, seen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory.* Upon these Words *Crellius* is pleas'd to make this Remark, "That the Word *Θεός* as is very common, when it is put subjectively, signifies God the Father, of whom it may be asserted, first, That he was Manifested, or appeared in the *Flesh*, because God the Father so far as he revealed his Will to Mankind in or by the *Flesh*, that is, by Mortal Men, subject to Infirmities and many Calamities, including the treasure of his unspeakable Mercy in the Earthen Vessels of Christ and the Apostles, did by them Proclaim to all both his Power and Majesty, and his Wisdom and Goodness.——That the Word *Flesh* is so taken in Holy Writ, so as to denote not only Human Nature, but even that Frailty to which it is subject, is too evident to want any farther Proof. Thus far *Crellius*. To this our Author replies, That the Word, *Θεός, Εωραμένον ἐν Σαρκί*, God was manifest in the *Flesh*, are not to be understood of God the Father, but of the Son of God, who with the Father and the Holy Ghost, is the One True and Eternal God ; as very clearly appears from these Words of St. *John*, *1 Ephes. 3. 8.* For this purpose was the Son of God Manifested, that he might destroy the Works of the Devil: As also from another Parallel place, viz. *Joh. 1. 1, 14. Οὗτος ὁ ὢν ὁ Θεός — ὁ ὢν ὁ Θεός ἐν ἡμῖν, ὁ ὢν. The Word was God——And the Word was made Flesh, and dwelt among us, or rather Tabernacled among us (and we beheld his Glory as of the only begotten of the Father) full of Grace and Truth.*

Besides these there are several others Texts of Scripture which our Author endeavours to clear from the false Glosses, and Mis-Interpretations of the same *Crellius* and *Enslin*; who, to evade

the force of those Places that prove *Jesus Christ* to be the true and Eternal God, have perverted them to speak their own sense, contrary to the Intention of the Divine Writers, and contrary to all former Interpretations of them.

II. The next thing charg'd by Mr. *Ellis* on the *Socinians* is, that under the Pretence of a more pure Religion they endeavour to obtrude upon the Christian World downright Idolatry. This Charge he maintains by shewing that *Socinus*, and his Followers, tho' they deny *Jesus Christ* to be God, yet own that there is a Religious Worship due to him. Now 'tis Manifest that whilst Men bestow that Worship on a mere Creature (as the *Socinians* suppose *Christ* to be) which is only due to the Creator, *God Blessed for ever*, they are guilty of Idolatry.

III. In the third Section our Author proves, that the *Socinians* do not acknowledge that the Love of God in *Christ Jesus* towards Mankind, was demonstrated by the Gospel to be truly Infinite. And here he takes an occasion of Refuting the Opinion of *Suarez*, concerning the Nature of that Charity or Love which God requires of us, for the sake of that Infinite Love which he extended towards us.

IV. Another Charge brought by Mr. *Ellis* against the *Socinians* is, That they pervert the Evangelical Notion of Justification. Now in order to prove this, he first of all gives us the Definition of Justification. *Justificatio* (says he,) *est Actio Dei, quæ ponit Hominem in Statu SALUTIS, adde ut illi nihil omnino unquam possit Accidere, seu Evenire, quod POENÆ rationem induat, sed Omnia quæ quocunque modo à Deo proveniunt, illi Cooperentur in Bonum, i. e. Justification is an Act of God, whereby he places Man in a State of SALVATION, So that nothing can ever happen to him, which hath in it the Nature of PUNISHMENT, But all things that by any means come from God, shall work together for his Good.* After he has fully Illustrated this Definition, by exhibiting to us what he had elsewhere written on the same Subject, he then proceeds to consider and Examine what *Socinus*, and after him, *Smalcus* have advanced concerning Justification in their Writings. He sets down their Notions at large, and then refutes them; and shows how erroneous they are, and how contrary to what the Holy Scriptures teach us of Justification.

V. In the Fifth Section our Author maintains another Charge which he brings against the *Socinians*, viz. That they deny there is in a Rational Soul, that true Light, which the Holy Prophets, Christ

Christ himself, and his Apostles openly declare to be the Only Principle of Holy Living. And here again, in order to evince that the True Light (mentioned, *Joh. 1. 9.* and explain'd by St. *Chrysostom*) is the only Principle of Mens Holy Living, he thinks fit to lay down a clear and distinct Definition of Sanctification, which runs in these Words : *Sanctificatio est Actio Dei, quâ Spiritus Sanctus ita Operatur in Corde Hominis, ut ejus Voluntatem Voluntati Divina in cujuscunque Rei perceptione Conformem reddat, adeo ut nihil Absolutè Fugiat & Averseetur homo Sanctificatus præter peccatum, nihil Amore Ultimo & Absoluto prosequatur præter Deum, ut propter Deum Amet Omnia quæ quocunque modo à Deo proficiuntur, præcipuè Creaturas Rationales, eo quòd Facta sunt ad Imaginem Dei. i. e. Sanctification is the Act of God, whereby the Holy Ghost so far operates on the Heart of Man, as to render his Will conformable to the Divine Will in every thing ; so that a Sanctified Man may not shun or hate any thing Absolutely except Sin, nor ultimately and Absolutely, Love any thing beside God : and may for the sake of God love all things that proceeds from him, especially Rational Creatures, because they are made after the Image of God.* This Definition of Justification he Illustrates, and Corroborates by the Testimony of the Scriptures and the Fathers. He shews what was the Opinion of the Frimitive Church concerning that true Light which inlightens every Man, that comes into the World, and how conformable it is to his Notions. To this purpose, besides the Testimonies of St. *Arhanasius*, St. *Basil*, and St. *Chrysostom*, he produces at large those of S. *Justin Martyr* in his Apologies ; of *Clemens Alexandrinus* in his Admonition to the Gentiles, and in the First and Seventh Books of his *Pædagogue* ; of *Gregory of Nazianzum* in his 21st. 34th. and 40th. Orations ; and of *Gregory Nyssene*, in his Treatise *de Hominis Opificio*, Cap. 16. and in his 1st. and 12th. Orations. After this he presents us with several *Noemata's* of the Heathens (such as *Cicero*, *Seneca*, *Virgil*, *Sophocles*, *Jamblicus*, *Socrates*, *Persius*, *Horace*, *Juvenal*, and others) whereby he says it is manifest that their Minds were in some Measure inlighten'd by the true Light.

VI. The last Section contains our Author's particular Charge against *Crellius* himself, whom he styles, *Socinianorum Corypheus* ; wherein he tells us that the very Heathens, some of them at least, had truer Notions of the Worship due to Almighty God, than *Crellius* has. This is a severe Charge, but such as he undertakes to justify in the close of his Treatise. We shall not enter upon particulars, for that would engage us to transcribe most of what is written on the Argument, We leave it therefore to the perusal

tal and Judgment of the fair and Impartial and Learned Reader. To the End is added the Author's *Parænesis* address'd to the French Protestants, which, being but short, and giving us some Idea of Mr. Ellis's Zeal for the *Church of England*, and his concern for those who dissent from her, we beg leave to insert, as it is in the Original.

Edmundi Elisi Parænesis ad Protestantos quos vocant apud Gallos.

ME Vstras Calamitates succro Deo: Affectu commotum sentire Novit Ille, qui solus Intimos Animorum sensus Scrutatur. *Apium* igitur esse videtur, ut ipse à vobis *inclinare* expectarem in paucis hisce Nostris Perlegendis.

Hanc ipsam Veritatem, quam Presbyterianis in Regno Scotia à Nobis vindicatum Proposui, Vobis etiam Propono in Conspectu Dei, cui cito estis rationem reddituri, Quomodo se habeant Animi vestri erga istam Summi apud omnes Christianos momenti de Jure Episcopatus, quam Zelo ferventissimo agitati Afferimus, & contra quemcumque Eiusdem Adversarium Nos esse Defensuros Profitemur.

Opto vos semper bene Valere in Amore Summa Veritatis ad istiusmodi precationem Animos Christianorum perpetuo Excitantis,

Esse R. Hill.

The Rights, Liberties and Authorities of the Christian Church; Asserted against all Oppressive Doctrines and Constitutions. To which is added a Justification of the Municipium Ecclesiasticum, against the Observation of an Anonymous but Candid Adversary: In two Parts, By Sam. Hill, Rector of Kilminster. London, Printed for the Author, and Sold by the Booksellers of London and Westminster, 1701. 8vo. Part I. containing Pag. 155. Part II. Pag. 330.

THere have been several Treatises written lately on both sides of this Argument, of some of which we have given an Account in our former Journals, and shall now present the Learned with a short view of the Piece, that lies before us. We shall

shall not enlarge upon the Preface, wherein he particularly opposes the Bishop of *Salisbury's* Exposition of those Articles of the Church of *England*, which more immediately relate to the matter in hand, but shall pass on to the Book it self.

Mr. *Hill* then has cast this Treatise into two Parts or Divisions, and each Division into several distinct Chapters or Sections.

The first Part or Division contains seven Chapters, in the first of which our Author states the *Principal Terms in Controversie*, viz., (1.) What we are to understand by *Christian Princes*, whose Authority over Ecclesiastical Synods Dr. *Wale* maintains. (2.) What by *Ecclesiastical Synods*, which Mr. *Hill* defines to be, "Assemblies of the Hierarchical or Priestly Orders in Consult" "for the Spiritual Conduct of the Church committed to their" "charge in Affairs or Matters Ecclesiastical. (3.) What is meant by *Authority*, which he distinguisheth into *Arbitrary* and *Extraordinary*, by a mere Prerogative of Dominion and at Pleasure; and into *Ordinary*, under Obligation to some certain Office and Duty of Governing the Subject Persons; and this latter he says is either *Spiritual* over Men's Souls, in that which is call'd the *Power of the Keys*, or *Secular* over our Bodily interest only.

From these Synods Mr. *Hill* Passes on to the Politie of them, and herein he considers. (1.) Their *Convention*, which he says may be divers ways, as by mutual Consent of themselves, or by the Act or Call of others. (2.) Their *Session*, by which he means not only their Being or Sitting together, but all the form of their Process under whatsoever Kinds or Modes of Preudence or Moderation. (3.) Their *Establishment*, viz. those forms which give a binding Force and Validity to all their Acts and Provisions, which Men commonly call *Constitution*.

These Preliminary Explications of the Principal Terms in Controversie are grounded upon the Title of Dr. *Wale's* Book which runs thus, *The Authority of Christian Princes over Ecclesiastical Synods, as to their Conventions, Sessions, and Establishment*.

After this our Author gives us a *Compendium* of the Doctor's *Hypothesis*, which he reduces into these four Propositions. (1.) "That with respect to Christian Princes all Ecclesiastical Synods" "are but of Counsel to them, without any Authority of their" "own, or elsewhere deriv'd. (2.) That in respect of the" "Church they have no Authority but by the Grace of Christian" "Princes in every Motion, Transaction, Act, Method and Cir-
"cumstance Synodical, and the same Authority Restraineable,
"Al-

“Alterable, or Revocable at the Prince’s Pleasure. (3.) That Christian Princes commit their Authority to Synods two Ways, “either by Permission, Leave, Licence, Allowance or Consent; “or Secondly, by Precept or Direction. (4.) That though “Christian Princes have these Powers Originally in themselves, “yet they may restrain, limit and demise them to other Deposi-
 “taries, by their own Act and Deed.” This is the Sum of Dr. W’s *Hypothesis*, the Deficiencies and Invalidity of which Mr. Hill undertakes to shew at large in his second Chapter.

The first Deficiency which our Author finds in the Doctor’s *Hypothesis* is, That he has not determin’d to what Denomination or sort of Christian Princes he ascribes his *Aphorisms* of Authority: But that, if we may gather from his Historical Instances, and his Forms of inference from them, it seems that he attributes them as well to *Unbaptiz’d* and *Heretical Princes* pretending abusively or imperfectly to the Christian Character, as to such as are *Baptiz’d* into the Catholick Communion. Now if such be the Doctor’s Notion, Mr. Hill refutes it at large.

As to the Doctor’s second Proposition, viz. *That all the Authority of Synods over the Church is wholly deriv’d from the Christian Prince, and depends entirely on his Pleasure*; he says, that this is not only inconsistent with the *Power of the Keys*, which, as it is Authoritative and of Spiritual Validity, so cannot be deriv’d from such Princes; but also inconsistent with our 139th Canon, which asserts our Synods to be assembled in Christ’s Name, and by the King’s Mandate, and to be Representatively the true *English Church*.

With respect to the Doctor’s third Proposition our Author shews that his Forms of deriving Authority from the Prince to the Synod is not only insufficient, but even inconsistent with the Doctor’s other Concessions: And then as to the fourth and last Proposition, he tells us that it is of very dangerous Consequence, since the Doctor’s Notion of the limiting Power of Princes, justifies the Pope’s Supremacy, and condemns its Abrogation after legal Settlement.

Having thus consider’d, examined and refuted the Doctor’s four Propositions, Mr. Hill spends the remaining part of this second Chapter in giving us right Notions and Conceptions of the Doctrine of *Supremacy*; and in order to this he thinks it necessary to propose an Abstract Scheme of both Powers, Spiritual and

and Temporal, and the Forms of Tenure by which their Respective Depositaries hold and exercise them.

In the third Chapter of the first Part, our Author proposes to shew the necessity of Synods, in opposition to what Dr. Wake had advanc'd in his Treatise of the Authority of Christian Princes over Ecclesiastical Synods, &c. wherein the Doctor tells us, "That in a well establish'd Church, it can hardly be suppos'd, that there should be such a frequent need of Convocations." And again, "As for the Exercise of Ecclesiastical Jurisdictions, That, in every well settled Church, is commonly provided for by some more ordinary Means; so that, except in a few Cases of an extraordinary Nature, there is seldom any occasion for a Synod to meet upon any such Account." Now here Mr. Hill denies, that in a well constituted Church, there are seldom occasions for Synods, except in Cases of an Extraordinary Nature, notwithstanding the other Forms of Provision Establish'd for the Ecclesiastical Jurisdiction. In order to prove this, he first of all enquires what a *well-establish'd* or *settled* Church is, and in what the distinctive Form of such *Establishment* consists; and then shews that in the best Ages of Christianity, when the Church must needs be supposed to be well establish'd, (being establish'd upon Christ the chief Corner Stone, and upon the Foundation of the Apostles and Prophets) they had a due sense of the Necessity of frequent Synods. This he Evinces at large, and produces several strong and incontestable Evidences of the truth of it.

In the fourth Chapter is stated the Right of calling Synods Ecclesiastical, and in whom it is invested. Dr. W. ascribes this Right to Princes, and upon this Head he lays down these five Articles or Positions. "First, That it is the Right of Christian Princes to call such Assemblies; and that they cannot lawfully meet, but as they are either commanded or allow'd by them. Secondly, That They, and not the Clergy, are Judges, when it is proper to convene them, and ought not to be Censur'd for not assembling them, when they are perswaded it is needless, or would be inexpedient for them so to do. Thirdly, That even the ordinary Synods required by the Canons, and allow'd of by themselves, may yet upon just Grounds be stop'd by them (and when there is a just reason so to do, they are to judge) and being so prohibited, cannot be lawfully Assembled. Fourthly, That whenever they meet, the
" Prince

“ Prince is not only to appoint or at least to approve the Time and Place of their Meeting: But Fifthly, may give Directions for the choice of the Persons that are to Compose them.” Each of these Articles our Author takes into particular Examination; he considers his Reasonings distinctly, compares them with the Senses and Constitutions of the Church, from the Primitive down to much lower and degenerate Ages, and shews how contrary the Doctor’s Notions in these Matters are to the Universal Suffrage of the Christian Church.

In the fifth Chapter Mr. *Hill* treats of the Actual and Customary Practice of Christian Princes in calling Ecclesiastical Synods; and herein he takes into Consideration five general Assertions of Fact or Custom Advanced by Dr. *W.* and shews at large the Failures and Insufficiencies of them, as also how inconsistent the Doctor is with himself or the Ancients, in these his general Assertions, on which it seems his five forementioned Articles in Point of Right are founded.

Our Author in the next Chapter goes on with the Doctor through the second Head, *viz.* the Session of Synods Ecclesiastical, and to examine the Prerogatives assign’d therein by the Doctor to all Christian Princes as such. These (Mr. *Hill* tells us) the Doctor states with respect to two particulars; first, their Princely Authority to Govern such Synods when Assembled, and to direct their proceedings; and secondly, to sit with and Preside over them in order thereunto. Upon which (says our Author) after all his Reasonings and Instances, he Summarily concludes: “(1.) That the Christian Prince has a Right to prescribe to his Synod the Work they are to go upon, and to restrain them from meddling with such things as do not belong to them. (2.) That he may direct, not only the Subject, but also the Order and Method of their Debates. (3.) That he may, if he please, Sit and Deliberate with his Clergy in them, and interpose his Judgment, not only in Matters of Discipline but of Faith too. And (4.) That ’tis not only his Right, but his Duty to examine what they have concluded upon in order to his future Confirmation, or Recission, &c.” Now all these General Assertions and Conclusions our Author considers and refutes. As in General,

First, he observes, that all these *Articles of Right* will belong to *Heathens* as well as *Christian Princes*; for (says he) over all Synods,

nods, which they may either in Right or Fact convene for good Ends, they have no doubt all the *Arbitrary Right*, that a Christian Prince can have. (2.) That if there may in *Right* be, or *Fact* have been any Synods, that are, or were not the Christian Princes within his Dominions; *i. e.* not call'd by his Authority, to serve him as his Councils, or as the Instruments of his Power; that those Articles of Right have no Relation to such Synods, since they are not His Synods, of which only the Doctor asserts these Articles. (3.) He observes that in this Scheme the Doctor excludes not Synods from Right and Liberty of Deliberation in any Ecclesiastical Matters whatsoever without the Licence of the Christian Prince; but only in such Matters as do not belong to them which are only Matters not Ecclesiastical; except the Doctor will say, that no Matters Ecclesiastical, or but some only, belong to them, or that no Matters belong to them, but such as he prescribes, wherein he says that he is forc'd to complain of the Doctor's Obscurity.

After these general Remarks upon the Doctor's four Articles, our Author descends to consider them in particular, and to examine their Reasons, and their Consonancy to the Sense of the Catholick Church in the Imperial and succeeding Reigns, which the Doctor has travers'd and whose unanimous Suffrage he pretends to. But we shall not insist upon these Points, since they would carry us out too far, and forestal the Reader's Satisfaction in perusing the whole.

In the Seventh and Last Chapter of the first Part Mr. *Hill* treats of the Authority of Christian Princes over Synods Ecclesiastical after the Conclusion of their Acts. And here he tells us that Dr. *Wake* considers this Authority in a double Respect; First, in Reference to their *Persons*, of which he affirms, That as no Synod can be regularly assembled without the Consent of the Civil Magistrate, so neither, being assembled, can they Dissolve themselves, or depart without his Licence. Of this our Author professes that he cannot understand one Syllable, since the Dr. has not proved it by any one Saying, Canon or Constitution of the Ancients. And then Secondly, the Dr. considers this Authority of Christian Princes with reference to their *Acts*, which he distributes into three Classes, *viz.* their Definitions of Doctrine, their Canonical Constitutions, and Judicial Sentences; of all which he asserts, that they are Subject to the After-Judgment of the Christian Prince, in order either to his Confirmation, Annihilation, or what he pleases. All these Points are considered and discuss'd at large by our Author.

At the End of this first Part or Division are set down the Nine Aphorisms of Dr. *Wake*, deduc'd out of his Treatise, and which are struck at all along by our Author. Now the Doctor's Aphorisms, as they are there mention'd, are as follow; (1.) That under the Dominion of the Christian Magistrate, the Church has no inherent Right or Authority to convene in Synods, but what it derives from the express Concession of the Christian Prince, for that (2.) All Synods are but such Counsel to the Christian Prince, and entirely in his hands; and so (3.) Not any to be sent to the Synod, but of as he shall allow, nor (4.) When conven'd, to Sit, Debate, Propose, Deliberate, Conclude, or Decree any Matter of Doctrine or Discipline whatsoever; (5.) Nor in any Method, Form or Manner whatsoever, save what the Prince admits, and that (6.) the Prince may Ratifie, Annihilate, or Alter all their Acts and Procedures, or as many of them as he pleases, and (7.) Suspend the Execution of all, or any of their Constitutions, and Sentences; (8.) The Authority of their Acts being entirely and only his; and (9.) That no Synod hath Right to dissolve itself without the Christian King's Licence.

Thus have we carry'd our Reader through the first Part or Division of Mr. *Hill's* Book, wherein he has particularly enquired into all the Articles and Principles of the Doctor, and their Reasons, together with the Senses, Constitutions, and customary Practises of the Ancient Church upon them. Upon the whole he tells us, that he has not as yet discovered any fair Reason, or apparent Law, Natural, or Positive, Divine or Human, Canonical or Civil, on which the Dr. has, or might have founded these Aphorisms, or Articles of so despotic a Supremacy in all Christian Princes, as such.

We should now go on to the Second Part, wherein Mr. *Hill* takes into Consideration the particular Instances of Facts, which Dr. *Wake* has heaped up together out of the *Synodical Histories*, but we shall not enlarge on this, Only think it proper to give you a general View of the Author's Undertaking therein. In this Part therefore he considers the *Chief Instances* producible of both sorts of Ecclesiastical Synods for several Ages under the Reigns of Christian Emperors and Princes; that is, both such as were called, directed, confirmed, or rejected by such Princes, and those, in which Princes interpos'd not at all, or but in part only; and herein he looks into the distinctive *Forms* and *Reasons* of them as carefully as possible, or as far as he thinks it necessary to the discovery

covery of *Right*. He does not promiscuously range them thro' all Countries, according to their several Ages, as they are in the Volumes of the Councils; but first goes down with those of the *Roman and Greek Empire*, and after that, thro' each of the European Nations, finally concluding with that of our own. Nor does he Strictly tie himself up to a Critical Chronology of their several Dates, this being not his Business, but generally follows those set at the head of each Council in the *Paris Edition*, 1644. except where his very Design requires some Correction.

This in Short is the sum of his Design, which he prosecutes at large for above 300 Pages together, and after all upon the whole Matter concludes; "That he looks upon it as an horrid falshood, "and far from being made evident by the Doctor's Instances, "that whatsoever the Synod and Council were, in which the Affairs of "the Church were transacted, they depended entirely on the Princes Authority; who for the most Part determin'd what was needful for them "in the great Councils of the Realms, and when they did not, yet still "kept the Management of the Ecclesiastical Convocations in their own "hands, and suffered them not to meet, act, or establish any thing, but "according to their good pleasure.

Essays upon, (1.) The Ballance of Power. (2.) The Right of making War, Peace and Alliances. (3.) Universal Monarchy: To which is added an Appendix, containing the Records refer'd to in the Second Essay. By the Author of the Essay on Ways and Means. London, Printed for J. Knapton. 1701. 8vo. Essays containing Pag. 288. Appendix 125.

WHO the Author of this Piece now before us is, at present is no Secret, whatsoever it might have been when it was first publish'd: For 'tis easie to guess by the Style and Freedom us'd in it, what Hand it was that guided the Pen. Without entering therefore into the Character of the Writer or his Essays, we shall present the World with as fair and as impartial an Account of them as possible, and that in the Author's own Words as near as may be.

I. His first Essay is upon the Ballance of Power, by which he means, that Power which *England* has had of holding the Ballance of *Europe*, and keeping it in an equal Poise, not suffering any aspiring Prince to fall heavy upon or oppress his Neighbours, but always siding with the Weakest against the Strongest, till it has brought them upon equal Terms as near as possible. It is therefore the Author's Design in this Essay to shew what Interest we have had in this Ballance of Power, and how it comes to pass by the mismanagement of some, that we are in danger of being Rob'd of this Glorious Privilege and Honour.

He begins with taking notice of the present Posture of Affairs, and of the unconcernedness of the Nobility, Gentry and Tradersmen as to the true Interest of *Europe*. With respect to the thoughtless Security of the last of these, he thus expresseth himself: "The busie Men of the Town, they who talk and appear most about, have a different Interest from that of their Country. They neither mind Peace nor War, but as their Bank, New or Old *East-India* Stock, may be affected; the Interest of *Europe* weighs nothing with them, in comparison of their Interest upon Tallies. — They are not at all concerned when 'tis represented to 'em, that *France* in a very short time may supplant us in our *Spanish* and *Turkey* Trade. They think it a shorter cut, a safer Voyage, and a much more profitable Traffick, to deal between the Exchange and the Exchange. They say, if we have Peace, their Stocks will rise in value; if a War comes, they can again bring Money to Thirty or Forty *per Cent.* Interest; so they shall find their Account either Way." Thus far our Author, and upon the Consideration of these things he ventures to say, That from the time of the *Norman* Invasion, we never had a more dismal View before us.

After this he briefly shews, That from the Time *Henry VII.* attempted to relieve the Duke of *Britanny*, which was *Año* 1488. to the Year 1678. that is, for one Hundred and Ninety Years, *England* has all along endeavour'd to hold the Ballance of *Europe*; and that tho' some of our Princes during this Period of Time by the Corruption of their Courts, have been inclin'd to favour the Monarchy that seem'd the most aspiring; yet that Parliaments have always bent their utmost Care to Provide, That neither *France* nor *Spain* might gain any Ground the one upon the other.

Lastly,

Lastly, he takes notice of the ill Measures that have been us'd by some in the Publick Ministry, whereby we are in danger of being depriv'd of the Ballance of Power; particularly he instances in the late Treaty of Partition, against the Advisers of which he is very severe in his Reflections. But so far as the Cognizance of this Matter is fall'n under more competent Judges than either the Author or We can pretend to be, we pass over this Article, and shall proceed to take a View of,

II. His second Essay, which is upon the Right of making Peace, War and Alliances. It has been thought by some that this Right by the Constitution of this Kingdom was solely vested in the Executive Power, which (as our Author observes) put King *James I.* and King *Charles II.* upon insisting upon that Right, supposing it to be an inseparable Branch of their Prerogative. But that the Flatterers of those Princes abused them, and that the Right of making War and Peace is not Indefinitely, without any sort of Distinction or Restriction vested in the Kings of *England*, is what our Author undertakes to evince in this Essay.

He owns in *ipso Limine*, that the Subject he is to handle is of a very difficult Nature, but as he was induced to this Undertaking by no Motive, but an earnest Desire to serve *England*, so he hopes what he shall advance will meet with a favourable Interpretation, and that if he commits Errors in so prolix and intricate a Matter they will be Pardon'd, because upon a fair Conviction he is ready to Retract 'em forthwith, and in Publick. This you will say is a very fair offer.

After this he tells us, that he had the Curiosity to Consult those Authors who are accounted the Fathers of our Law, to see whether the Suggestions of those Ministers, who inspire their Masters with such Notions of their unlimited Right of making War and Peace, were supported by any Authorities, and that whoever makes this search will find them either silent in the Point, or laying down Maxims quite of another Nature. Among these Authors which he consulted, he reckons *Ranulphus de Glanvilla*, who liv'd in the Reign of *Henry II.* *Bracton*, who is suppos'd to have liv'd in the time of *Henry III.* *Horn*, who treats of Government, in his *Speculum Justiciariorum*, written according to the best Conjectures, in the time of *Edward II.* *Britton*, who liv'd in the Reign of *Edward I.* *Littleton*, who wrote in the time of *Henry VI.* *Sir John Fortescue*, Chancellor to *Henry VI.*

VI. *Fitz Herbert* a Judge in the time of *Henry VIII.* And my Lord *Coke.* None of these Sages of the Law, some of them able States-men, and writing *ex professo* of the Royal Rights, did ever (as our Author asserts) maintain or so much as mention such an Indefinite Power vested in our Kings of making War and Peace at their Pleasure. Upon this Point our Author concludes, "That if this had been a stated Doctrine, a certain Right, and an undoubted Prerogative, 'tis impossible all these Ancient and great Men of the Long-Robe should have been silent in the Point; and that we have therefore Reason to believe that these and the like Notions, were started by Modern Flatterers, who hop'd to promote themselves by advancing the Prerogative beyond the intention of our Laws.

Our Author says farther, that if it were consistent with the Brevity intended in his Essay, he could plainly shew, that till of late Years, neither in *France* or *Spain*, nor indeed in any of the Governments form'd after the *Gothic* Model, did Kings ever pretend to make War, Peace or Alliances without the consent of their People assembled for that Purpose. He however confines himself to our *English* Constitution and Government, and gives us for near a Hundred Pages together, an Account of every Reign since *William the Norman* downwards to our own times; wherein he produces several Precedents to prove, that almost in every Reign the Barons, while the Property chiefly center'd in them, or the People by their Representatives, have been all along consulted in all difficult Points, and in all the important Matters of Government; especially in making War, Peace or Alliances with the Realm of *France.* He excepts out of the Number King *John*, who (he owns) took other Measures, but 'tis notorious what a Subverter of Publick Liberty he was; as also King *Richard* the Second, who is the first Instance he met with in the Records of an *English* King's pretending to dispose of his People at his Will and Pleasure. Our Author insists more at large on the Reigns of King *James I.* and *Charles II.* when this Point was brought more openly upon the Stage, and warmly contested between these Princes and their Commons: But we refer our Reader for farther Satisfaction in this nice Point to the Essay it self.

III. His third and last Essay, of which we are to give an Account, is upon *Universal Monarchy*; wherein he describes some of the Great Empires that have been hitherto erected; and shews what Calamities the unbounded Ambition of desiring to engross

engross the whole, has brought upon Humán Kind This he does (as he himself informs us) with an Intention that the Young Nobility and Gentry of *England*, to whom these Papers are directed, by having a short View before 'em of past times, may be the better able to form a Judgment of the Future.

He begins this Essay with observing, "That such is the restless Ambition of Mankind, that from the earliest Knowledge we have of humane Affairs, there hardly appears to have been any long Course of time, in which some People or other did not actually obtain, or at least attempt to procure to themselves Sovereign sway over the whole. First (says he) one great Empire was erected, with infinite Devastations of the Earth, and Slaughter of its Inhabitants; That stood for a while to oppress the World, at last it was subverted, but with fresh Calamities to the Race of Men; out of its Ruins a Second lifted up its Head, which was overthrown by *Alexander*, who set up a Third; but his, rear'd in haste, fell as suddenly: Then arose a Fourth, in Strength, and in the Beauty of its Fabrick exceeding all the rest, but that too was at last dismember'd and overthrown.

After this short but comprehensive Description of the Rise and Fall of the four Universal Monarchies, viz. the *Assyrian* or *Babylonian*, the *Persian*, *Macedonian* and *Roman* Empires: He then goes on to take notice what Kingdoms on this side the World have in their turns bid fair for Universal Monarchy, and what it is that has hindred them from attaining to the End of their Ambition.

Charlemagne, who to his Kingdom of *France*, had added large Acquisitions and Conquests, and who had very near all that part of the *Roman* Dominions, which, after the Division made by *Constantine*, was call'd the *Western* Empire, bad fair for founding an Empire which might have been very Powerful, and of long Duration. But it seems the *Carlovingian* Race very much Degenerated towards the latter End; *Charlemagne* canton'd his numerous Illegitimate Issue in little Principalities; and which was of more Consequence, divided his Acquisitions between his Children. These things prevented *Charlemagne* and his Descendants from obtaining Universal Monarchy.

Another People who had once the Appearance of obtaining it were the *Spaniards* in the times of *Ferdinand*, and his Grandson *Charles* the 5th. The Former laid the Foundation of all that Power

Power and Greatness to which this Nation arrived; By his Marriage united the Kingdoms of *Castile* and *Arragon*, took the Realm of *Granada* from the *Moors*; Discover'd and Invaded the *Indies*; form'd that Discipline, which afterwards prevail'd so much; bred up those Armies, which in the next Reign perform'd so many Gallant Actions; and indeed (says our Author) it may be justly said, he was to his Grandson *Charles* the 5th. what *Philip* of *Macedon* had been to his Son *Alexander*. As to *Charles* the 5th. who Succeeded *Ferdinand*, being at Once Emperor, and King of *Spain*, having under his Command the Numbers of *Germany*, and it's Strength of Horse, the *Spanish* Foot, so Famous for Discipline, the Ports of *Italy* and it's Adjacent Islands, his Dominions of the Low Countries, which made him Considerable on this side the Mountains, and, to give Motion to this Mighty Engine, being besides Master of the Wealth of *Pern* and *Mexico*, he seems to have had a very fair Prospect of attaining to what we call Universal Empire. But notwithstanding all this, the *Spaniards* Miss'd of their Aim, their Greatness made a Stand under *Philip Charles* the Vth's. Son, and has been declining ever since; and the Causes of this are assigned by our Author.

Next he takes a View of the Sudden Rise and Growth of the *Ottoman* Empire, with the Occasion of its present declining State: And then he observes, That the *Ottoman* Force has visibly impaired for more then a Century; That *Spain* has declin'd for above a hundred Years: That *Germany* is Canton'd into so many Principalities, which are so jealous of their own Liberties, and so divided in their own Interests, that they can never attempt any Considerable Matter, being rather an Empire for Preservation than Increase; so that the *French* seem at Present to be a People that have the fairest Prospect of erecting an Universal Empire, and what reason we have to fear such an Attempt at this time, and in the present Juncture of Affairs, is what our Author shews at large in the Sequel of this Essay.

Thus have we run thro' the whole of this Treatise, and given as fair and Impartial a Representation of it as possible; We have kept to the Author's Sense and Words, and made no manner of Judgment upon it either one way or other, keeping to our Rule of performing as well as we can the part of *Journalists* without pretending to set up for *Criticks* or *Judges*.

The Right Honourable the Earl of Arlington's Letters Vol. II. Containing a Compleat Collection of his Lordship's Letters to Sir Richard Fanshaw, the Earl of Sandwich, the Earl of Sunderland, and Sir W. Godolphin, During their Respective Embassies in Spain from 1664. to 1674. As also to Sir Robert Southwell in Portugal. Now Published from the Originals, and never before Printed. London, Printed for T. Bennet, 1701. Octavo Pag. 480.

IN our last Years Journal for the Month of November we gave an account of the First Volume of the Earl of Arlington's Letters written to Sir William Temple, when Ambassador abroad; which Letters, with the other Papers contained in that Volume, presented us with a perfect and Exact Narrative of the several Steps that were made in the Treaties of *Munster, Breda, Aix la Chapelle* and the *Triple Alliance*, both before and after they came to perfection.

This Volume of Letters carry us to the Transactions on the other side the Mountains, being sent to the several Ambassadors that resided successively in *Spain* for ten years together, and containing in them a piece of History which the World has hitherto had but imperfect Accounts of; and such, as the Case now stands between us and *Spain*, will be of singular service to the Publick. Herein the Editor has observ'd the same Method as in the First Volume, by inserting the Original Papers relating to the Transactions then on Foot, besides the Particular Treaties between *Spain* and *Portugal, England* and *Spain*, and *Spain* and *Holland*. Upon the whole, you have here the best History of all the Transactions of our Ablest Ministers in *Spain* and *Portugal* from 1664 to 1674. And from thence the True Springs may be observ'd, upon which most of the Great Affairs of *Europe* turn'd for that Time.

Thus much may serve to give you a general Notion of what is contained in the Papers now before us, but to descend to particulars.

The first thing that offers it self to our View is the Instructions given to Sir *Richard Fanshaw*, who was going in the Year 1664. Ambassador into *Spain*. In these Instructions he is directed, after passing the usual Complements on the King and Queen, the

Infanta, *Don Juan of Austria*, the Duke *De Medina las Torres*, and other Principal Ministers of the Court, in Terms proportionable to their different Conditions, then to offer to the King's Consideration that disadvantage in which both the Crowns suffer by the various Interruptions, and almost Destruction of the Commerce and Trade, so useful and Beneficial to both Nations. Upon this Head he is instructed immediately to demand reparation from, and exemplary Punishment upon some free Booters, who had taken Ships from the *English*, contrary to the Articles of Peace then subsisting; as also to explain himself more at large therein to the Duke of *Medina las Torres*, the Principal Minister there, and to deal with him upon a Treaty on that Matter. With respect to *Portugal*, then at War with *Spain*, Sir *Richard* is instructed that in Case any Accidental Discourse should be raised upon it, he should handle it so dexteriously, as might not seem to them to have had any Essential part in his Errand thither; yet so as they might not conclude him unprepared to speak to it: But that if they should professedly move it, then he should let them know, that his Master the King of *England*, besides the recommendation of his Royal Father, who allowed of the Separation of *Portugal* from the Crown of *Castile*, found the Kingdom at his Restoration entirely perswaded of the fitness to maintain it, and by his Marriage with a Daughter of that Crown improved his Interest therein, and as being a Friend and Ally to both is desirous of being instrumental to a good understanding and agreement between them. Next he is advis'd as opportunity offers to inform himself, what kind of a Licence *Don Domingo Gullio* had, and of what Extent for Transportation of Blacks into the *West-Indies*, and accordingly to offer to him the Prosecution of the Contract began by his Agent in *England*. One Point he is order'd earnestly to insist upon, before he Enters into any Debates, never at his first Arrival, *viz.* The sending an Ambassador into *England*, and till such a one be dispatch'd, he is not to make any Step in the Formalities towards a Treaty. He is farther instructed to entertain a good Correspondence and Friendship with all the Ambassadors, Residents and Agents of Princes and States in Alliance with *England*, who should happen to be in the Court of *Spain*, and especially with the *French* Ambassador. He is likewise Order'd (besides some Vilitis and Assurances of Friendship to be paid and made in his Masters Name to some particular Persons) to employ his utmost Skill and Industry in

penetrating into, and discovering under what Model and Form his Catholick Majesty design'd the leaving the Government in case he should die: With all things else of the most secret Nature that might possibly come to his Knowledge; of which he is directed to give Weekly Accounts to the *English* Court, and to put the secret Matters into Cypher for fear of any foul Play by the way.

This is the Sum of the Instructions given to Sir *Richard Fanshawe*, on which we have insisted the longer, because on them the Letters writ from the Earl of *Arlington* to him during his Ambassy, do chiefly turn. But over and above these Matters, we are by the Letters inform'd of several other Considerable Transactions. For the Earl gives him Notice from time to time of the Posture of Affairs; how the Case stood between *England* and the rest of her Neighbours; what Sentiments the Ministers both at Home and Abroad had of things; and what thoughts Sir *Richard* should infuse into the Court and Ministry of *Spain* upon all occasions according to the Variety of them. That Ambassador is particularly charg'd with Mediating as far as possible a Peace and Agreement between the two Crowns of *Portugal* and *Spain*; to Remonstrate to the *Spaniards* their Injustice in countenancing *Gayland*, who Molested the *English* at *Tangier*, and to make that Court sensible what a hindrance such an unkind Proceeding would be to the Treaty of Commerce then on Foot. Nor are the *English* the only Complainants, the *Spaniards* in their Turn put in their Memorials, complaining of the *Jamaicans* Hostilities committed upon his Catholick Majesties Subjects in the *West-Indies*, and demanding the punishment of the Governour of *Jamaica* for his Offence in that Matter. In these Letters we are inform'd of the Breach that happen'd between the *English* and *Dutch* in the Year 1664. wherein (according to the Earl's Account of things) the *Dutch* seem to have been the first Aggressors, they not only denying to give the King of *England* Satisfaction for the Wrongs done to the *English* in their Trade, but making the first open Preparations for a War. We learn likewise from these Papers what Sentiments the Parliament then had; how readily they comply'd with King *Charles II.* in assisting him to carry on the first *Dutch-War*, and how backward they were in entering into or encouraging the Last, which was carry'd on in Conjunction with *France*. In the Letters to Sir *Richard Fanshawe* and others, we come to know what Progress and Advances

were made towards a Reconciliation between *Portugal* and *Spain*, and what Obstacles were cast in the way Under-hand by the *French*.

It would be endless to recount all the particular Occurrences and important Matters contain'd in these Papers; 'Tis enough to observe in general, that therein you will meet with the secret History of what pass'd between *England* and the other Courts of *Europe* for ten Years together: Therein you will find with what Caution and Policy the Ministers of each Court manag'd Affairs, according as the different state of things, and the several Emergencies requir'd: Therein you will see what Share and Interest our Nation had in the various Changes and Transactions which happen'd in those Busie times: Lastly therein you may read the Weakness, unsteadiness and irresolutions of the Councils of *Spain*; the growing Greatness and refin'd Policy of *France*; the Conduct and Bravery and Constancy of the *English* upon all occasions; and the Misfortunes, Losses, intestine Troubles, and continual Wars, in which the *Dutch* were engag'd. In short herein you have presented to your View all that can be desir'd or is requisite to be known, in order to make a good Guess from what has happend, what may happen *in futuro*; and whoever would set up for a Politician, may learn from hence how to lay the Foundation of all his Politicks, so as they may do his Country the greatest Service, and acquire to himself most Reputation.

One particular contain'd in these Papers we cannot omit taking Notice of, *viz.* The Overtures made in the Court of *Vienna* by the *English* Ambassadour for a Match between his Royal Highness, the then Duke of *York*, after the Death of his first Wife, and the Arch-Duchess of *Austria*. This was impatiently desir'd by the Duke, who could not but regret the Delays that were made in that Matter. Tho' the Negotiation was carry'd on but slowly, yet considerable Advances were made in it, things were almost brought to an Issue, and the Lord *Peterborough* sent over to Marry the Arch-Duchess in the Duke's Name, when on a suddain, News were brought that the Empress was Dead, that his Imperial Majesty design'd the Young Princess for himself, and so there was an end of that great Business, which had been so long depending, and made so great a Noise.

Besides the Letters to the several Ambassadors mention'd in the Title Page, there are inserted several Letters writ by Sir

Richard

Richard Fanshawe and others; some Memorials, and the Treaties at length.

The first Treaty is a Treaty of Commerce, made in the Year 1665. between *England* and *Spain*, drawn up in thirty four Articles, and Concluded and Sign'd by Sir *Richard Fanshawe* on the part of the King of *Great Britain*, and by *Ramiro Phelipez de Gusman Duque de St. Lucar*, and *de Medina de las Torres Conde de Onate*, &c. in behalf of His Catholick Majesty on the other part, whose respective Powers for so doing are likewise set down at large, by way of Preamble. This Treaty is presented us in *English* and *Spanish*, and was made to the great Advantage of the Merchants and Traders of both Nations.

The next is a particular Treaty under eighteen Heads in *Latin* and *English* between *England* and *Spain*, touching the Cessation of Arms with *Portugal*, and the Truce to be made with that Crown for 45. Years. To this Treaty is annex'd a Separate Article between *England* and *Spain*, not to assist one another's Enemies. This was concluded by the Earl of *Sandwich* the *English* Ambassador on the one Part, and by *F. Nitard* the Queen of *Spain's* Confessor, the Duke of *S. Lucar*, the Conde of *Onate*, and the Conde of *Penaranda* Spanish Plenipotentiaries on the other Part.

The last is a Treaty between *Spain* and the *States General* made in the Year 1673. Agreed and Concluded in the Name of his Catholick Majesty by *Don Emanuel Francisco de Lira*, on the one side, and by the Sieurs *Conrard Vanbeunningen*, *Gaspal Fager*, *John de Maurenhaut*, &c. in the Name of the *States General* on the other side.

These are the several Treaties contained in this Volume of Letters, of which we have not room to give you a more particular Account, and therefore must leave the Reader to Consult them, and the other things not mentioned by us, in the Book it self.

The State of Learning.

GERMANY.

AT COLOGNE is Lately Published a Treatise, Intituled, *Le Partage du Lion de la Fable, verifié par le Roy tres Chrétien, dans l'Intrusion du Duc d'Anjou à la Couronne d'Espagne, & la Justice du droit de l'Empereur & de sa Maison à cette Couronne.* i. e. The Partition of the Lion in the Fable verified by his most Christian Majesties promoting the Duke of Anjou to the Crown of Spain, and the Lawful Right of the Emperor and his Family to that Crown.

FRANCE.

The Abbot of *Bellegarde* has lately Publish'd a Piece in Octavo, Intituled, *Livres Morales de l'Ancien Testament contenant les Proverbes de Solomon, l'Ecclesiaste, le Cantique des Cantiques, et la Ecclesiastique.* This Book is done in three Columns; the First of which has the Latin Text; the Second the French Version; and the Third Contains the Reflections of the Translator, which serve instead of Notes upon the most difficult Passages.

The *Seur Robustel* Bookseller of *PARIS* will within a short time Publish the Fifth Volume of the History of the Roman Emperors done by the Late *M. Tillemont*, and the Eighth Volume of the same Authors *Ecclesiastical Memoirs* will be Finish'd by the End of this Year.

Dialogue Entre Messieurs Patru et D'Alemaicour sur le Plaisir. Tome premier a Paris, 1701.

At the same place, *Conseils et Moyens tres assurez, et faciles pour vivre plus de Cent Ans dans une parfaite Santé, La Maniere de Corriger un Mauvais Temperament, & de se Mourir que par la Consumption de l'Humide Radical, & par une Extreme Vieillesse. Traduit de l'Italien de Louis Corrado Noble Venetien.* 1701.

The Abbot of *Riguer* has Printed at *NANCI*, *Un System Chronologique-Historique des Evêques de Toul, depuis l'establissement de l'Episcopat, jrsqu'au tems de Charlemagne.*

CAMBRIDGE.

'Tis with great Satisfaction that we have a Confirmation of the Report that Mr. *Morton* formerly of *Emanuel College* in this University, has undertaken to Write the *Natural History* of *Northamptonshire*; He being not only a Person of great Abilities, but a Gentleman that for many Years past has applied himself to Enquire into the Antiquities, and *Natural Rarities* of that Country.

LONDON.

L O N D O N.

THere is just Publish'd A New Paraphrase upon *Ecclesiastes*, with an Analysis and Notes, proving that the Preacher introduces a refin'd Sensualist, to Oppugn and Invalidate his Penitential Animadversions and Exhortations, by *F. Leard*, Deau of *Ashbury*.

Books Publish'd this Month and not Abridg'd.

Pious Breathings; being the Meditations of *St. Augustine*, his Treatise of the Love of God, Soliloquies and Manual; to which are added select Contemplations from *St. Anselm*, and *St. Bernard*; made English by *Geo. Stanhope* D.D. and Chaplain in Ordinary to His Majesty.

The Double Distress a Tragedy. Written by Mrs. M. Pix.

The Dispensary Transvers'd; or the Consult of Physicians! A Poem, occasion'd by the Death of His late Highness the Duke of Gloucester.

Dr. Stanhope's third Sermon at Boyle's Lecture, March 3d. 1701.

Mr. Harris's Fast Sermon; at St. Mary Magdalen Old Fish Street; April the 4th. 1701.

A Familiar Epistle to Dr. Wake, or a Necessary Reflection upon some Words, near the Conclusion of his Preface, to the Authority of Christian Princes, &c. Recommended to the Perusal of his Friends at *Wills*.

A Letter to the Parishioners of St. B. A. Recommending Parochial Communion, at the Approaching Feast of *Easter*.

An Account of the Progress of the Reformation of Manners in *England*, and *Ireland*, and other parts of the World, with some Reasons, and Plain Directions for our hearty and Vigorous Prosecution of this Glorious Work, in a Letter to a Friend.

Mr. Knage's Sermon at *Kinson* April 2^d, against Profaneness and Immorality, April the 9th. 1701.

Observations on the Dilatory and Expensive Proceedings in the Court

of Chancery, in Relation to the Bill now depending in the House of Commons, for Lessening the number of Attorneys and Solicitors, and Regulating their Practice; together with some Method for Redressing the same.

A Sermon before the Honourable House of Commons, April the 11th. 1701. Being the day of Publick Fast, and Humiliation, by *George Hooper* D.D. Dean of *Canterbury*, and Prolocutor of the Lower House of Convocation.

A Sermon before the Lords, on the Fast day, April the 11th. 1701. by the Right Reverend Father in God, *John Lord Bishop of Lincolne and Coven-*

try. *Panacea*, A Poem upon Tea, in two Canto's, by *N. Tate* servant to His Majesty.

The Bear in a Wood, a Satyr, with his Last Will and Testament, and also his Elegy and Epitaph.

The Rights of the House of Austria to the Spanish Succession, Publish'd by his Imperial Majesty, and Translated from the Original, Printed at *Vienna*.

Elixir Polycrestum Vinificatum, by *William Smith* Ch. Chym.

A short View of both Reports in Relation to the *High Forfeitures*, in a Familiar Dialogue between A. and B. to the Parliament.

The Life of Mr. *Enke*, the second Part, writ by himself.

The fatal Union of *France* and *Spain*, a Satyr, by *H. F. Elg*.

Brief Rules for Writing and Reading True English, with the Church Catechism

technic into Syllables, by F. R. Schoolmaster in *Somerset-House, Water-Tord.*

Memoirs for the Curious, or an Account of what Occurs that's Rare, Secret, Extraordinary, Prodigious or Miraculous, thro' the World in Nature, Art and Learning, Policy, or Religion, to be continu'd Monthly.

An Essay upon the Interest of *England* in Respect to Protestants Dissenting from the Establish'd Church.

The Regal Supremacy in Ecclesiastical Affairs Asserted in a Discourse occasioned by the Case of the *Regalia* and *Pontificate*, &c.

An Essay upon the Government of the *English* Plantations, in the Continent of *America*, with Remarks on a Discourse of the Plantation Trade writ by the Author of *Essays on Ways and Means*, and Published in his 2d Part of his Discourses on the Trade of *England*, by an *American*.

A Letter from a Minister in the Country, to a Gentleman in *London*; with a Project for the promoting Reformation of Manners, Humbly pro-

posed to the Convocation now Sitting, that it may be moved in the Honourable House of Commons.

A Spiritual Warning for Times of War; containing a Description and Prognostick of War; in a Sermon, Preach'd upon *Jerem. X. Verses 22, 23, 24, 25.* by the Author of the Method of Good Preaching, done out of *French*.

A Letter from a Clergy-Man in the Country, to one in the City; containing Free-thoughts about the Controversy between some Ministers of the Church of *England*, and the *Quakers*, with Seasonable Advice to his Brethren, to study Peace and Moderation.

Dr. Butler's Sermon before my Lord Mayor, *April* the 4th. 1701.

Plantation Justice, shewing the constitution of their Courts, and what sort of Judges they have in them.

The free State of *Noland*, or the Frame and Constitution of that Happy, Noble, Powerful and Glorious State in which all sorts and degrees of People find their Condition better'd.

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of May, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

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HISTORICAL

AND

LEGISLATIVE

RECORDS

OF THE

LEGISLATURE

OF THE STATE OF NEW YORK

FOR THE YEAR 1890

ALBANY: PUBLISHED BY THE STATE OF NEW YORK, 1890.

THE HISTORY OF THE

Works of the Learned, &c.

For May, 1701.

Numismata Pontificum Romanorum, quæ a tempore Martini V. usque ad Annum 1699, vel auctoritate publica, vel privato genio in lucem prodire, &c. i. e. The Medals of the Popes, which have been publish'd either by publick Authority, or by particular Persons, from *Martin V.* till 1699. Explain'd and enrich'd with Learning both Sacred and Prophane. By Father *Philip Bonani*, of the Society of *Jesus*. Tome I. Containing the Medals from *Martin V.* till *Clement VIII.* Printed at *Rome* 1700. Fol. Pages 455.

Father *Bonani* is not the first who hath given the Publick the History of the Popes by their Medals, for it's above 20 Years since Father *du Molinet*, a Canon Regular, publish'd such a Vol. in *Folio*, printed at *Paris* by *Louis Billaine*. This Treatise was not unknown to Father *Bonani*, for he quotes it in many places: He believes that *M. Molinet* hath omitted many important Things, that were more worthy of the Publick Curiosity than some others which are to be found in his Treatise. He hath corrected all the Mistakes, that were made on the Credit of unlearned Persons, as Father *du Molinet* himself complains. Moreover, *F. Molinet* not being on the place,

he wanted a thousand helps, which our Author had, inſomuch that his Work ought in reaſon to be more perfect than *F. Molinet's*.

In theſe two Volumes we have all the Medals that have been made by publick or private Perſons, in honour of the Popes, from *Martin V.* to *Innocent XII.* incluſively, thoſe that are found only mill'd, and thoſe which have really been ſtamp'd; thoſe that were contemporary with the Perſons for whom they were made, and thoſe that have been new ſtamp'd; and the true and the falſe, which our Author carefully diſtinguiſhes. All theſe Medals are accompanied with copious Explications, which are not limited to what is abſolutely neceſſary for the underſtanding of them; but likewiſe comprehend the remoteſt cauſes of their Origine, and come down to the Time whereof he treats. Our Author often propounds Queſtions, which ſeem to have no great relation to his principal Subject: And he doth not neglect the Controverſies with thoſe he calls Hereticks, when occaſion offers. He ſpeaks but ſeldom of Pieces that went for Money and then only of thoſe that contain ſome important matter of fact.

Theſe Medals have been coin'd on divers Occaſions, and repreſent many conſiderable Occurrences of the Hiſtory of the Popes, which ſerve either to correct or perfect what other Hiſtorians have wrote. We muſt only obſerve, that although Medals are one of the ſureſt Monuments of Hiſtory, we ought nevertheleſs to make uſe of our Judgment in them: For, beſides that there are many falſe Medals, which out of a deſire of Gain were coin'd by Impoſtors; there are oftentimes Medals which relate to certain Actions, that were believ'd might have happen'd and yet came not to paſs. He gives us one remarkable Inſtance of this. After the death of *Sixtus V.* the Cardinals choſe *John Baptiſt Caſtarée* to ſucceed him, who took the Name of *Urban VII.* No ſooner did the People of *Rome* know of this Election, but they ſtamp'd a Medal in honour of his Coronation, with this Inſcription, *Sponſum meum decoravit Corona: i. e.* A Crown adorned my Spouſe. Every one would think that we muſt from hence conclude that *Urban VII.* was actually crown'd, did we not know for a certainty that he fell ſick in a ſhort time after his Election, which oblig'd the *Romans* to change into Prayers, the Games that they had prepared for his Solemnity. But that did not avail, for *Urban* died twelve Days after his Election, without
being

being crown'd : During which time this Medal was stamp'd, and there is one of 'em at S. Geneviève in Paris.

To this may be added the Observation of M. le Blanc, as set down in the 2d Volume of the *Melanges de Histoire de Vigneul Marville*. He tells us, That in the beginning of the Reign of Charles IX. King of France, he made use of the Money of Henry II. Hence it comes to pass that there are Pieces of Gold and Silver, coin'd in 1551, which bear the Name and Image of that Prince, altho' he died in 1558. We may likewise observe, that it's not impossible to find Medals coin'd in honour of Persons dead beforehand, wherein the Circumstances are not well distinguish'd : All this must certainly harass the Antiquaries and please the Scepticks in matters of History, who have nothing so strong against them as Arguments drawn from Medals.

To return to our Author, we may say in General, That the Medals, stamp'd in the Popes Names, and the Figure and Explication of them which are here to be found, were coin'd either in honour of their Election or Coronation, to express their good Qualities, to testify their Devotion to such and such Saints, or to preserve the Memory of some material Occurrence that happen'd during their Pontificat, and in which they had a part, as are, for Example, Councils held, Saints canoniz'd, advantages got over pretended Hereticks, Infidels, or any other Enemy of the See of Rome, Churches and other publick Edifices built, Towns fortified, plenty and safety procur'd to the City of Rome, and several other Occurrences of that Nature.

The first Pope whose Medals we have here, is Martin V. elected in 1417. Father Bonani doth not go any higher, because it was about this time that a Painter of Verona, nam'd Victor Pisanelli, renew'd the Custom, having on Wax made rough Draughts of divers Princes of his Time, which he afterwards cast in Sand. This is what we understand from Paul Jove. Moreover, Father Claud Francis Menetrier, insinuates in his Book of the Original of Armorial Bearings, that all those of the Popes that are found in Ciacconius, Panvinius, and several other Authors, before Boniface VIII. who died in 1303, are false and invented at random, Armorial Bearings not being in use before 1200.

Pisanelli, who engrav'd the Medals of divers Princes of his Time, hath not forgot Martin V. He hath one of that Pope stamp'd for his Coronation, wherein he is represented with two Cardi-

Cardinals who place the Crown on his Head, during which time others are on their Knees before him, with this Motto on the top, *Quem creant adorant*, i. e. They worship the Work of their own Hands. They afterwards coin'd other Medals with the same Motto, on the Coronation of several other Popes.

Father *Bonani* says concerning this Medal, that there is found thereon the word *Roma*, not to signifie that *Martin V.* was elected in that City, for its certain that he was elected in the Council of *Constance*; but only to denote that it was stamp'd at *Rome*. This is a Rock on which Antiquaries often split and confound the place where the Medals were stamp'd, with that where the Occurrences that they represent happen'd. In the Explication which our Author gives of the same Medal, he shews how the Popes were chosen in the 6th and 8th Century. He strongly denies that they cause the Pope elect to sit on a Chair with a hole in it, to ascertain themselves of his Sex, and to avoid the inconvenience of a Pope *Joan*. He pretends that they do not use a Chair with a hole in it for that reason, but that they thought fit to use those that the ancient *Romans* us'd in their Baths because of the excellency of their Matter. But in this he tells us no News. *M. Spanheim* hath confuted those Pretensions in his *Disquisitio Historica de Papâ Exminâ*; and those that do not understand Latin may consult *l' Histoire de la Papesse Jeanne* in French, made on that Latin Dissertation by *M. Lenfant*.

Eugenius IV. succeeds *Martin V.* We have but few of his Medals. In those that we have he is represented as adorn'd with the sacred *Tiara*, which they call *le Regne*, and is surrounded with three Crowns. Father *Bonani* observes that there is no Prince hath a more magnificent Crown, which is reasonable according to him, because the Kingdom of Christ, which is represented by the Pope, is rais'd infinitely above the Kingdoms of the Earth. It was this *Eugenius IV.* that caus'd the *Tiara* to be made; there is in it, 15 pound of Gold, and 5 pound and a half of Pearl. It was under this Pope, who held the Council of *Florence*, where the pretended Union (which endured for so short a time) was made between the Greek and Latin Churches. They stamp'd Medals to eternize the Memory of a Transaction which seem'd to be so glorious to *Eugenius IV.* This causes our Author to speak at large of what pass'd at that Council and in that of *Bale*, and he says all the ill that he can of the latter, according to the Custom of the *Ultramontain* Divines. We cannot doubt

doubt but God presided at that of *Florence* in exclusion of that of *Bale*, if it be true what is said of *St. Bernard*, who assisted at the Council of *Florence*, viz. That he had a mighty desire to harangue the Greeks, to persuade them of the Purity of the Doctrine of the Romish Church, and to bring them to an Union, but it was his misfortune not to understand Greek. Yet he resolutely mounted the Chair, believing that the Arm of the Lord was not shortned, and that having granted the Gift of so many Languages to the Apostles, he would honour him with the Gift of the Greek Tongue only. It came to pass as he believ'd; for he harangu'd the Greeks so eloquently in their own Language as if it had been his Mother Tongue. But this miraculous Gift lasted no longer than the Harangue, for as soon as the good *Bernardin* was come down from the Chair, he understood none but his Mother Tongue, as before. This is attested by *Surius*, in the 28th Chapter of his Life of *St. Bernardin*, in which we may discern the true Spirit of a Legendary.

Eugenius IV. canonis'd *S. Nicholas of Tolentino*, as appears by a Medal stamp'd on that Occasion. On this Account Father *Bonani* speaks largely of Canonization, of its Origin, and the different Ceremonies that were observ'd therein. *Charles Felix de Matta*, Bishop of *St. Severin*, hath wrote a particular Treatise on this Subject, which was printed at *Rome* in 1678. This Author pretends that the Apostles ordered the Veneration of Saints, founded on the Authority of the second Council of *Nice*, who declared it positively. *St. Clement*, who was the first Coadjutor of *St. Peter*, establish'd Notaries at *Rome* to write the Actions of the Martyrs, which was observ'd by his Successors. The other Bishops did the same. Besides their Sufferings, they wrote likewise their other vertuous Actions, to the end that they might be mention'd in the Divine Service; and that was at first all the Canonization. After the Persecutions were over, when some Persons died in the reputation of Godliness, the People ran to their Tombs, made them Presents, and there erected Altars, to be assisted by their Intercession. If the Bishop approved of this Service, and placed the Names of those Persons in the Catalogue of Saints, they were thereby canoniz'd, without any other formality.

But in process of Time, when several Bishops seem'd to be too ready to place some People in the Rank of Saints, the General Councils took to themselves the right of determining Causes concerning Canonization. *Alexander III.* restricted them to *Rome* for the same reason.

We do not find in the ancient Roman Formulary the manner of this Ceremony: The reason alledg'd for it is this, That it was sometimes done in the Councils, which the Popes called often, and whose Acts were never wrote. *Bollandus* says, that the first formal and incontestable Canonization, mentioned in Authors, was that of *St. Uldaric* or *Udalric*, who died in 863, and was canoniz'd by Pope *John XV.* in 993. They did not make the process of this Canonization in form, but they contented themselves with extrajudicial Informations, and without requiring the Oath of Witnesses. Thus they continued till 1192, under *Celestin III.* Then they began to use a little more Precaution, as appears by the Bull for the Canonization of *St. Homobon*, granted by Pope *Innocent IV.* Then *Honorius III.* ordered that they should examine the Witnesses with more exactness; which was observ'd till *Clement IVth's* time, towards the Year 1265. This Pope ordered a double Information; which Precaution was afterwards augmented, insomuch that in the Bull for the Canonization of *St. Nicholas* of *Tolentino*, it is said that he heard 361 Witnesses. At last, after several changes on this Subject under the Pontificat of *Leo X.* about the Year 1520, the *Roman Ceremonial* was published, in the first Book of which, Sect. 6. we find the manner of proceeding to Canonization. It was observed till Pope *Urban VIII.* who made several changes therein, in the general Congregation of the Inquisition held on *March 13.* and *October 2.* 1625.

Having treated of Canonization in general, our Author explains what pass'd in particular in that of *St. Nicholas* of *Tolentino*, which gave him occasion to treat of this Subject. Pope *Eugenius* could not refuse a place in *Paradice* to a Saint who gave, during his Life, so many Testimonies of his Election; for the Bull of his Canonization shews, that there were 301 Miracles done by this blessed Saint, attended by 361 Witnesses. The Gospel does not give us an Account of near so many wrought by Jesus Christ.

The Medals of *Nicholas V.* who succeeded *Eugenius IV.* contain nothing remarkable. *Calixtus III.* who succeeded him is represented in his Medals with a Mitre, an Ornament which the Popes wore oftner than the *Tiara*. He says, nevertheless that the use of the Mitre is not ancient, and that it was unknown before the 10th Century. There is one of the Medals of this Pope stamp'd on occasion of a Vow that he had made to use his utmost endeavours for the Ruin of the Turks. The Terms wherein this Vow was made are as follow, *Ego Calixtus Pontifex, &c. i. e.* 'I Pope *Calixtus* do promise to the Omnipotent God, to the Holy and Individual Trinity, that I will pursue the Turks, the Enemies of the Christian Name; by Arms, Imprecations, Interdictions, Excommunications, and in a word, by all possible Methods. The Medal expresses it in shorter Terms, which shews the Elegancy of those Times. *Hoc vovi Deo, &c. i. e.* 'I have made this Vow to God. He hath chosen me to extirpate the Enemy of the Faith.

Calixtus actually sent Troops against the Turks, on which our Author tells us, that this Pope having mark'd with the Cross the Soldiers that were to fight against the Infidels. *Mahomet II.* caus'd a large one to be made on his Troops, which reach'd from their Shoulders to their Feet, saying, *That if the little Cross avail'd any thing to the Christians, the large one must avail much more to his Soldiers.*

There are but few Medals of *Pius II.* who succeeded *Calixtus*, and they contain nothing worthy of the Publick Curiosity. We may say almost the same of those of *Paul II.* *Sixtus IV.* and *Innocent VIII.* who reign'd successively after *Pius II.* Father *Bonani* maintains against several Authors, upon the Medals of *Alexander VI.* who follow'd, That he was the first Pope that open'd the Holy Gate in the Year of Jubilee. This Festival had been establish'd long before, and was celebrated with several Ceremonies, but they had not yet made use of this. Our Author carefully examines all that he observes on this Occasion, and explains the Mystical Reasons, for example, he tells us, That the Pope strikes three Blows to open the Holy Gate, and neither more no less, to denote that this Action rejoices the Faithful in Heaven, Earth, and Purgatory.

Alexander VI. being dead, his Son the famous *Cesar Borgia* Duke de *Valentinois*, found himself press'd by the *Ursins*, whom he had persecuted cruelly during his Fathers Life. He had re-

course to the Protection of *Pius III.* the Successor of *Alexander*, who ordered him to retire into the *Mole d'Adrien* and not to depart from thence without his Permission. This is express'd on this Medal of *Pius III.* whereon the Pope is represented sitting, and *Cesar Borgia* in Armour at his Feet, with this Motto, *Sub umbra alarum tuarum*, i. e. Under the shadow of thy Wings.

Julius II. succeeded *Pius III.* Because the name of Pope is given him in his Medals our Author largely explains the Origin of that Name, and at what time it was first us'd. He agrees, that formerly it was a name common to all Bishops. Cardinal *Baronius* says, they were so call'd till the Year 900. Then Pope *Gregory VII.* ordered that none but the Sovereign Pontif should assume it. The Controversies of *Julius II.* with the Duke of *Ferrara* are very remarkable; he coin'd a Medal on this Occasion, whereon the Conversion of *St. Paul* on the Road of *Damascus* was represented with this Motto, *Contra stimulum ne Calcitres*, i. e. Do not kick against the Pricks, to demonstrate to that Duke that it was in vain for him to oppose himself to his Holiness's Intentions. There is another Medal of this Popes, whereon is represented a Tower on the top of a Mountain, with a Sun, which dissipates the Clouds that cover'd it with this Motto, *Post tenebras Lux*, i. e. After Darknes I hope for Light. The Republick of *Genoa* had the same Device until the Reformation, when they chang'd it into *Post tenebras Lux*. This Medal was stamp'd, after the famous League concluded at *Cambray* between the Pope, the Emperor, and King of *France* against the *Venetians*, *Julius II.* by this Medal denoted the happy Success he expected from that Alliance.

In explaining the Medals of *Leo X.* who succeeded *Julius II.* Father *Bonani*, perplexes himself very much to discover the Reason, why in several Medals and other ancient Monuments, whereon the Apostles *St. Peter* and *St. Paul*, are represented, they give to *St. Paul* the right hand, and to *St. Peter* the left, altho' there are none but Heathens and Hereticks, he says that will dare to deny that *St. Peter* was the Prince of the Apostles. He says that there are great and Divine Misteries wrapt herein, viz. *St. Paul* was of the Tribe of *Benjamin*, the word *Benjamin* signifies, *The Son of my right Hand*. This last of the Children of the Patriarch *Jacob*, who was the Staff of his old Age, was the Type of *St. Paul*, to whom God imparted the Power of his right Hand; and this is the reason why they give *St. Paul* the right Hand, and

and *St. Peter* the left, this Distich, which is Engraven on the Breast of a Silver Statue, that contains the Head of *St. Paul* expresses it,

*Cedit Apostolicus Princeps tibi, Paule, vocaris
Nam dextræ Natus, vas, Tuba clara Deo.*

Bellarmino treating on the same Subject, observes that formerly they plac'd the eldest and most Honourable Persons on the left Hand, and the youngest on the Right. He says then that according to this Custom they painted *St. Paul* as the youngest on the Right, and *St. Peter* as his elder on the left Hand, and altho' the places of Honours are chang'd, the Painters and Engravers always follow the ancient Custom. *Father Bonanni* says, that perhaps it was out of pure Civility. *St. Peter* was at *Rome* in his See, and according to him *St. Paul* was his Coadjutor and a Stranger, and that therefore we are not to wonder that he to Honour him, gave him the most Honourable Place, especially because that Apostle was a Man of Merit, who had done great Service to the Church by the Conversion of the Gentiles. Finally, according to *Torrignus's* judicious Observation those Apostolical Princes did not observe the same rules of Civility, as those that frequent Princes Courts, and in all appearance he that was nearest the Door, without any Complement, went out first.

Adrian VI. fill'd the See after *Leo X.* and did not live long enough to stamp many Medals, but it was not so with *Clement VII.* his Successor. He reign'd almost 11 Years, and his Popedom was famous, for diverse considerable Occurrences that happen'd therein, as the Jubilee, the King of *Ethiopia's* Embassy, the Reformation which began in *Germany* by the preaching of *Luther*, the Sacking of *Rome* by the Emperor *Charles V.* the Imprisonment of the Pope and his Deliverance, the Alliances contracted between that Prince, and *Francis I.* King of *France*, their Interviews at *Bologne* and *Marseilles*, &c. These gave occasion to the stamping of diverse Medals to preserve the Memory of those Occurrences.

But notwithstanding all this we don't find so great a number of *Clement VII.* as of *Paul III.* his Successor. *Father Bonanni* hath 40 all stamp'd during his Pontificat, except one, which was not coin'd till after this Popes Death in 1550 during the vacancy of the Holy See. He tells us on this occasion that it is the

Chamberlain of the Church of *Rome* who has right to stamp Money at such a time. He caus'd to be engraven on one side two Keys, which are the mark of the Pontifical Authority under a Scroll, with this Motto, *Sede vacante*: i. e. The See being vacant, and on the other his proper Arms. He tells us that of the two Keys given to *St. Peter*, one is Silver, and the other Gold, the first denotes the power of Excommunication, and the second that of Absolution. Others believe that they are the Keys of Knowledge and Power. But we are most concern'd to know what the three Keys hung on an Iron Ring, signifie, which are found on an ancient Image of *St. Peter*. We may suppose that they were the Keys of Heaven, which ought to be three in number, because the Holy Scripture speaks of three Heavens. But this tho' did not come into Father *Bonannis's* Mind, he believes that this number of three denotes the fulness of the Spiritual Jurisdiction granted to *St. Peter* and his Successors. Then our Author examines several other Questions concerning the Keys.

Amongst the Medals stamp'd by *Julius III.* who succeeded *Paul III.* there are two which relate to *England*, and deserve particular regard. On the first there are these Words. *Gens & Regnum quod non servierit tibi peribit.* i. e. The Nation and Kingdom that will not serve thee, shall perish. Our Author believes that this Medal was stamp'd to presage the Misfortunes that were to happen to *England*, the only Kingdom whose King, *Edward VI.* had not sent Embassadors to *Rome*, to congratulate *Julius III.* upon his obtaining the Papal Chair. *Edward VI.* dying, *Mary* his Sister full of Zeal for the Roman Catholick Religion, came to the Crown of *England*, which flush'd the Pope with hopes to re-establish his Religion and Authority in that Kingdom. This is represented in the second Medal, where we see standing *Julius III.* Cardinal *Pool* his Legat, *Charles V.* *Philip II.* and *Mary Queen of England* his Wife, with a Woman on her Knees representing *England*, to whom the Pope gives his Hand to lift her up with this Motto, *Anglia resurges ut nunc novissimo die*: i. e. O *England*, thou shalt rise up in the last Day, as thou dost now! But to the misfortune of the See of *Rome*, *Mary* was not long liv'd, and *Elizabeth* who succeeded her was of the contrary Opinion, and caus'd all these sweet Hopes to vanish.

There is a third Medal of *Julius III.* which is no good proof of that Holy Father's Humility. It hath this Inscription, *D. Julius III. Rei publicæ Christianæ Rex ac Pater.* i. e. The Divine *Julius*

Pius III. King and Father of the Christian Common-wealth: Our Author who finds almost no Faults in the Popes endeavours to justify those magnificent Titles. Several Heathen Emperors would not suffer the Title *Divus* to be given them during their Life, altho' in process of time the were some of them that were not so modest.

The Medals of *Marcellus II.* are few in number, and contain nothing remarkable. There is one of *Paul IV.* his Successor that hath this Motto, *Hæresi restincta.* i. e. Heresie being again extinguish'd. Our Author believes that this was stamp'd on occasion of the three Embassadors that *Philip II.* and *Mary* Queen of *England* sent to *Rome*, to demand Absolution, and to put the Kingdom under the Popes Jurisdiction. We have already observ'd that this Joy did not last long, by reason Queen *Elizabeth's* of Accession of the Crown.

Although the Medals of *Pius IV.* chosen after *Paul IV.* are numerous, yet they contain nothing remarkable.

There is one of *Pius V.* which hath the Words of Jesus Christ, *My House shall be call'd the House of Prayer.* Father *Bonanni* believes that this denotes the great desire of that Pope to reform the manners of all Christians, and chiefly of the Clergy. He publish'd an Ordonance to banish from the Ecclesiastical State, all Women of ill Lives, and when the Conservators of *Rome* represented to him the damage that would accrue to the City by his so doing, he answer'd, *Is it the Duty of the Senate of Rome to undertake the defence of those Debauchees, and to encourage Uncleaness. If they they do not abandon Rome, we will desert it with our whole Court.* There were many that deserted it, but says Father *Bonani*, he was oblig'd to suffer some to prevent greater Mischiefs. Only they lodg'd 'em in a private quarter of the City where they were shut up. This Pope made several other good Laws for Reformation of Manners.

Gregory XIII. succeeded *Pius V.* There were 69 Medals stamp'd during his Pontificate. Our Author hath not forgot that that was struck to eternize the Memory of the barbarous Massacre of *St. Bartholomew* at *Paris.* There is upon it a destroying Angel, having a Cross in his left and a Sword in his right Hand, with several Persons having their Throats cut, and this Motto, *Hugonotorum Strages, 1572. i. e.* The slaughter of Hugonots, 1572. The Court of *Rome* rejoiced at this barbarous Massacre, and caused those Medals to be stamp'd on that Occasion, and

and our Author is herein of the Opinion of the Court; the History of which he writes: He looks upon this Massacre as one of the most glorious Transactions of the Pontificate of *Gregory XIII.* and it seems probable that if he had been in *France* at that time, he would have promoted the Work. He says, that while *Germany* and *Switzerland* groan'd for it, it was applauded by *Rome* and *Spain*. And he tells us with singular pleasure, that 25000 Persons were cut off on this Occasion.

It was *Gregory XIII.* who built at *Rome* the College of all Nations, for the Society of Jesuites: They have not been wanting to preserve the Memory of it by Medals: Our Author gives us the History of this College, and the Ichnography and Prospect of it. He does the same as to other Works of the Popes; so that in this Book there is a great deal else besides Medals. They maintain in this College almost 200 Jesuites, Masters and Scholars. The Pope augmented the Imposts for 20 Years, to defray the Charge of building this College.

The Pontificate of *Sixtus V.* Successor to *Gregory XIII.* was not long; but as this Pope was born for great Actions, he perform'd several very considerable things in a short time, and they gave occasion for the stamping of many Medals. He caused the famous Obelisk, that *Caligula* brought from *Egypt*, to be repair'd; and he likewise repair'd *Trajan* and *Anthony's* Pillars, (the Figure of which our Author gives us) and he caused *St. Peter's* Statue to be placed on the former, and *St. Paul's* on the latter, He erected divers other Obelisks, as we may see in this Treatise, and enrich'd *Rome* with many Ornaments.

This Volume ends with the Medals of *Urban VII.* of *Gregory XIV.* and *Innocent IX.* which are but few in number, and not worth the Readers trouble.

Numismata Pontificum Romanorum, quæ a tempore, &c. Tom. II. continens *Numismata, &c. i. e.* The Medals of the Popes. Vol. II. Containing the Medals from *Clement VIII.* to *Innocent XII.* now reigning. Printed at Rome. Folio. Pages 414.

THIS second Volume contains the Medals of the twelve last Popes. The first is *Clement VIII.* who was chosen in 1592, and died *February* the 19th 1605. The two most material Occurrences of his Pontificate, were the bringing of *Henry IV.* King of *France* into the Romish Church, and the Reduction of *Ferrara* under the Jurisdiction of the See of *Rome*. He was not wanting in his Endeavours to preserve the Memory of those Occurrences by Medals. Father *Molinet* believes that it was in view of the former that the Medal was stamp'd, whereon is represented a Serpent with a Cross with this Motto, *Confregisti Draconum Capita : i. e.* Thou hast bruised the Heads of Dragons. But our Author is not of this Opinion : He thinks that this Medal was stamp'd to preserve the Memory of the Reduction of *Buda*, the Metropolis of Hungary, under the Emperor's Power, by that Prince's Troops assisted by those of the Pope. There is another that was stamp'd for the pretended Conversion of *Henry IV.* because it hath the Image and Name of that Prince. There is a second which our Author hath inserted, with this Inscription, *Unus Deus, una Fides : i. e.* One God, one Faith. There is a third on the same Subject, upon which *Melchisedec* is represented before an Altar offering Bread and Wine, and a Soldier on his Knees, with these Words about it, *Et non penitebit eum : i. e.* And he shall not repent of it. This Medal was stamp'd in 1594, when the Duke *de Nevers* went to *Rome* in the Name of *Henry IV.* to demand Absolution : He pretends that the Soldier on his Knees represents the Duke, and *Melchisedec* the Pope, who enjoins his Penitent to observe the Ceremonies of the Romish Church. Father *Bonani* applauds the judicious Choice of the Emblems of this Medal, and gives us a large History of what passed in the Absolution granted to *Henry IV.* by the Pope ; he insists on all the Instances that were made to *Clement VIII.* to obtain this Absolution. He doth not forget the Stripes which the

the Holy Father devoutly gave the two French Ambassadors, *du Perron* and *d' Ossat*, at the reading of each Verse of the 51 Psalm. This Action was too glorious for the Pope, and too shameful for so great a Prince to be omitted by our Jesuite. He tells us also that *du Perron* read the Abjuration with a loud Voice; but that *d' Ossat*, who perhaps had more Modesty than his Fellow, did not read it near so loud.

On occasion of a Medal stamp'd under *Clement VIII.* in Honour of the Eucharist, Father *Bonanni* examines in what time, they began to preserve it after the Consecration, in what place, and in what Vessel they kept it. It seems that the most ancient Custom was to keep it in the Sanctuary, they likewise kept it on the chief Altar in the Churches, or on a particular Altar, which last Custom is observ'd at this Day in the Churches at *Rome*. Sometimes they hang'd it below the Altar, lock'd up in a Gold or Silver Dove. Sometimes they plac'd it at the Foot of the Cross rais'd on the Altar.

Several Bishops of *Russia* united themselves to the Romish Church under the Pontificate of *Clement VIII.* and he stamp'd Medals of Silver and Gold on this Occasion, whereon these Bishops are represented at the Pope's Feet receiving Absolution.

Leo XI. succeeded *Clement VIII.* Our Author inserts but four of his Medals, which contain nothing remarkable. He reign'd but a few days, and *Paul V.* succeeded him, of whose Medals our Author hath inserted forty; most of which relate to the publick Edifices, which this Pope built during his Pontificate. He likewise canoniz'd divers Sains, which gave Occasion for several Medals.

There are but twelve of *Gregory XV.* who succeeded *Paul V.* There is one stamp'd in 1622, whereon is represented two Keys in Saltire, under a sort of great scroll, with this Motto round 'em, *Affuggium Generale*; i. e. The General Essay. There are several such found under the following Popes. Our Author gives us this Explication of it. In the Mint at *Rome*, the Warden of the Mint establish'd by the Pope, is oblig'd to coyn a certain Sum of Gold and Silver each Year, and the Workmen are not permitted to stamp the Princes Image on Pieces of base Alloy. They have for that End an Essay Master, who hath Orders to examine the Metal they make use of. If it's found to be of the fineness required, they make Money of it; the Weight of which the Essay Master examines; after this he takes any one of the Pieces that

that are coin'd which he again tries in the Fire, if that Metal be not found as good as is requir'd, all the Money that was coin'd is put again into the Bullion, but if it be approv'd of it is made current. The Money that is essay'd is put into a Coffer made on purpose, and when there is a sufficient quantity, they coin divers Medals of Gold and Silver with these two Words, *Affiggi-um Generale*. Charles Patin in his *Introduction* to the History of Medals, thinks that the great Medals of the Ancients which we now have, had the same Origine. Our Author cannot tell when the use of these great Medals began at Rome, but he hath found none before Gregory XV. though he does not in the least doubt but the Essay of Money was establish'd when they began to coin it.

It was Gregory XV. who canoniz'd the great Saints of the Jesuits, Ignatius Loyola and Francis Xavier, at the same time with Philip de Neri, the Labourer Isidore, and Sancta Therese the Foundress of the Religious bare Foot Carmelites. We may very well suppose that Father Bonani who is a Jesuite hath not forgot the Medals that were stamp'd on this occasion, nor what past considerable in this Ceremony. In one of those Medals Gregory XV. is represented together with Cardinal Louis Ludovisco his Nephew, and these Words round it, *Alter Aras Ignatio, Alter Ignatium Aris admovit: i. e.* The one placed St. Ignacius on the Altars, and the other built Altars to St. Ignacius, the reason of this Medal is that, after Gregory XV. had rang'd this Founder of the Order of the Jesuits, amongst the number of the Saints, the Cardinal his Nephew built him a magnificent Temple, the Ichnography, and prospect of which our Author gives us, as likewise diverse Medals that were stamp'd on this particular Occasion. We must not forget our Authors curious Remark on St. Philip de Neri, he tells us that the Heart of this blessed Man was so full of the love of God, and swell'd so much that the sides of his Breast burst with it. Madam Guyon who is now so much talk'd of, hath not carried it so far, because that in one of her most violent Transports she came off with unlacing her self. One of a Geometrical and Philosophical Spirit would be tempted to charge with Imprudence, those that publish such Stories, but that is because they do not know the full Extent of the Peoples Credulity, which is so great in some Countrys, that one may publish the most improbable Stories, for if they have but the mark of Religion, they will be always receiv'd. The House of the Holy Virgin brought from Palestine to the

Banks of the *Adriatick* Sea, where it did so many Miracles, and whither it drew so great a number of Pilgrims from all parts of the World, is an incontestable Proof of this. The Faith of those who believe this Story, is proof against all Attacks.

There are 55 Medals of *Urban VIII.* who succeeded *Gregory XV.* The most part of them concern the Publick Edifices, which the Pope caus'd to be built or repair'd in great numbers. The most useful for the Ecclesiastical State were those that he made at *Civita Vecchia* the plan of which our Author gives us here.

The same Pope caus'd to be built at *Rome*, a House for a *Mont de Pieté*, which gives our Author occasion to explain what these *Monts* are. After having deduc'd the thing from a far Origine according to his Ordinary, and said of Charity what every body knows. He tells us that in several Citys of *Italy*, and elsewhere, they have establish'd certain Places for supplying the Necessities of the poor, and to prevent the Usury of the Jews upon such as had recourse to them to borrow Money. In these Places which they call *Monts de Pieté* there are Funds rais'd by Alms, and the Gifts of Charitable Persons by means of which they lend Money to the Poor without Interest, but on Pledges that they are obliged to restore in a set time, in default of which they may sell them, but nevertheless, if they bring more Money than what was borrow'd they restore the Overplus. In that which is establish'd at *Rome*, those that want Money may receive there without paying Interest, the Sum of 30 Livres at a time, giving good Security. If they will have more they must pay 2 *per Cent* Interest, and that profit which is very little serves to maintain the Officers of the House, and to defray the necessary Charges for Books of Accounts, Ink, Pens, &c. We cannot but say that these Establishments are very laudable and useful, provided they observe the Rules of the first Institution, and if there be a due proportion betwixt the Money lent, and the Security requir'd.

Cardinal *John Baptist Pamphile* succeeded *Urban VIII.* in 1644. and assum'd the Name of *Innocent X.* There are two Medals of this Pope whereon is represented a shining Cross with this Inscription, *Fructum suum dedit Tempore: i. e.* It gave its Fruit in Season. Our Author on this Occasion observes with *Vidorel*, that we do not find in Medals and ancient Money, on Marbles, or other Monuments, where there is a Cross represented, that Jesus Christ is represented as fastened to the Cross, but that they always appear'd naked. *Vidorel* thinks that they us'd them so,
either

either to denote the particular Worship he thinks due to the Cross, distinct from that which we ought to render to Jesus Christ, or that the death of the Cross being formerly common, and there being nothing more ordinary then to see Malefactors hang'd on them, such an Object sooner excited horreur in those that regarded it, than Respect and Veneration. *Constantine* having forbid that Punishment for Malefactors, these hurtful Idea's were effac'd by little and little, so that they thought they might represent Jesus Christ hanging on the Cross without that Objects being capable to raise in Men's Spirits any Idea unworthy of the Majesty of our Saviour, and of the respect that ought to be pay'd him.

During the Pontificat of *Innocent X.* they receiv'd at *Rome* an Anonymous Book printed in *France* wherein the Author undertook to prove that *St. Peter* and *St. Paul* were perfectly equal in Authority and Dignity. A Doctrine so bold and pestilential, (says our Author) that it was thundered against at *Rome*. The Pope ordered learned Doctors to refute it in Writing, and whereas his Predecessors us'd to put *St. Peter* and *St. Paul* together in their Medals, he caus'd only the first to be represented, to denote that *St. Peter* was the only visible Head of the Church, and that *St. Paul* as great an Apostle as he was, had no Pretensions to it.

Alexander VII. succeeded *Innocent X.* in 1655. There happen'd a great many memorable Occurrences during this Pontificat, which continued 12 Years, he adorn'd *Rome*, with a great many stately Edifices, which gave occasion for many Medals. The coming of *Queen Christina* of *Sweden* into that City, which she chose for the place of her Residence; the Canonization of *St. Francis de Sales*. Bishop of *Geneva* and *St. Thomas de Villeneuve* Archbishop of *Valence*; and the Treaty of the *Pyrenees* were Occurrences all proper to heighten the Glory of this Pope. Our Author hath inserted the Medals that were stamp'd on all those Occasions and gives a large History of them.

We shall pass over all those in Silence, and insist a little on a Medal of this Pope, where he is represented on his Knees carried on a rich Canopy, on his Servants Shoulders, holding a consecrated Host in a Pix, with this Motto, *Procidamus & adoremus Spiritu & veritate: i. e.* Let us fall down and Worship in Spirit and Truth. Father *Molinet* observes on this Subject that *Alexander VII.* having a great Veneration for the Sacrament of the Eucharist, abolish'd the ancient Custom, which was that in

Processions the Popes carried it sitting, they themselves being carried under a Canopy, but he would carry it on his Knees. Father *Bonani* is not of his Opinion, he says, that the Custom of carrying the Sacrament through the Streets is not very Ancient, and that the Popes did not always carry it sitting. The first Pope that carried the Sacrament on the day of its Feast was *Nicholas V.* in 1447. at least our Author cannot find a more ancient Example, and he who furnisht him with it, says that there was a great Concourse of People to see this Ceremony, because they never saw the like before. Our Author shows that the manner of carrying the Sacrament hath differ'd much according to the difference of Times, the Popes being sometimes carried in this Ceremony and having oftentimes gone on foot, their Head being sometimes uncover'd and sometimes cover'd. It seems they were carried themselves that the Sacrament being elevated on high, might be the more in the Peoples view. Our Author denies that *Alexander VII.* made any Decree to oblige the Popes to carry the Host on their Knees in this Procession, only he would be in that posture himself, to signify his profound Respect to the Sacrament. He says that all is false which *Hospinien* and others have advanc'd, that the Host was carried on *Corpus Christi* Day, on a Horse richly caparison'd, whilst the Pope himself was carried by Men, since its certain that its the Pope himself who carries the Host that Day.

He is attended by two tall Fellows, each of them bearing a great Fan, with which they cover almost all the Popes Face. Father *Bonani* searches into the Original, and Reasons of this Custom. As to its Original he boldly attributes it to *James* the Son of *Zebedee*, and *John* his Brother, in whose Liturgy, it is ordain'd that two Deacons wait at the two sides of the Altar, with Fans made of thin Skin or Peacocks Feathers, or Cloth to hinder the little Animals from falling into the Sacred Vessels; but St. *James* is as much the Author of this Custom, as he is of the Liturgy that bears his Name. As for the Reasons that they had to establish it. Our Author, who hath carefully studied this Important Matter, finds four principal Ones, first to cool the Air, which is necessary in these sorts of Ceremonies, where the croud of the People always causes a great heat: The second is that before they thought fit to forbid the use of the Cup to the People they made for the most part use of great Vessels with two handles, to contain the Wine that they were to consecrate, that they might after-

afterwards distribute it to the Communicants, and as the smell of that Liquor attracts many Flies and such like Insects, they made use of Fans to chase them away lest falling into the Wine, they might cause distaste to the Communicants. The third is to denote that the Communicants ought to banish all Impurity from their Hearts, as with a Fan they chase away the Flies that are unclean Insects, and whose Prince is *Belzebub* the God of Impurity. The fourth is to signify to the Priests to raise themselves by the Wings of their Faith, above all visible Things. Our Author annexes a fifth Reason, which is that the Pope being a God upon Earth, he ought to have round about his Throne Cherubims with Wings, because God is represented so in *Isaiab.* We may by this Example, judge of Father *Bonani's* Penetration to discover the Reasons of all the Ceremonies of his Church, and they are almost all of a piece.

Alexander VII. had for his Successor *Clement IX.* who reign'd but a little above two Years. He adorn'd the Statues that represented our Lord's Passion, and the Bridge heretofore call'd *Pons Ælius*, and which we now call *Pont S. Ange*, because it leads to the Castle of that Name. If they answer the Figures of them that are in this Treatise, they are very fine, and were done by the best Artists that *Italy* afforded.

Clement X. succeeded *Clement IX.* his Medals contain nothing memorable, most of them relating to the Jubilee, that that Pope celebrated in 1675.

Those of *Innocent XI.* Successor to *Clement X.* are many in number, his Pontificat was very long and stor'd with memorable Occurrences, in which he had a great share. We thought to have found some on the frequent Controversies, that this Pope had with the Court of *France*, but we cannot find one; either because there were really none stamp'd on these Occasions, how important soever they were; or that Father *Bonani* hath not thought fit to publish them. All the World knows that the Diminution of the strength of the *Ottoman Empire* which is so remarkable at present, is partly due to the Zeal of *Innocent XI.* inasmuch as he procur'd a League between himself, the Emperor, *Poland*, and the Republick of *Venice* against the Turks, and that he effectually succour'd those Potentates with his Troops, and considerable supplies of Money. They have not been wanting to eternize the Memory of all these glorious Actions by Medals. This Pope likewise had the Joy to see *England* prostrated at his

Feet in the Person of *James II.* the late King, from whom he receiv'd a solemn Embassie, and to whom he sent a Legat. All this is represented in this Popes Medals; but we cannot find any on the happy Catastrophe, which caus'd all those Hopes that *Rome* had conceived of *England* to vanish. We must not forget to observe on this Subject that Father *Bonani* lays it down as a certain Truth, and not to be doubted of, that *Charles II.* died a good Roman Catholick. He tells us of a Harangue that was made at *Rome* in honour of the Earl of *Castlemain*, Ambassador of *James II.* before the Pope, because that Earl had wrote Books in Defence of the Catholick Religion, and was imprison'd on that Account.

There are two Medals of *Innocent XI.* to preserve the Memory of the Embassie, which was sent to him by the King of *Siam* in 1688. The Pope is represented on his Throne receiving that Princes Letter from a Jesuite, accompanied with three Siamites lying prostrate at his Holinesses Feet. The Inscription is this, *Venite & videte opera Domini: i. e.* Come and see the Works of the Lord. Our Author gives us the King of *Siam*'s Letter translated into Latin, which ends with these Words, *Sanctissime Pater, Sanctitatis vestræ, charissimus & Fidelis amicus: i. e.* Most Holy Father, your Holinesses most dear and faithful Friend.

Alexander VIII. succeeded *Innocent XI.* October 9. 1689. His Reign was short, and he employ'd himself entirely to make use of his Time, to enrich his Nephews; so that he had no leisure to do any thing, the Memory of which deserves to be preserv'd to future Ages. This is not Father *Bonani*'s Observation, he passes over in profound silence all that may be disadvantageous to the Popes whose Lives he writes. But the Memory of the Pontificat of *Alexander VIII.* is so fresh, that every one knows what we say to be true.

Our Author, who misses no occasion to shew his Learning, speaks here of the Custom of giving the Keys of the Lateran Church to the newly elected Pope. It's the Arch-Priest of that Church that presents them to him. He does not find any mention of the Keys given to the new Pope before *Paschal II.* in 1099. It is said of him, that as he was going up to the Porch of the Lateran Church, they girded him with a Belt, whereon hung seven Keys and seven Seals. Father *Bonani* finds no great difficulty in explaining the reason of this Ceremony: These Keys denote

denote the Popes Power to shut and open, to bind and to loose ; or, according to the Sentiments of Father *Ranault*, they denote the Power to open the Mysteries of the Kingdom of Heaven, to give the true understanding of them, and to condemn all false Explications. As to what remains, the number of the Keys has not been always the same, as may be seen in our Author.

Innocent XII. who succeeded *Alexander VIII.* is the last whose Medals we have an Account of ; because he was not dead when Father *Bonani* begun his Work, we have not all that were stamp'd on that Occasion. We have none, for Example on the last Jubilee, tho' we do not in the least doubt but some were struck on that Occasion, since they were never yet wanting at the like Ceremonies. This Pope was distinguish'd by his disinterestedness in relation to his Family, by the Care that he took to shut up Beggars, that he might employ those that were able to work and furnish Necessaries to the Infirm, and by several publick Edifices he built at *Rome*. These are the subject of the Medals stamp'd in his Honour. The Name of his Family was *Pignatelli*, a Name which comes from an Italian Word which signifies a Pot, and so he bore three Pots in his Arms. They say that this Family is very ancient ; several think that they sprung from one *Gisulphe*, a *Neopolitan*, a Man of Courage, who liv'd above 600 Years ago, and who at sacking the Imperial Pallace of *Constantinople*, brought away three Silver Pots, which he presented to King *Roger*, and that Prince willing to recompence the Valour of this brave Officer, ordered that thenceforward he should bear the name of *Pignatelli* ; and have three Pots for his Arms. They ought originally to be of Silver, but they were afterwards chang'd, and at this day that Family bears for its Arms three Pots of Sable in a Field of Gold.

Memoires du Duc de Navailles & de la Valette : i. e. The Memoirs of the Duke de Navailles and de la Valette, Peer and Marechal of France, and Governor to the Duke of Chartres. Printed at Amsterdam, 1701. In 12°. Pages 339.

THE Marechal *de Navailles* gives us the History of his own Life in these Memoirs. He was employed in Affairs of the greatest Importance, especially in those relating to War; so that we have here an Account of several of the most Considerable Military Occurrences, relating to the General History of *France*, from 1635 to 1683. Our Author's Account of them is the more to be relied on, that he was an Eye Witness, and had a great share in them himself.

His Father was the chief Baron of the Province of *Bearn*, from whence he was deputed to the Court, and carried his Son our Author with him. He was prevailed upon, tho' a Protestant, to give the Youth to be a Page to the Cardinal *de Richlieu*, on Condition that he should have the Liberty of his Religion; but about 18 Months after, the Cardinal prevail'd with him and his Father both (by golden Arguments no doubt) to turn Roman Catholics: Soon after he made our Author Ensign-Colonel of his own Marine Regiment. He made his first Campaign in 1635, was at the Siege of *St. Omers*, which the French were oblig'd to raise, and at the Combat of *Polincove*, where they obtain'd the Victory. He served also at the Sieges of *Hedin* and *Aras*, was soon after made a Captain, and then Colonel of the Regiment of *Navailles*, that had been raised by one of his Uncles, and served with it at the Siege of *Coni* in *Piedmont*. Next Year he signalized himself at the Siege of *Tortona* in the *Milanese*, where, had it not been for him, who with his Regiment took an Half-Moon and obliged the *Spaniards* to Capitulate, the *French* must have raised the Siege. Our Author was sent with the News of it to the King, and Letters of Recommendation from *M. de Longueville* his General to that Prince; which would have been much to his advantage, had not his Patron the Cardinal died at the same time. This occasioned the recalling of all the Pensions granted by that Minister; and, amongst others, that of our Author. He complained of it to the King, who told him he knew nothing

nothing of it. He applied himself to Cardinal Mazarine, who promised him his Protection; and he afterwards followed that Prelate's Fortunes.

The King died soon after, yet the War of *Italy* was not slackened, the *French* besieged three Places one after another, wherein the *Marschal de Navailles* signalized himself so much, that he gave great satisfaction to the General, and had a Pension of 1000 Crowns allowed him by means of the Cardinal.

The next Year M. de Navailles was at the Siege of *Rinal*, which did not succeed. He retir'd his own and another Regiment from the Suburbs of the Town, with much less Damage than 'twas thought he could have done, and there he was wounded by a Musket-shot.

After this he served in *Catalonia* under the Count de Plessis, assisted at the Siege of *Roges*, and went from thence into *Flanders*, where he assisted at the taking of *Lens* in 1645; upon which he was made *Sergent de Bataille*, which was then Superior to a Camp Master.

In 1646 he made his Campaign in *Italy*, and was present at all Actions of importance: At his return to Court the Cardinal made him Captain of his Company of *Gens d'Arms*. After this he return'd to *Italy*, and served as *Marschal de Camp* under the Duke of *Modena*, who had declared for *France*. He was at the Battle of *Bozello*, where the *French* lost a great Number of Troops and Officers, and had been entirely defeated but for the Duke of *Navailles*'s Gallantry. The Duke of *Modena* did not behave himself with extraordinary Courage at this Fight, but retired as soon as he saw the *French* Cavalry broke.

Next Campaign the *Spaniards* were attack'd in their Camp, the *French* took their Cannon, and oblig'd them to retire to *Cremona*, where they were besieged. M. de Navailles, after having carried the Counterscarp, received a Musket-shot in his Neck, which was thought to be mortal. He was carry'd into *Cremona*, where he lay six Weeks in a doubtful Condition: as soon as he could endure a Litter he went to *Lions*, where he received the News of the Barricado's, and of the Conclusion of the Civil Wars.

He devoted himself to the Service of the Queen, and the Cardinal, and was very useful to them in many important Occasions. His Faithfulness to them contributed much to his Advancement. The King soon after made him a Lieutenant-

General, and Governor of *Bapaume*. His own Merit and the Cardinal's firm Belief that he was true to his Interests, contributed very much to his Advancement. He answered the Cardinal's Expectation, and did his Eminence very considerable Service when he found himself obliged to retire from Court: During this time he privately married *Madamoiselle de Navailles*.

The Queen approved the Match, promised him Patents of Duke and Peer for his Father, and that his Wife should be Lady of Attire to the future Queen. But *M. de Navailles's* Zeal for the Cardinal, upon whom all Men had turn'd their Backs, oblig'd the Queen to send our Author away from Court. He retir'd to his Government, and was not allow'd to serve in the Army. The Cardinal sent for him to come to him at *Dinan*; which he perform'd through a thousand Difficulties, accompanied by Count *Broglio*. The Cardinal told them he would go to the Queen as soon as he could, lest those about her should destroy him in her good Opinion. He acquainted them likewise that a German Prince, to whom he had given 50000 Crowns to raise him Troops, had cheated him of the Money, that the King ow'd him four Millions, and that he had not above 30000 Crowns in ready Money, with some Jewels, that he could not make use of. This small Sum was well laid out, and *M. de Navailles* and the Count *de Broglio* manag'd the Affair so prudently, that the Cardinal got happily to Court.

Our Author in the next place gives us a Description of the Civil Wars, and an Account of the Services he did to the Party of the King and Cardinal, on several Occasions, and especially at the Battle of *St. Anthony*, which he gives an Account of at large. It was so bloody, that the Duke *de Navailles* lost there three Lieutenant-Colonels, 22 Captains, and many Subalterns.

Some time after, the Cardinal retir'd to *Sedan*, thinking that his absence would facilitate the Accommodation that was then on foot. *M. de Navailles* went there to see him, and finding him weary of being from Court, he commanded the Convoy that conducted him thither. This was in 1653, when the King made our Author Captain-Lieutenant of the Light Horse of his Guards.

M. *Navailles's* his Father dying, he look'd to have succeeded him in his Title of Duke and Peer, because of the continual Services he did to the King and Cardinal, but the latter made so many Delays and Difficulties about it, that our Author was upon the point of breaking with him before he obtain'd it.

In 1656. the Duke *de Navailles* serv'd at the Siege of *Montmedy*, under the Mareschal *de la Ferte*, which was the hardest Service from the beginning of the War. This Siege continued 55 Days open Trenches, wherein there were 400 Officers kill'd and wounded. Next Year he was at the Siege of *Valenciennes*, which the French were oblig'd to raise, and the Duke manag'd the Retreat so well, that he lost nothing in his Quarter, tho' he brought off the Arrear Guard.

In 1658. our Author commanded in chief in *Italy*, under the Duke of *Modena*, and had the Title of Ambassador Extraordinary to the Princes of that Country. He obtain'd several Advantages there, which would have put him in a Condition to attack *Milan* the Year following, had not the Duke of *Modena's* Death put a stop to all his Projects.

About this time the King made two Mareschals of *France*, and the Duke *de Navailles* took it ill, that he was not one of them. The Cardinal to please him said he should be made Mareschal from that very Day if he would resign his Patent for being a Duke, and that if the War continued, he could not fail of having both Dignities very speedily. He urg'd several Arguments to oblige the Duke to continue in his Service, and made him so many Promises that at last he prevail'd with him. The Peace was concluded sometime after, and the Duke had Orders to regulate the Affairs of *Italy*, in concert with the Governour of the *Milanese*, who had receiv'd the same Orders from *Madrid*.

The King being married, the Dutcheß of *Navailles* was made Lady of Honour to the Queen, and the Duke was made Knight of the King's Orders, but this Favour was of short continuance, for the Duke and his Dutcheß were soon disgrac'd (for a Cause which he conceals) and order'd to retire from Court, and to lay down their Offices.

The Queen Mother falling mortally ill, she obtain'd of the King to recall the Duke, yet the notice of it was conceal'd from him for some time. But the English having declar'd War against *France*, the King wrote a very obliging Letter to him with his own Hand, ordering him to command in *Aunis*, and the adjacent

Countries. After a long stay at *Rochel*, he was allowed to return again to Court.

In the mean time the *Venetians* solicited for Assistance against the *Turks*, who besieg'd *Candie*, and the *Duke de Navailles* was sent thither with 6000 *French*. He gives us an Account of all that he did on this Occasion, and speaks nothing to the Advantage of *Moresini*, who commanded in the Place. He promised much, but perform'd nothing; nay, he crossed the laudable Projects of *France* for the Defence of the Place. Our Author alleges, that 'twas neither the Interest nor Design of the Republick to preserve that Place; they could neither have any Men nor Money from that Town, because the *Turks* were Masters of all the rest of the Island. This City put them to a prodigious Charge, was open on all sides, and would have cost three Millions to repair it. Besides, the Finances of the *Venetians* were exhausted, and they wanted Soldiers and Galley Slaves, they were neither able to maintain the War any longer, nor to preserve the Places they had in the *Archipelago* and *Dalmatia* but by making Peace; and they would not have made use of the Assistance of *France*, but only to shew that Christendom concern'd themselves for them, and to oblige the Port to grant them a less disadvantageous Peace.

The *Duke de Navailles* being persuaded of all this, thought himself obliged to return to *France* with the few Troops he had left: But the Ambassador of *Venice* made such Complaints of it to the King, that the *Duke* upon his arrival had Orders to retire to his Country-House, where he continued three Years under a sort of Confinement; after which he had leave to return to Court, and obtaining Audience of the King, was so happy as to get him to approve of his Conduct.

In 1673 he commanded his Majesty's Troops in *Alsace*, *Lorraine*, &c. where he did him considerable Service. He afterwards served in *Flanders* as Lieutenant-General under the Prince of *Conde*, and was at the famous Battle of *Seneff*, where he did good Service.

In 1675, being at *Rochel*, and thinking of nothing else but to conclude his Days in Retirement, he was surpriz'd to hear that he was made Marechal of *France*, and soon after he had Orders to go and Command the Army in *Catalonia*, where he continued till the Peace.

In 1683. he was appointed Governour to the Duke of Charries, to which time he brings down his Memorials, but he did not enjoy that Post long, for he died in Feb. 1684.

Memoires contenant ce qui s'est passé, de plus Memorable en France, depuis l'Etablissement de la Monarchie jusque a present : i. e. Memoirs containing all that hath pass'd Remarkable in France, from the Foundation of that Monarchy till this present time, by the Abbot de St. Remy, two Volumes in 12^o first containing 321 Pages, and second 292. Printed at the Hague 1701.

OUR Author Dedicates these Memoirs to the King of France, and tells him, that here he will see the Foundation of that Monarchy, which he hath rendred the most Potent and most Illustrious in the World by his Valour. It's first beginning was weak as were those of all great Empires, but at last it became a flourishing Kingdom by the Conquests of *Clouis*, whose Courage and Piety were resplendent in a barbarous Age. His Zeal for Christianity, which he had embrac'd, and for which he fought with so much Success, deservedly procur'd him the Glorious Title of *the most Christian King*, which his Descendants have preserv'd for above 1200 Years, and which his Majesty maintains at present with so much Glory. *Clouis's*, Children inherited his Courage, but nothing of his Justice and other Qualities, so that they quarrell'd with one another, and began those Civil Wars that laid the Kingdom desolate. This Brutish Valour was succeeded by Idleness and Effeminacy, that prov'd more destructive to France than all their Wars. This made the Kingdom a Prey to the Ambition and Avarice of the great Lords. The Mayors of the Palace, posses'd themselves of an Absolute Power, and confin'd the King's to their Palaces, where they had nothing but the Name of the Administration, yet in those times of Disorder and Confusion, France was the Bulwark of Christendom, and put a stop to the Inundation of the *Saracens*, who after being Masters of Spain, made their Irruptions into Italy and France. This was the Destiny of France under her King's of the first Race. Our Author says, that he hath endeavour'd to represent it in such a way as may

may be instinctive to the World, and that he hath affected Clearness, Brevity and Truth. He tells his Majesty that he hopes to write his Reign and to recount his great Actions, that surpass all the Wonders which Antiquity boasts of. He does not forget to tell him amongst the other things that make up his Elogium, of his conquering Provinces, his dissolving the most formidable Leagues, and his maintaining of Religion, and after this says he, can we be surpriz'd to see those that were formerly his most redoubtable Enemies, come as Supplicants to his Throne, to demand a Prince of his Blood to be their King.

After this Dedication our Author has a *Preface*, in which he falls very severely upon M. *Le Vassor*, who he says hath wrote a *Satyr*, under the Title, *Of the History of Louis XIII.* He says, his Book is a Contexture of poor Witticisms, and malicious Invectives, against all those who have the misfortune to fall under his Censure, and that he is on the other hand guilty of mean Flatteries towards those from whom he hopes for any Advantage. He reflects upon his Prolixness, and says, who would be at the pains to read an History that threaten us with more than thirty Volumes, and is only stuff'd with *Memoirs* furnish'd by *Mercuries* and *Gazettes*, or by very suspicious Authors. He adds, that its the Opinion of many very able Men, that if M. *Vassor* had left out his frivolous Declarations, his silly Reflections, his ill Language, his mean and childish Epithetes, and other such things, intermixt with his Story, the Book might have been reduc'd to little or nothing. He confesses however that M. *Vassor* hath good enough reason for some things he hath advanc'd, and we may easily perceive that M. *Le Vassors* having abandon'd the Church of *Rome*, and writing against the Tyranny of *France*, are the principal Causes of of our Authors quarrel with him. The Account he gives us of his own performance, is that he hath avoided all Ostentation of Learning, and needless Dissertations and affected a plainness and simplicity of Stile. He gives us some hints in his *Preface*, to facilitate the Entrance into his History. He tells us that the *Gauls* and *French* were two People of quite different Manners and Laws. That the *Gauls* who were a long time under the Power of the *Romans*, submitted not only to their Laws, but to their Customs and Language. The Servitude under which they groan'd, depriv'd them of that Courage that had formerly made *Rome* to tremble and almost destroy'd it in its Infancy. They were no-
thing

thing but the shadow of what they had been, when the *French* or *Francks*, a Forreign, Barbarous People, made an Irruption among them, and at the same time reviv'd among the *Romans*, the Memory, of the Valor of the ancient *Gauls*. *Gaul*, he says, before it was subjected to the *Romans* was govern'd by its own Magistrates, who sometimes had the Title of *Kings*, but were neither Absolute nor Hereditary. 'Twas their Merit and Probity alone, which advanc'd them to that Dignity above their fellow Subjects. They seldom continued in that Post above a Year, the People were so much affraid of their degenerating into Tyrants.

Though the *Gauls* were but one Nation, yet they were divid-ed into several People, Cities, or Communities, which made up almost so many different States. Every City had its Assemblies and Magistrates independant upon one another, when any Difference happened among neighbouring People or Communities, they were regulated by the general Assembly of the whole Nation, and every one was oblig'd to submit to the Decision of the States, or to resolve to maintain a War against all the rest. Those of the highest Quality among the *Gauls* were call'd *Knights*, and no other order of Men could pretend to that Dignity. They were exempt from all Taxes, and constantly ready to serve the State in their Wars. There was an inferiour Order whom our Author calls *Soudariers* or *Ambactes*, they went to the War and follow'd the Knights, whom they supported to the last Extremity, the rest of the People paid Taxes, and were taken up in servile Employments.

The *Druides* or Priests were charg'd with the Affairs of Religion, and had the care of instructing their Youth in Vertue, and in the liberal Arts. They judg'd all Differences in a place near *Chartres*, which the People accounted Sacred, they taught the Metempsychosis, and above all that the People should revere *Apello*, *Minerva*, *Mars* and *Mercury*, because those Gods according to them, presid'd over Arts and Arms, the two things to which the *Gauls* were most addicted. Their Sacrifices consisted of living Men, whom they offer'd up for the common Good, or the Welfare of Persons of great Note.

The *Gauls* were naturally inclin'd to Arms, and brought up from their Infancy to mount on Horseback, to manage the Chariot, and handle the Sword and Buckler: They were almost all of them of good Stature, and according to *Ammianus Marcellinus*; had a fair Hair, blue Eyes and a lively Complexion; but withal, such a fiery and terrible Air, that *Polybius* says their very Looks struck the Romans with Admiration and Terror. All Histories are full of their Conquests and Fame. *Saust* says, when the Romans fought against them, they were oblig'd to lay aside the Thoughts of acquiring Glory, and to bethink themselves how they might save their own Country.

The *Gauls* had Power of Life and Death over their Wives and Children, which made them absolute in their own Families; yet, says our Author, they never abus'd that Power. On the contrary, he says, their Women had so much Influence upon them, that they pacified Armies to go to fight, and their Advice was taken in most important Affairs; they were strong and Courageous, follow'd their Husbands frequently to the War, and kept to them with so much Loyalty, as our Times can shew no such Example. It is no wonder, says our Author, that the *Gauls* with such wife-like Manners made themselves so formidable to all *Europe*, and that *Germany*, *Greece*, *Spain* and *Italy*, were for some time a Prey to their Arms.

We must refer his Account of the *Franks* or ancient *French*, and the further Account of his Book, to the next Month.

The following Letter, which contains a Demonstrative Detection of Monsr. Julien Potier's mistake in his Pretended Duplication of the Cube Published in this Paper for the Month of December last from the Nouvelles de la Republique de Lettres, being sent to us by the Author without any hint of his Unwillingness to have it publish'd; and it having been examined by a Person Conversant in these Studies, we have here Inserted, for the Satisfaction of all Lovers of Mathematical Learning.

Gentlemen,

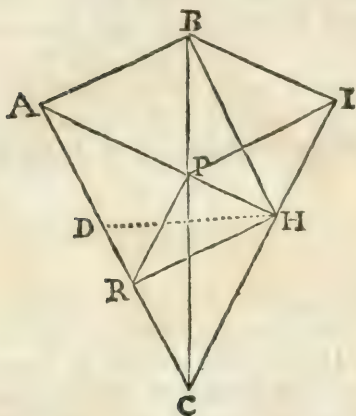
Feb. 15th. 1700.

YOUR History of the Works of the Learned, for which the Publick is so much indebted to your Labours, does in that of December last give us a Copy of a Letter from Monsr. St. Julien Potier, Prior of St. John and Bridget of the Order of Maltha to the Author of the *Novelles de la Republique de Lettres*, containing the Resolution of the Famous Problem of the Duplication of a Cube.

The great confidence of the Author in his own performance, joined to the Credit those in France and your selves had given it, by allowing it a place in your Publick Accounts of the Improvements of Learning, left me no room to doubt, but that Monsr. Potiers Demonstration had already stood the Test of the examination of the Learned, and therefore thought I should justly incur the censure of Presumption did I scruple in the least the truth of it. Thus prepossess'd, the first reading had no other effect upon me, than to make me Reproach my self with want of capacity, for having formerly lost so much time in the search of a Truth, that lay so near day, as this Fortunate Gentleman seem'd to have made it appear. In this thought I threw the Book aside much satisfied with the Author and little with my self; and it was not till two or three days after, that my Curiosity awaken'd me to examine the Proposition and Demonstration anew, not with any design or hope to find any flaw in it, for that seem'd past Play after it had pass'd upon the Publick so long without controul, but to discover, if I could, whence He had receiv'd his first light to so important an Invention.

Thus prepared: after I had form'd a Figure with the greatest exactness according to the Authors Construxion I began to ap-

ply his Demonstration : But was not a little surpriz'd to meet with a Plain *Paralogism* within the Ten first Lines. Not to do the Gentlemans Demonstration wrong, I will transcribe his own Words, as you have been pleas'd to translate them——



“ The Triangles ABC, IBC being
 “ equal by the Hypothesis ; the
 “ Angles PCI, PCA are equal.
 “ Moreover $CI=CA$ and CP
 “ common to the two Triangles
 “ PIC, PAC , those two Tri-
 “ angles are equal : So the An-
 “ gle $PIC=PAC$ and the side
 “ $PI=PA$. Moreover $AB=BI$
 “ by the Hypothesis, and the side
 “ BP common to the two Tri-
 “ angles BIP, BAP . these two
 “ Triangles are equal, (here
 “ follows the *Paralogism*) and the
 “ Quadrilateral Figure $ABIP$ is a
 “ *Paralelogram*——

This I affirm and will plainly shew, is not Proved : For hitherto nothing has been said to prove an equality between the Angles ABP, IBP and their alternate IPB, APB . neither hath he prov'd the external Angle $IPA=$ to the Internal BAP . And without one of these equalities had been made good the pretended *Parallelism* of AP and BI , as also of AB and PI evidently vanishes. Besides whatever is asserted by the Author antecedently to his Proposition concerning the Quadrilateral Figure $ABIP$ being a *Paralelogram*, would stand equally true, altho' we actually suppose AP and PI (which will always be equal to one another, wheresoever you place the Point P in the Line BC) greater or less than AB and BI . Whereas their *Parallelism* cannot stand but with their equality.——Now altho, what I have already said be sufficient to invalidate the pretended Demonstration of Monsieur *S. Julien Potier* : Yet what I have to add, will set its falsity in a much clearer light.

I will therefore grant him for once that AP i. e. AH is Parallel to BI . And from that very Supposition prove his Demonstration false. Thus : AH being Parallel to BI by Hypothesis, is by consequence Perpendicular to CI , that is to say, the external Angle $AHC=$ to the internal BIC right by Construction. Hence

it follows the Triangles BIC and PHC are Similar, and by consequence their sides are proportional. *i. e.* As $CI. BI :: CH. PH$. But by the Hypothesis CI is double BI therefore CH is double PH .

Now let us consider the right Angl'd Triangle AHC , whereof the side AH is compos'd of $AP = AB = \frac{1}{2} AC$ by the Hypothesis and of $PH = \frac{1}{2} CH$ as hath been Demonstrated.

$$\text{Put } AC = a = 100$$

$$CH = x$$

$$\text{then—} AH = \frac{1}{2} a + \frac{1}{2} x$$

$$1 \quad \text{---} \quad \text{---} \quad aa = \frac{1}{4} aa + \frac{1}{2} ax + \frac{1}{4} xx + xx = 10000$$

$$2 \quad \frac{1}{4} 00 \quad \frac{3}{4} aa = 2 ax + \frac{1}{4} xx + xx$$

$$3 \quad x \quad 3 aa = 2 ax + 5 xx$$

$$4 \quad \frac{1}{2} \quad 4 \quad \frac{3}{2} aa = xx + \frac{2}{3} ax.$$

5 This *Quadratick* affected Equation resolv'd by the usual Method gives $x = 60 = CH$. and by consequence

$$AH = \frac{1}{2} a + \frac{1}{2} x = 50 + 30 = 80$$

$$a = 100 \quad \left. \begin{array}{l} aa = 10000 \\ x = 60 \end{array} \right\} \begin{array}{l} xx = 3600 \\ Sq. = 6400 \end{array}$$

Proof.

$$\frac{1}{2} a + \frac{1}{2} x = 80$$

I consider next the right Angled Triangles AHC and APR which are also æquiangular and alike: whence. $AH. AC :: AP. AR$. *i. e.* $80. 100 :: 50. 62.5 = AR = b$. then $bbb = 244140.625$
 $50 = AP = \frac{1}{2} a$ then $\frac{2}{3} aaa = 250000. \dots$

$$\text{Diff.} = 5859.375.$$

Whereas were his Demonstration true, $bbb = \frac{2}{3} aaa$. But they are vastly unequal as appears by their difference $= 5859.375$. Therefore if AH be Parallel to BI his Demonstration is false. *Q. E. D.*

I had not Recourse to this easie Method of Calculation, for want of other Means to refute Monsieur S. Julien Potiers Demonstration: but to shew him and the World at how easie an Expence he might have Rectified his mistake and preserv'd his Reputation. For Crowds of greater absurdities than any thing I have mention'd soon offer'd themselves to my Observation. I will give you a tast of two of them, and leave you to judge of

the rest. First then : The Angle AHC being right, and HR = and Parallel to AB and perpendicular to AC according to our Author : Bisect the side AC in D , and draw DH : I say according to M. *Potier* the Hypotenuse in the Rectangular Triangle DRH : i. e. DH is equal to the side RH : For AC being equally divided in D : D will be the Center of a Circle passing thro' the three Points A, H, C : whence $DA = \frac{1}{2} AC = AB = DH$: But according to M. *Potier* $RH = AB$; therefore $RH = DH$. the side to the Hypotenuse ; which is absurd.

Again : The Angle AHC being right and by consequence in a Semicircle and HR perpendicular from the right Angle to the Diameter AC and = to AB , i. e. = $\frac{1}{2} AC$. It follows that HR is a mean proportional between the Segments of the Diameter AR and RC and by consequence the Square of HR = Rectangle under AR and RC . But HR being equal to $AB = AD = DC$. Its Square is also = to the Rectangle under AD and DC . therefore the Rectangle of AR and RC = to the Rectangle of AD and DC , which is absurd. The Line AC being equally divided in D and unequally in R . Tho' from his pretended Demonstration we may as easily infer the Coincidence of the points R and D . by which means AR will become = to $AD = AB = AP$. which will answer the Authors design of doubling the Cube to admiration.

After this, I fear you will think, that I have trespass'd too much upon your time and patience: since so few words would have serv'd to give you a just Estimate of Monsieur *S. Julien Potiers* performance : But I have this to say in my Vindication that I never design'd this censure for yours or the Publick View, and some Friends of Mine, much better known than my self to the Publick by their Learn'd Essays in these Studies, can testify that it was not without my great Reluctance, and at their earnest Sollicitation that you receive the trouble of this Address from

Your Most Humble Servant

Robert Daleriver.

THIS Letter, as appears by the Date, was sent us three Months ago, but we had not time to get it examin'd, nor room to insert it in our Paper before this. We must therefore beg the Author's Pardon, and assure him, with the rest of the Learned World, that we shall very readily acknowledge any future Notices,

tices, that shall be given to us of this Nature by him or Others ; since tis more proper for Them to Examine and Censure Books, than it can be for Us, who pretend only to be *Journalists*, and to give an Impartial View of those Pieces which come to our Hands, just as they are in their own Native Dress, without presuming to pass any Judgment either good or bad upon them.

The whole Concern of Man : Or, what he ought to know and Do, in order to Eternal Salvation : Laid down in a plain and Familiar Way for the use of All, but especially the meanest Reader. Divided into XVII Chapters. Necessary for all Families ; With Devotions for several Occasions Ordinary and Extraordinary. London, Printed for J. Lawrence, and T. Cockerill, 1701. in 12°. the Treatise containing Pag. 356. The Devotions. p. 92.

THis Treatise like that Celebrated Piece intituled, THE WHOLE DUTY OF MAN, is intended as that was for the use of Families ; and cast into as many distinct Sections. The Publisher in his Advertisement to the Booksellers, tells them “ that “ he had no Intentions (as he hears some have supposed) of undetermining the forementioned Book : That yet he hopes it may “ be permitted to grow up with it, and serve the Spiritual Needs “ of well-disposed and pious Christians, in as great if not a “ greater degree than that Could ; since (as he farther argues) “ no Man of good Sense, and of a Right Christian Mind, will “ averr, That a Book which contains the *Necessary Principles* as “ well as *Practical Offices* of Christianity is inferiour to another, “ which contains but One of these.

Thus far the Publisher ; by which we are inform'd in general of the Author's whole Scope in this Book : viz. to shew a good Christian what he ought to *Know* as well as *Do*, in order to Eternal Salvation. We shall now proceed to give you a short View of what is contained in this Treatise. In the first Chapter, which is a sort of Introduction to what follows, he shews at large the Necessity of caring for the Soul, and that above and before all other things whatsoever. He tells us that a Man's Soul is his richest and most precious Treasure ; and that the whole World is too mean a Price for it ; according to what our Blessed Savi-
our

our says of it, *Mat. 16. 26. What is a Man profited if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?* From these Words our Author deduces four Propositions, which he briefly and distinctly Illustrates in order to evince the Obligation which every Man lies under of taking Care of his Soul.

The first Proposition which he lays down is this, That there are some Men, and those too many in the World, who not only hazard but lose their Souls. For the clearing up this, he considers in what Sense a Mans Soul may be said to be lost; and the Soul he says may be lost, first, in this Life, by the Damage it receives by Sin; and then, in the other Life, by the Deprivation of Glory, and exclusion from Eternal Happiness. And here he desires his Reader before he proceeds, to stand awhile and seriously Lament and bewail the forlorn State last of Souls.

His Second Proposition rais'd from the Words of our Saviour is, That too often it happens that Mens gaining the World is accompanied with the Loss of their Souls; and the Reason for this he assigns to be, that it is hard to gain the World, and not set our Hearts upon it; and hence it is, that our never dying Souls, are indanger'd by the acquisition of these Temporal and Transitory Goods. He tells us that we are put in Mind of the Deceitfulness of Riches, and how far it cheats Men not only of their Faith and Religion, but of Heaven and Eternal Happiness, all along in Scripture, and particularly by the two Notable Parables left us to this purpose by our Saviour; the one of the *Rich Man*, Luk. 12. 16. and the other of the *Wealthy Glutton*, Luk. 16. 19, &c.

The Third Proposition is this, That though Men gain the World, and yet lose their Immortal Souls, they are unspeakable Losers notwithstanding such Gain. The truth of this he evinces by drawing an Estimate of the Worth of the Soul, and of the Gain of the World, and weighing them in the Ballance one against the other.

His fourth and last Proposition drawn from the forementioned Words of our Saviour, is, That there can be no Satisfaction or Recompence made for the Loss of a Man's Soul. Upon all these Accounts our Author presses and exhorts Men to take care of their Immortal parts, being such an inestimable Treasure, that the whole World cannot countervail the loss of it.

In the second Chapter he gives us the sum of Religion, which he says consists both in the Knowledge and Practise of it, and both are equally necessary, because one is as much our Duty as the other. He endeavours to shew the Necessity of *Divine Knowledge* from the following Considerations; As (1.) such a Knowledge (says he) is the very Foundation of Religion, and there can be no True and Real Religion without it. (2.) That the Want of Knowledge, or the Ignorance of God and of things reveal'd in holy Writ, is the root of all Heretical and Damnable Doctrines. (3.) That the want of this Knowledge hinders Men from valuing and esteeming the things of God, the Excellency of Grace, and the Beauty of Religion and Holiness. (4.) That Ignorance is the root of all Practical Evils. (5.) And lastly, that it is really dangerous and destructive both to our Bodies and Souls. After this he proceeds to shews us particularly and distinctly what the Knowledge of God is, which is required of every Christian, and this he comprises in these Nine particulars. 1. That they must Know and be fully Perswaded, that there is a God. 2. That this God is but One, and that there is no other God but him. 3. That as he is One in Essence, so he is three in Persons. 4 They must know the several attributes of God. 5. They are to know that God created Man in a state of Innocency and Uprightness. 6. That Man continued not in this first happy State, but fell from it by wilful disobedience, and thereby made himself miserable. 7. That we are to be fully inform'd concerning the Undertakings of the Son of God, in order to the delivering Man out of this miserable Condition. 8. That we must be acquainted with the Way of the Recovery of lost Man, as it relates to what he is to do on his part. 9. and Lastly, We are to know what is the Will of God concerning the Privileges or Punishments we may expect both here and hereafter. These several Particulars of *Divine Knowledge* our Author explains in the four next Chapters; and after this short account of them, we think proper to enlarge a little upon what he offers to us concerning them.

I. As to the Being or Existence of God; which is the first Fundamental and necessary Principle of Knowledge, being the Foundation and Ground-work of all; he proves it, from that general Impress and universal Stamp of a Deity, which are on mens minds, from those occasional Reflections which Men are wont to make upon themselves and their Actions by Conscience, from the Visible Frame and Fabrick of the World, which is the result

of Design and Intention, and from the Eminent Acts of remarkable Providence.

II. As to the Unity of God, he produces the testimony of Scripture, and shews what the Philosophers and sober Men among the Gentiles thought of this Matter. He likewise takes notice that this One or Only God is called the True God, *Joh. 17. 3.* in opposition to the false and feigned Gods of the Heathens.

III. In explaining the Trinity, or three Persons in the Godhead, he tells us, that the sum of what we ought to know and heartily believe, is, That the transcendent and infinite Nature of God contains in it three distinct Persons or Subsistencies, *viz.* the Father, Son and Holy Ghost: and that this Knowledge is proper and peculiar to *Christians*, since neither *Jews*, nor *Turks*, nor *Gentiles*, nor any other Profession of Men whatsoever, besides the *Christians* acknowledge this Doctrine. However he says, that as for the particular and exact Knowledge of the Generation of the Son, and of the Holy Ghost proceeding from the Father and Him, we are not to trouble our Heads about them, since they remain Mysteries, and are not immodestly to be pryed into by us.

IV. The Attributes of God necessary to be known by us, and inseparable from the Divine Essence, are his Wisdom, his Power, his Justice, his Mercy, his Omnipresence, his Eternity, his Veracity, his Holiness, and his Immutability. Each of these he briefly explains, and gives an account of, according as 'tis recorded in Scripture.

V. Another thing which we are to know, is, that God created Man in a state of Innocence and Uprightness, capable to serve him, both with the Faculties of his Mind, and the Members and Organs of his Body: and under his Head, he Illustrates the Nature of the *First Covenant* made between God and Man.

VI. Next he proceeds to consider Man in his Lapsed or Fallen State; where he shews the Manner of it, with the Miserable Effects and Consequences of that Fall, and treats particularly of *Original Sin*, and how it was derived from *Adam* to his Posterity.

VII. The seventh Principle of Divine Knowledge, the Necessity of which our Author endeavours to evince, is the Method of Man's Recovery from his fallen Estate by *Jesus Christ*. Under this head he treats briefly of the *Second Covenant*, of the Incarnation of Christ; and tells us that he was our Surety, or Sponsor; and as such it was requisite he should be both God and Man. He farther informs us, that *Christ's* Exaltation or Ascending into
Heaven,

Heaven, is an Assurance that he has purchased our Redemption; That our Recovery and Salvation is owing to the Divine Compassion and Goodness only; and That the Knowledge of Christ as Mediator is only saving Knowledge. This last Consideration he offers to the serious thoughts of the *Socinians* and *Arians*.

VIII. Another Principle of Knowledge, which he says, we must be acquainted with, is the Way of the Recovery of lost man, as it relates to what he is to do on his part. And under this head he treats of Regeneration or New Birth, of Faith and Repentance the two Conditions of the Gospel-Covenant, with all the other Graces of God's Spirit; as also of the Exercises and Duties of Religion. He tells us that the Graces of the Spirit, in order to Eternal Life, have the same Necessity as of Means to the End; and that the Duties of Religion are made necessary by Command, but then that neither our Graces nor our Duties, how necessary soever, are our justifying Righteousness, or the Result and Product of our own Power.

IX. The Last Principle of divine Knowledge, said by our Author to be necessary, is to know what are the vast Privileges, Blessings and Rewards, which belong to those who are true Christians; and what are the Miseries, Curses and Punishments that attend the Wicked. As to the former he shews that the Good Christian has his *Temporal Blessings* in this Life, but more especially enjoys those that are *Spiritual*, such as Sanctification, Adoption, Forgiveness of Sins, Justification, Peace with God, and Peace of Conscience: And then as to the Blessings he is to expect in the next Life, our Author informs us, that first, in order to the future Rewards of all Pious Souls, there shall be a *Resurrection of their Bodies*; that after this Resurrection shall immediately follow the *last Judgment*, design'd chiefly for the clearing and justifying of the Righteous; and that as soon as the Judgment is past, the Servants of the most high, shall be taken up into the Mansions of Glory, and there *shall be ever with the Lord*, which place and State of Happiness are known and call'd by the name of *Heaven*. After this he goes on briefly to describe the Judgment and Punishments design'd for, and executed upon the Unrighteous both here, and hereafter.

Thus have we run through all the *Principles of Knowledge*, necessary to be known by all Christians in order to Everlasting Salvation, and which make up the first Part of this Treatise; the second and largest Part is spent on the *Practice* of the Respective

Duties, which Men owe either to *themselves*, to *their Neighbours*, or to *God*, according to the Scheme which the Apostle has given of *Practical Christianity* in these Words, viz. *Living Soberly, Righteously and Godly*. He observes the same Method in treating of these several Parts of *Practical Christianity*, beginning with those Duties which we owe to our selves, on which he bestows the seventh and part of the eighth Chapter.

The main Offices and Branches of *Sobriety*, or the first Part of *Practical Religion*, he says, are such as these; First, to rectifie and moderate our Thoughts and Opinions, both with respect to our selves by Humility, Consideration and Resolution; and with respect to the World, and all things in it, whether they be the Crosses or Conveniences of it: Secondly, to regulate and moderate our Affections and Passions; such as, Fear, Anger, our Grief and Joy, Love and Hatred, Desires and Wishes: And Thirdly, to rectifie our outward Actions and Behaviour, which consists (1.) in *Temperance* with respect to Meat and Drink, in opposition to *Gluttony* and *Drunkenness*; (2.) In *Continency* or *Chastity*, which enjoyns us to avoid *Fornication* and *Adultery* and all manner of Uncleaness; (3.) And lastly in a *Decent deportment* according to the Condition a Man is in, or according to that of the Persons he converses with.

This is the Sum of what he treats of under the first part of *Practical Religion*, after which he proceeds to the second part, which consists in those Actions and Offices which respect our *Neighbours* and Brethren, and all Ranks and Qualities of Persons that we converse with in the World. On this he bestows the latter part of the eighth and the five following Chapters.

But that he may the more plainly and distinctly set this *Righteousness* before us in its several Parts and Branches, he proposes to begin first with those acts of our Duty towards others, which relate to the particular Ranks and Degrees of Persons in the World, and which have a Mixture of both *Justice* and *Charity*: Secondly to proceed to those Duties, which strictly may be said to be Acts of *Justice*: And thirdly, to Discourse of the Offices of *Charity*, properly so called.

Under the first of these Heads he treats at large of the Reciprocal and relative Duties which are incumbent upon, (1.) Kings and their Subjects, together with Subordinate Magistrates, and those that are under their Charge: (2.) Spiritual Pastors and their Flock. (3.) The Husband and his Wife: (4.) Parents and
their

their Children: And (5.) Masters and their Servants. In handling this, he first of all lays open the several Branches and Parts of the Duty which one Relation bears to another, and then offers such Motives as are suitable and proper to the exciting men to the respective Practice thereof. He enlarges particularly on the Duties of *Parents* towards their *Children*, and spends the whole tenth Chapter in enforcing it upon them by several Motives. As for the Duty, he comprehends it under these following Rules. (1.) "Provide (says he) for your Children; allow them all things necessary for their outward Man. (2.) Take care to instruct your Children in the Principles of Religion. (3) Do not only instruct your Children in the Principles, but train them up to the Practice of Religion (4.) Intercede with Heaven for your Children, and make Addresses and Petitions in their behalf. (5.) Remember to reprove and reprehend, to check and curb sin in your Children betimes. (6.) If sharp Reproof will not prevail, add a greater severity, that is, fitting Correction and Chastisement. (7.) As you are to reprove and punish them, so you are to take Opportunities of Encouraging and Rewarding them, when their Dutifulness is very conspicuous and Eminent. (8.) Look to the Company and Converse of your Children. (9.) And lastly, Though your Children sometimes meet with evil Examples without doors, yet be sure, that they have a good Example set before them when they are at home" The Motives which he makes use of for the enforcing upon Parents the Practice of these things, run thus, 1. You that are Parents are the Persons, that first convey'd Sin and Corruption to your Children, and therefore you are bound in an especial manner to do all you can toward the Rooting Vice out of them, and implanting of Grace and Holiness in them. 2. You that are Parents have the greatest Room in the Affections of your Children, and therefore on that Account have the advantage, above all others, of instructing them, and doing all Offices of Religion towards them. 3. As Children are tied by the Law of Nature to love their Parents, so you that are Parents are bound by the same Law to love them, and consequently to take care of their better Part. 4. Instruct your Children in Religion, because this is the fittest season of this Work." And here our Author shews the Benefit of early Instructions in several particulars. 5. Another Motive he makes use of is this, *viz.* the Consideration of the Judgments and Punishments which attend the

willful Neglect of this Duty, of which he mentions several instances as recorded in holy Scripture. 6. The next motive is the Consideration of the great Advantages and Blessings, which attend the Faithful and Conscientious performance of this Duty, as it derives a Blessing upon the Parents, and entails one upon the Children. 7. And lastly for the farther encouragement of Parents in this matter, he sets before them some Examples of Holy Men and Women, who are renowned upon this Account, *viz.* for their Instructing and Educating their Children in the ways of God.

As to the other two Branches of our Duty, towards our Neighbour, which consists in the Acts of *Justice* and *Charity* properly so call'd, he likewise enlarges upon each of these, describing the several Parts of our Duty, laying down some Rules and Directions for the Practise of it, and urging it all along with proper Motives and Arguments.

After this he comes to the Third and Last Branch of *Practical Religion*, *viz.* *our Duty towards God*; But we shall not enlarge upon this, since what he delivers is much the same with what is to be found in the whole Duty of Man upon the same Topick. We shall only take notice of what he offers at the Close of the whole Treatise, *viz.* as he has given the true and plain Character of a Christian Man, in the several Lines and Strokes of an *Holy Life*, so likewise to discourse of *Holy Dying*, and the right method of fitting our selves for it. Now the Rules he lays down to this purpose have reference to the three foremention'd Objects of our Duty, namely God, our Brethren and our Selves.

I. The Preparation we are to make for our leaving this World hath (says he) respect unto God, and so is an *Act of Piety*. And our Duty in this Case is, (1.) earnestly to beg of God *so to teach us to number our days, that we may be enabled to apply our Hearts unto Wisdom.* (2.) To be ready to submit our selves to his disposal, as to the manner and time, and all other Circumstances of our Death. And (3.) to repair unto *Jesus* as the Sole Conqueror of Death, and by a steady and unshaken Faith make our selves capable of sharing in the Vertue of his Conquest.

II. To prepare and provide our selves for our Death is (says our Author) our Duty as it hath Reference to *other Men*. For (1.) we cannot be fit our Selves to leave this World, unless we remind others of their Latter End, and call upon them to Prepare for the same common Allotment of Mortal Men. (2.) There is a Preparation due in respect of Others upon this Account, that we are obliged to take care about our Estate and Secular Affairs before we Die. And (3.) It is another part of our preparatory Work to behave our Selves towards others with Decency and Religion in the time of our Sicknes and Languishment, or whenever we are under the Expectation of Death.

III. Lastly our Spiritual provision against Death hath (he says) more Immediate respect to *our selves*, and consists chiefly in these two things, First, a continual Sense of the Brevity or shortness of our Lives : and Secondly, A right Apprehension of the Nature of Death ; with a Behaviour agreeable to that Sense and Apprehension. Of all these particulars he Discourses distinctly and briefly ; and concludes the whole Treatise with the Improvement of it by some Useful and general Reflections, such as shew the Sin and Danger of being partial in Religion ; such as inform us that the Union of *Godliness, Righteousness, and Sobriety*, is the standing Test of true Practical Christianity ; with an Exhortation to Universal Piety, in joyning the *Knowledge and Practice* of Religion both together.

An Essay towards the Theory of the Ideal or Intelligible World : Design'd for two Parts. The first considering it absolutely in it self, and the Second in Relation to Human Understanding. Part I. By John Norris, Rector of Bemerton, near Sarum. London, Printed for S. Manfhip, and W. Hawes. 1701. Octavo, Pag. 452. With a Postscript.

THE Author of this Essay has given to the Learned World so full and clear an Idea of himself by the many Tracts he has already Publish'd, that by them he is sufficiently Known. In his Preface he tells us what it was that hindred him from finishing this Treatise so soon as it was expected, and according to the Intimation he had given thereof in several of his Writings ; as also

also how it came to pass that after so many Years Discontinuance, he resumed this Work afresh, and why he Publish'd this first Part of his Undertaking by it self. But these Matters, with several other things contain'd in his Preface, we pass over, and shall only give some short Account of the Book it self.

It is divided into Eight Distinct Chapters, two of which, viz. The *Fifth* and *Sixth* are subdivided into several distinct Sections.

The business of his first Chapter is to distinguish the State of things into *Natural* and *Ideal*; but before he does this, he by way of Introduction complains of the great Neglect and disregard Men have of all *Metaphysical Knowledge*, this Science (tho' Noble in its own Nature, and deserving the Study and Enquiry of all Rational and Inquisitive Minds) being the most neglected and uncultivated of any, and the *Ideal World* remaining a Kind of *Terra Incognita*, a mere *Intellectual America*. He owns indeed that *Plato*, *Philo Judæus*, *S. Austin*, *Aquinas*, *Marsilius Ficinus* and others have scatter'd up and down in their Writings some Superficial Strokes, confused Glances, and incidental Strictures of it, but that he knows of no one that has profess'dly entred into the *Detail* of this Matter, or so much as offer'd to give a full, just and distinct Account of it. Now how it comes to pass that so Sublime and Noble a piece of Speculation has had so few Considerers, he tells us, that besides that general Prejudice which most Men are under against very Abstract and Metaphysical Arguments, there may be these two more particular Reasons assign'd. First, the great Disorder of Original Corruption, and that Body of Sin to which we are so closely ally'd, which fortifies our Union with the *sensible*, and weakens that Union we have with the *Intelligible World*, which estranges us from the *Divine Light*, and indisposes us from being Willing to have any Communion or Fellowship with it. Secondly, the exceeding great Difficulty of the Argument, there being not any one Subject perhaps of a more refined and elevated Nature, or that will carry a Writer through a larger Sea of Matter of the most Abstract, Sublime, and Metaphysical Consideration.

Having premised thus much, he comes to his distinction of the State of things, into *Natural* and *Ideal*. "By the *Natural* State of things, Mr. Norris means that State which they have in "*rerum Naturâ*, as we speak, that is, as they exist according to those "*Natures* or *Essences* which were in time Created or produced
"out

“out of nothing by the Free and Arbitrary Will of their Almighty Cause; the Collection of which Beings is what he calls the *Natural World*, or the Universe. By the *Ideal State* of things, he means that State of them which is necessary, permanent and immutable, not only Antecedent and pre-existent to this, but also Exemplary and Representative of it, as containing in it eminently, and after an Intelligible Manner, all that is in this Natural World, according to which it was made, and in Conformity to which all the Truth, Reality, Order, Beauty and Perfection of its Nature doth consist. And the System of things existing after this manner, is what he calls the *Ideal World*, which is not a Contingent, Temporary Mutable thing, as this, but a self-existing, Eternal, Necessary and Immutable Nature, really Simple and One, but yet virtually and eminently Multiform and Various.—In short by the *Ideal World* he understands that World which is *Intelligibly* what this is *Sensibly*, the Eternal Model and exemplar of all Created Essence distinctly exhibitivè of all that is or can ever be, and so the Measure and Standard, not only of what actually is, but of the possibility of Being.” Thus far our Author, after which he runs out into a Rapturous Encomium of this *Ideal World*, the ΚΟΣΜΟΣ νοῦς, so much Celebrated by *Plotinus* and *Philo* in his *Cosmopoeia*; and inveighs against the stupidity of some Men who are so far from having right Notions of it, that they never so much as think thereof.

In the Second Chapter our Author justifies the Reality of the Distinction, by shewing that this is not the only State of things, but that they have an *Ideal* as well as *Natural State*. This he undertakes to prove at large by several Arguments, laid down as it were in a Mathematical Order or Train of Deductions arising from and following Naturally one another.

His first Argument, to prove the real existence of the *Ideal World* is taken from the Consideration and View of the Existence of the *Natural World*; upon which he says, that if a Man does but think and reason on from one thing to another, step by step, in a Methodical Train, he will be unavoidably led to conclude, that the *Natural* is not the only State of things, and will find an *Intelligible World* at the End of his progress. The Summ of this Argument, as given us by Mr. *Norris* himself, is as follows. “The great Architect of the World pre conceived and fore-knew what he would make, and made all things according to what
be.

“ he foreknew. He had a clear and distinct View of them, and made
 “ them according to those Original Forms and Measures where-
 “ in he beheld them. And since this could not be the things
 “ themselves that were to be made (it being impossible that No-
 “ thing should either terminate a Thought, or be a Measure to
 “ any Work) it follows that they were both beheld and made
 “ according to some other pre-existing Nature, which by reason
 “ of its Intelligible Multiforimity was really Exhibitive, and Re-
 “ presentative of them; which is what he understands by the *Ideal*
 “ *World*. But now that things were thus preconceiv’d, and made
 “ according to some Measure is proved, partly from the Nature
 “ of God as an *Intelligent* Agent, and partly from the Nature of
 “ the World as a *Thoughtful*, and Artfully compos’d Work.

His Second Argument to prove that there is an *Ideal* World distinct from the *Natural* Frame of things, is taken from the View of this particular Bodies whereof this Visible System is compos’d, which appear most of them even at sight to be of a certain determinate Bulk and Size. From the Consideration of this he thinks there is Reason to conclude, that tho’ the Being of Creatures, substantially Consider’d, be the Effect of an Infinite Will and Power, yet the certain Limitation and Extent of this Being cannot be accounted for by those Principles as such, but must be resolv’d into Infinite Will and Power as Conducted, and Directed by certain *Ideal* Models or Standards, according to which they were all Form’d in *Number, Weight and Measure*. And here he answers an Objection which may be raised against this, from the Defects and Irregularities to be seen in Nature, and accounts for these, even upon the *Ideal* Supposition from a double Principle, 1st. from God’s acting in the Administration of Nature, not by particular Wills, but by general and Stated Laws of Motion: and 2^{dly}. from the great simplicity and fewness of those Laws. These principles he Illustrates, and shews how all the Deficiencies of Nature are resolvable into them, and are no prejudice to his *Hypothesis* of the *Ideal* World.

The Third Argument upon the same Subject is taken from the Consideration of the *different Figure of Natural things*, some of which are Round, some Angular, and that with an Infinite Variety, according to the different Relations and Proportions of the sides and Angles to each other. The Sum of this Argument, as Delivered in the Authors own Words, amounts to this:
 “ As I see (says he) *Mathematick* Figures as they are in *Idea*,
 “ because

“ because I see them in such Perfection and according to such a
 “ State of Immutability as they have not in Nature, so also the
 “ Propositions which in *Geometry* are demonstrated concerning
 “ them, respect them no otherwise than according to the same
 “ State, and that for the same Reason. So that tho’ the *Natural*
 “ World be the Object of *Sense*, yet the *Ideal* World is the proper
 “ Object of *Knowledge*, as well as Intelligible Vision or Percepti-
 “ on, since things are both seen and known according to their
 “ *Intelligible Essences*, the Propositions concerning them being ve-
 “ rified of them only with Relation to this their *Intelligible* state,
 “ even tho’ at the same time they have also a *Sensible* Existence in
 “ the Natural World.

There are two other Arguments, made by Mr. *Norris* to prove
 the Existence of an *Ideal World*, viz. the Fourth, taken from the
 Consideration of *Eternal Truths*, and the Fifth from the Nature
 of *Sciences*. But to enlarge upon these would carry us out too
 far, be a dry entertainment to some of our Readers, whose Heads
 are not cast in a *Metaphysical Mould*, and would leave us No
 Room to insist upon the rest of the Treatise. To proceed there-
 fore, Our Author

In the third Chapter endeavours to shew us *where this Ideal*
state of things, or *Intelligible World* is, and offers at a farther de-
 monstration of its real Existence. To the former he replies
 first in the General that it is *every where*, and more particularly
 says that it is really in God. For this he brings the general Suf-
 frage of the *Platonick School*, not excepting the *Head Master* of
 it. He tells us, that the necessary and eternal Existence of our
 Ideas together with their *Ubiquity* make it necessary that we place
 the Intelligible World in God, out of whom there is nothing but
 what is Temporal, Mutable, Limited, and Contingent: And that
 it is indeed rightly fixed there, he says, will appear as plainly
 and a little more directly from another Consideration taken from
 the Nature of God, viz. *That he has in himself the Ideas of all*
things. Which as it most immediately proves the Intelligible
 World to be in God, so it may be consider’d also as a farther
 Demonstration of its Reality. For (as he argues) if God has in-
 deed in himself the Ideas of all things, then as we have the *Where*,
 so we have also the *Existence* of that Intelligible World or state
 of things, which he is endeavouring to evince. Now that God
 has in himself the Ideas of all things, he thinks to be a Proposi-
 tion capable of the strictest Demonstration, the Weight of which

he lays down upon a double ground, 1st. The general Perfection of the Divine Nature, and 2ly. upon one of its most principal Attributes, *viz.* his *Wisdom*.

In the next Chapter Mr. *Norris* undertakes to prove that the Existence of the Intelligible World is more Certain than that of the Natural or Sensible World, since we have more and better Reasons to assure us of its Existence. And here he desires us to Consider (1.) that as the Argument for a sensible World strictly speaking is but One, so even that One is from the *Effect*, whereas the Intelligible World being the necessary Consequence and Result of the Divine Perfections, not to say a necessary Emanation from the Nature of God himself, is demonstrable *a Priori*, and in a Causal way of deduction, which with the Masters of Reason is accounted the most direct and perfect way of Demonstration. (2.) As another Comparative Advantage on the side of the Intelligible World, he says it may be farther consider'd, that the *Abstract* Objects are most Knowable, as being universal and more necessary, and that the *Abstract* Reasons are most Certain, Evident and Conclusive. (3.) And lastly, That the general Ground upon which he builds his Certainty of an Intelligible World is the clear and definitive Answer of his most Considerate and Attentive Reason, whereas his Assurance of a Natural World has the Testimony of Sense for its Bottom. After this in the same Chapter he proceeds to give us an Account of the Comparative Certainty of *Faith* and *Reason*.

Having thus laid the Foundations, and rais'd the Fabrick of an Intelligible World by shewing the Reality and Necessity of its Existence, he goes on by the regular Pursuance of his Theory to take a nearer View of it, and Contemplate the Nature and Manner of this fair and lucid System. In the fifth Chapter therefore, which is divided into four Sections, he endeavours to demonstrate (1.) What the Divine Ideas are, either as they are in Relation to us, or as they are absolutely in themselves. (2.) How or after what Manner the Ideas of things are in God. (3.) What part is assignable to them in the Formation of the Natural or Sensible World. (4.) And lastly how they consist with the Simplicity, Immateriality and Infinity of the Divine Nature. These things he prosecutes at large, and then,

In the sixth Chapter he takes a farther View of the Intelligible World, in the Doctrine of *Eternal Truths*, where in so many distinct Sections he proposes (1.) To exhibit a general Notion of those

those Truths, thereby to inform us what we are to understand by them. (2.) To shew that there are such Truths, and how they result from the Divine Ideas. (3.) To give a more particular and explicit account of the Nature of these Truths: with some Reflections upon the *Cartesian Hypothesis* of their Dependence upon the Will of God. As also some Animadversions upon *Monsieur Regis's* way of stating Eternal Truths. And (4.) To assign the Place or Region of Truth, with some farther considerations concerning the Ground and Foundation that Eternal Truths have in the Intelligible World. But we shall not run out into the Detail of these Abstracted Matters, referring our Metaphysical Readers to the perusal and naked Contemplation of them amidst their Solitude and Retirement.

Nor shall we enlarge on the two Remaining Chapters of this Treatise, but only just take notice of what is contain'd in them. In the seventh Chapter then, the Notion and Distinction of *Essence* and *Existence* are briefly stated and explain'd upon Ideal Principles: And in the eighth our Author discourses of the Beauty of the Intelligible World, and the Happiness of those that have their Conversation in it; concluding with some Reflections upon the Advantages of a Retir'd and Contemplative Life. In his Postscript he treats concerning the Distinction of *Formaliter* and *Eminenter*, as applied to the manner of the Perfections of Things being in God.

Thus have we run through the whole of this Essay, on some Parts of which we have insisted somewhat at large, thereby to give the World a Specimen of the *Theorists* Notions: which may seem strange to some who are unacquainted with that way of Writing, tho' to those who are vers'd in *Metaphysics* the abstrusest Parts thereof may appear no Mystery: At least such Persons are the Properest Judges of the Author's *Hypothesis*, and can best determine whether his Notions be Right or Wrong.

Before we conclude this Account it will be proper to add the Advertisement which Mr. *Norris* gives to his Reader, viz. That what is premised in these Papers, is in order to a following Account concerning the Manner of *Humane Understanding*, which is to be erected upon the Principles here laid down. "Which (says he) if they lead me to an Account of that great Abstrusity, some thing different from what has been somewhile since publish'd to the World, I hope the very Ingenious Author (meaning thereby Mr. *Lock*) will pardon me, since tho' I cannot in all things

“think with him, yet I mean in nothing to detract from him, or
 “from that just reputation which his Celebrated and very valu-
 “able performance stands possessed of.

Christianity the great Ornament of Humane Life: Or Man Considered in his Spiritual, Civil, and Moral Capacities. Being an Humble Essay towards the Furtherance of Piety and Charity, and removing all unreasonable prejudice and Animosities respecting both the Church and State. London, Printed for H. Bonwick, 1701. Octavo, pag. 176.

THE Great growth of Atheism, Scepticism and Infidelity, which has in a great Measure given an occasion of the breaking in and increase of all manner of Vice, Immorality and Prophaneness among us, does make it highly necessary for the Honour of God, the Welfare of his Church, and the Averting those Judgments which upon Impenitency we have great Reason to fear, that all honest Endeavours be us'd to put a stop to these Growing Enormities. Nor can a Man of any serious Thoughts and Reflections behold without Concern that open Defiance which is every day made by some daring Spirits to all that is good and Sacred, even amidst those bright Notices they have both in Books and Conversation to direct them better. 'Tis somewhat strange that Men should be so blind in the midst of so much Light; but the Prince of this World, the Ruler of the Powers of Darkness has drawn so thick a Veil before their Eyes, that they cannot see, they cannot come to the Knowledge of the Truth, tho' it shines with bright and glittering Rays upon them. However let them be assur'd that those Excellent Treatises that have of late Years been Publish'd for their Conviction and Conversion, will, if by their contempt they become ineffectual, rise up in Judgment against them, and the meanest Essay of this Kind that has the Truth on its side will be then able to confound them, notwithstanding all their boasted parts, and refined but too bold Galantry. Now to retrieve Men from this wretched and Stupid State has been the Design of many excellent Pens, who have wrote on this Subject; as it is also of the Anonymous Author of this Small Tract now before us. He does

does not pretend to Start any thing New, but only as the Variety of times and Circumstances may make it so ; but humbly offers this his Essay, towards the fartherance the General Good of Mankind, *viz.* Universal Piety and Charity.

His Treatise contains sixteen Chapters, of which we shall present you with a brief Account.

In the first Chapter he Observes that notwithstanding the Universal Degeneracy of Humane Nature, yet a general Desire of Happiness was Common to all Men ; witness those continued Searches that were made after it through all those dark Times of *Ethnick* Ignorance, before the Comforting Rays of the *Sun of Righteousness*, or *Day-Spring from on high*, had visited the World. But he says the great Danger lies in the Variety of Mistakes about the *End* propos'd, and the *Means* conducing thereto. And here he takes Notice of the false Notions which the *Epicureans*, *Cynicks*, and others of the Heathen had of their *Summum Bonum*, or chief Happiness ; concluding this Chapter with shewing the transcendent Worth of Christianity when compar'd with all other Empty shewes of Religion, since that alone Points out to us our Great and truest Happiness, and Directs us to the surest and truest Means of Attaining it.

In the Second Chapter, our Author, in order to demonstrate the unparallel'd Beauty, real Worth and peculiar Benefits of serious Piety in all Conditions of Humane Life, proposes to consider Man in a threefold Capacity, *viz.* *Moral*, *Civil* and *Spiritual*; and therein to touch upon the most remarkable Duties, or Principal things conducing to the general growth of Religion and the Publick Safety ; together with those Exorbitancies of each Kind which seem to lie as Obstacles in the Way. He inverts this Order, beginning with the last Head, *viz.* to Consider Man in his *Spiritual Capacity*, as having an immediate Respect to the Duties of Religion. And here he tells us in general, that living unto God in all Holy Obedience amounts to thus much, *viz.* " A gracious Supernatural Habit, or fixed Principle of Divine Love, exciting the Soul to a firm Belief of the Being and glorious Attributes of God, and manifesting it self by an Universal change of Heart and Life, consonant to his Revealed Will.

After this general Definition of Holy Obedience, which he briefly explains, he proceeds more particularly to consider the Duties in a Spiritual Capacity, as they Respect God, or our

Fellow

Fellow Christians. With Respect to God he tells us that the Duty is twofold, *viz.* *Doctrinal* relating to *Faith*, and *Practical* relating to *Obedience*. The former of these, *viz.* the *Doctrinal* Duty or *Faith* towards Gods, he dispatches in the third Chapter, wherein he Observes, That 'tis necessary to and an enhancement of our Religious Obedience. (1.) That we be duly Season'd with a firm, awful and Practical Belief of the Blessed Trinity : (2.) That we be in some Measure acquainted with those Essential Doctrines which express the Dignity, Fulness and Perfection of Christ as Mediator. (3.) That we have a Practical Knowledge and Belief of such ancient Orthodox Doctrines as refer to the happy management of the Work of Salvation by and through the Holy Spirit. (4.) That we also fiducially acknowledge the Divine Authority of the Holy Scriptures, as the only perfect Rule both of Faith and Practice. (5.) That we humbly, awfully and practically believe the Sovereignty of Divine Providence, in ordering all the Affairs of this World. (6.) And lastly, That we firmly and Practically believe the Immortality of the Soul, Resurrection of the Body, and future State of Eternal Rewards and Punishments. These particulars he briefly touches upon, and then proceeds

In the next Chapter to the practical Duty relating to God, *viz.* *Obedience*, which he considers *Negatively* and *Positively*. In the *Negative* he tells us, That true Christianity (or living unto God by Faith and Obedience) is something more than (1.) the Mere Improvement of Natural Reason in a Course of Moral Vertues. (2.) Than an Historical Knowledge of, or Verbal Assent to, the undoubted Principles of the Reform'd Religion. (3.) Than the most soaring Speculations, unaccompanied with Practical Piety And (4.) Than the strictest practice from sinister ends. This *Negative* Assertion he says takes in the most considerable of those dangerous Extreame, which are every where too obvious in the Christian World, *viz.* It confutes the Modern *Atheists in Masquerade*; severely reprehends the *verbose Christian*; takes hold of such as are *too Sceptically inclin'd* in all their Religious Sentiments; And lastly takes hold on such as through Ignorance of the attractive Sweetness and Purity of Gospel-Obedience, are prompted to Religious Duties from mean and sordid Ends, such as *Cus-tom, Interest, Vain-glory, &c.*

In the *Positive* Sense our Author informs us, That true Christian Obedience which recommends us unto God, as agreeable to his Reveal'd Will, is no less than a Sincere, steady and Universal performance of all Religious Duties, from a Principle of Choice and Complacence; the Nature of this, with the three Inseparable Adjuncts of such Holy Obedience, as being *Impartial, Even,* and *Permanent*; he lays down and briefly explains in the fifth and sixth Chapters.

In the Seventh he enumerates the many singular Benefits, or happy Consequents of such an humble, sincere, and Constant Religious Deportment. As (1.) This (says he,) is the best Antidote against the Common Contagion of Pride, Covetousness, Ambition, anxious Care, Distrust, &c. and most conducing to a perfect *Autarchy* under the differing Events of Divine Providence. (2.) This is the noblest Impulse to a diligent and Delightful Discharge of Civil Obedience, common Duties in respective Stations, and a suitable Deportment in all other Parts of our daily Converse. (3.) It prevents or removes all Animosities, Spiritual Pride, Censoriousness, Partiality, &c. and Establishes the Common Bond of Peace and Charity towards all true Christians. (4.) It gives the Soul a true Estimate of all Sublunary Enjoyments, right Ideas of the Invisible World, and a Prelibation of Eternal Happiness. (5.) And lastly, The mind is thereby raised above the fear of Death, though terrible to Nature, and enabled by Faith's perspective to look through those dark shades with Joy and Triumph.

Having consider'd Man in his *Spiritual State* with respect to that Duty and Obedience which he owes to God, he comes next to touch upon that part of his Religious Deportment which more immediately respects his *Fellow-Christians*. In handling this Point, our Author says he will not descend to Particularize the many Christian Duties of various kinds, which do elsewhere very plentifully occur; but content himself with endeavouring impartially and with all humble deference to represent (1.) The flourishing state of Religion in General, and of every individual Christian in Particular, which necessarily attends a mutual and sincere discharge of the Duties peculiar to that Spiritual Relation. (2.) The great and almost irreparable detriment arising from a slothful Neglect and partial Discharge thereof, with its further Dangerous Tendency. (3.) The most probable Expedients for healing our unhappy Breaches, securing the Common Interest,

and answering the Blessed Ends of Religion. On these things he bestows the Eighth, Ninth, and Tenth Chapters.

The first of these General Hints he endeavours to clear by these two Considerations, *viz.* 1. The genuine Tendency of the Blessed Gospel to universal Love, Peace and Reconciliation manifested in the Life and Doctrine of Christ, as also in the subsequent Practice of the Primitive Church. 2. That the flourishing state of Religion, or true Happiness of Christians, greatly consists in their mutual Love, Correspondence and Subsistence to its common Interest, is farther Evident from such Scripture Metaphors as are excellently suited thereto; the most remarkable of which he mentions.

Under the second general Head he briefly touches upon two particulars, as justly deserve Reprehension, and altogether incongruous with the Spirit and Practice of the Primitive Times, *viz.* (1.) Too fond an Opinion of our own Worth, or imaginary Attainments, and no less Censorious in respect of others: And (2.) The being more Zealous to promote the private Interests and Sentiments of a Party, than the common Interest of Religion in General.

Under the last head he points at those Probable Expedients for Composing present Differences, strengthening the Interest, and answering the happy Ends of Religion; which he reckons to be these three, Unity in things necessary, Liberty in things indifferent, and Charity in both.

After he has thus at large considered Man in his Spiritual, he next takes a View of him in his *Civil* Capacity; and here he confines himself to a few hints that readily occur from these two General Heads, *viz.* 1. Government. 2. Subjection. As to the former of these which is discoursed of in the Eleventh Chapter, he shews the Divine Origin, Necessity and Ends of Civil Government, and concludes with taking notice of our own Constitution, and great happiness of the Body Politick under the Conduct of its present Head.

With respect to Subjection he considers it under these two Branches, 1. A Cheerful and Universal Obedience to Humane Authority in all things not repugnant to the indispensable Laws of God and Nature. 2. A willing and industrious Performance of the Various Duties incumbent on us in our respective Stations.

In the thirteenth Chapter he considers man in his Moral Capacity, and waving other Particulars, he proposes only to touch upon

upon this in some few General Hints under the following Definition of Morality, viz. A just, faithful and amicable Deportment towards all Mankind, through the whole Course of our Lives, respecting all kinds of Commerce and Neighbour-like Offices; together with a Temperate use of Lawful Enjoyments.

The Practical Motives and Directions laid down in the two next Chapters, the better to enforce the Practice of what had been delivered before, are as follow. (1.) That we be sure to keep always a tender, inoffensive, and unspotted Conscience in our daily Converse, both as Men and Christians. (2.) To let no day pass without an Impartial Recollection of the Failures or Rectitude in our whole Deportment. (3.) To think often on the Brevity and Uncertainty of humane Life, and of all earthly Enjoyments, wherein fallen Nature is so desirous to perpetuate it self. (4.) To have the Mind often exercis'd in Divine Contemplations. (5.) And lastly, Frequent Approaches to the Throne of Grace, both Publick and Private, for Pardon, Sanctification, and Assistance to the sincere performing of all good Purposes.

His last Chapter contains a brief Recapitulation of the whole; with a Perswasive to Unanimity, applied to the present Juncture.

A New Paraphrase upon Ecclesiastes with an Analysis and Notes, Proving that the Preacher introduces a refin'd Sensualist, to Oppugn and Invalidate his Penitential Animadversions and Exhortations. By F. Ycard, Dean of Achonry. London, Printed for T. Bennet, R. Parker, P. Buck, and E. Castle. 1701. Octavo, Pag. 144.

Notwithstanding some Criticks have question'd whether Solomon be the Author of this Book, which goes under the Name of *Ecclesiastes*, or the *Preacher*; and suppose it is not His upon the account of four Chaldaick Words that are therein, which Language was not known to *Israel* before the Captivity: Yet the Dean is absolutely of the Opinion that this Piece belongs to that Prince. As for the Chaldaick Words the Dean tells us, that upon Examining these Terms, he has found that three of the four have their Roots in the *Hebrew*; and that, supposing them to be purely

Chaldaick, it is not at all strange that they were known by *Solomon*, who might have learn'd them either of Strangers who frequented his Court, or of one of his Wives, there being, among the Many he had, One at least who was a *Chaldean*: that besides, he was of a Genius not to confine himself to the Language of his Country; that the *Chaldaick* was more ealie and necessary to him than any other, as well because it is but a Dialect of the *Hebrew*, as that *Chaldea* was a Boundary of *Israel*; and that in a Word, there is nothing so common among Authors as to borrow terms from a foreign Language, especially when they approach our natural Tongue, that being practised chiefly in the most polite Courts where the Affluence of Strangers inflames Curiosity, and infallibly communicates some of their Expressions.

But to put this Matter beyond all Dispute, and to prove that *Solomon* was the Author of *Ecclesiastes*, Dean *Ycard* takes notice of the Character which that Author gives of himself, of the Expressions and Style used in this Book, which cannot in any degree belong to any beside *Solomon*. The Author calls himself *the Son of David*, *King of Jerusalem*, and *King of Israel*, which Titles can certainly belong to none but *Solomon*, who was really such. Then, what is said of the Preacher's Wisdom, Knowledge, Buildings, Riches, Magnificence, Debauchery, &c. are all such Circumstances as are Conformable to the History of *Solomon*, and can agree with the History of none but him. Lastly, the Style and Phrase of this Piece is sententious and short, like that of the Book of *Proverbs*, which none ever doubted to be *Solomon's*: Most of the thoughts are so many Sentences; One sees there (says the Dean) in several Places, and particularly, *Ch. 5. 1, 6, 7, 8. Ch. 7. 11, 12, 29.* a perfect Knowledge of the Subtilties of the heart of Man, as in the Book of *Proverbs*: One sees there a profound Meditation upon the Works of Providence: In fine, like as in all the Works of this Prince, one sees a certain delicacy of Wit, which reigns every where, and is not found elsewhere.

As to the time when *Solomon* wrote this, it was in his Old Age, when he had past through all the various Scenes of Sin and Folly, and was brought to serious Reflections upon his former Actions, and to a sincere Repentance and true Conversion of his Life. That he did this when he was old, appears from that lively Description which he gives of that State of Life, in the beginning of the twelfth Chapter. Dean *Ycard* is of Opinion, that he Penn'd it the latter End of his Reign, whilst he was under the vexatious Circum-

Circumstances, which were Occasion'd by the Wars rais'd against him by *Hadad* King of *Idumea*, and *Rezin* King of *Syria*, as also by the Revolt and Rebellion of his Servant *Tereboam*, who afterwards came to be King over ten Tribes of *Israel*.

Having thus accounted for the Author of *Ecclesiastes*, and the Time wherein it was wrote, the Dean in the next place displays the Nature of this Book. He tells us that besides the Preacher, who gives us an Excellent Sermon upon several Material Points; a *Worlding* or *Sensualist* is introduced, who every now and then breaks in upon, and interrupts the Thread of the Preachers Discourse, taking the Liberty to argue loosely and prophanely, to which the Preacher is oblig'd as often to return a reply to his Objections. The Consideration of this Mixture of the Persons speaking in this Book of *Ecclesiastes* in Dialogue-wise, will serve as a Key to the Explication of the Text, and to clear and justify *Solomon* from being himself the Author of the many loose Expressions and assertions that are therein: since 'tis the *Libertine* (introduc'd by *Solomon*) who raises the Cavils against God, his Providence, and Religion; but that wise Prince who obviates all the Objections.

After this, Dean *Ycard* gives us a general Draught or Analysis of the whole Book of *Ecclesiastes*, dividing it into three General Parts. The first, contain'd in the four first Chapters, wherein *Solomon* proves this Proposition, *That all is Vanity*. The Second, beginning with the fifth Chapter to the 8th. Verse of the twelfth Chapter where *Solomon* teaches us this general Proposition, *to fear God, and keep his Commandments*. And the third, beginning Ch. 12. v. 8. to the End of the same, containing the Conclusion in which *Solomon* gathers all that he hath proved or taught in three Verses containing three Propositions, viz. v. 8. *all is Vanity*. v. 13. *Fear God and keep his Commandments*; and v. 14. *For God shall bring into Judgment every Work; even every secret thing, whether good or Evil*.

1. As to the first of these Parts, viz. *That all is Vanity*; therein the Dean tells us are two Principal points. The first, wherein *Solomon* proves the Vanity of Life in it self, contain'd in the two first Chapters, and in the 15 first Verses of the third; for the evincing of this *Solomon* makes use of but this single Proposition, *That all the Labours of Man profit him nothing*, which he proves two Ways, by Reason, and by Experience. The Second Point is that, wherein he shews the Misery of Life, which is

more than Vanity in relation to that Society, which we are oblig'd to entertain one with another. Upon this the Dean takes Notice that *Solomon* makes the three following Observations; (1.) That the Seats of Justice, the Tribunals are possess'd by Wickedness, which with some Reflections that he makes thereupon, takes up the 16th. 17th. and 18th. Verses of the third Chapter, and the three first Verses of the 4th Chapter. (2.) That in each Profession the Master pieces of Art are an Object of envy from their Fellows, which is contain'd Chap. 4. v. 4, 5, 6. And (3.) That in the Government of States, there is nothing but Imprudence on the Part of Princes who Govern, and inconstancy and agitation on the part of the Nations, which is contain'd in the four last Verses of the Fourth Chapter.

II. The Second Part (according to Dean *Ycard's* Division) is That we ought to fear God and keep his Commandments; wherein are comprehended these four Points; (1.) That wherein *Solomon* exhorts us to fear God, Chap. 5, 6, 7. (2.) That wherein he exhorts us to Honour the King, Chap. 8, 9, 10. (3.) That wherein he exhorts us to Charity to the poor, which is contain'd in the six first Verses of the Eleventh Chapter. (4.) That wherein he exhorts us to a speedy Conversion from our Youth. On each of these Points the Dean enlarges and then proceeds,

III. To the third Part of *Ecclesiastes*, viz. the Conclusion included in the 7 last Verses of the Book, which contains in it two things. (1.) A proper Conclusion, which consists in a Recapitulation of all that has been said, contain'd Chap. 12. v. 10, 15, 16. And (2.) An Encomium of *Solomon*, which is contained in the Verses between the 10th and 15th.

Thus far may suffice for the Analysis of this Book; which Division the Dean observes in the Paraphrase of it, distinguishing each part into its principal Points; and under these has distinguish'd *Solomon* from the *Worldling*, and all that by Titles; so that by this Distinction, passing over what the *Libertine* says, one may without any interruption understand the whole of the Preacher's Discourse.

Dean *Ycard* in his Paraphrase has beside the common Translation inserted the Version according to the *Hebrew* Text, and has to the Whole subjoin'd some Remarks of his own, very useful for the right understanding of this Book of *Ecclesiastes*.

The State of Learning.

FRANCE.

M. de Flamare has Publish'd at ROAN in two Volumes in Twelves, a Treatise intituled, *Conformité de la Creance de l'Eglise Catholique avec la Creance de l'Eglise Primitive, & difference de l'Eglise Protestante, d'avec l'une & l'autre.*

The Jesuits of Paris hand about a small Tract intituled, *Lettre au Pere Quesnel en quelque lieu du Monde qu'il soit. i. e. A Letter to Father Quesnel, in what part of the World soever he is.* The Author of this Piece says, that without knowing exactly where this Father is, he writes to him by the means of Madam de Font-Pertuis, to give him Notice that Father Bobours is at last recovered after an Indisposition of eleven Months, which cure is owing to Father Quesnel. For the Unriddling of this Enigma, the Author informs us, that Father Bobours during that Weakness, to which his Sickness had reduc'd him, understood that Father Quesnel had wrote a Book against him, the Severest and most Virulent that ever appear'd. Upon Reading of this Tract Father Bobours was so much concern'd, that it was a sort of Emetic to him, and so restored him to his Health.

HOLLAND.

M. Renoult is still Publishing new Pieces; such as these *Les Aventures de la Madona & de Francois d'Assise, Recueillies de plusieurs Ouvrages de Docteurs Romains; ecrites d'un Stile recrentif; en meme temps capable de fair Sentir le ridicule du Papisme sans aucune Controverse.* At Amsterdam chez Daniel la Feuille. As also, *l'Incredulité Judaïque confondue & la Bête & les Faux Prophetes jettez au sen, en Deux Sermons, prechez, l'un le jour de la Naissance de J. C. & l'autre le jour de la Naissance de la Reine Elizabeth; &c.*

Memoirs du Duc de Navailles & de la Valette, Pair & Marechal de France, & Gouverneur de Monseigneur le Duc de Chartres, At AMSTERDAM, Printed for John Malherbe. 1701, in 120. p. 339. For a farther Account of the new Pieces Published in Foreign Parts we must refer you to our next.

LONDON.

Lately Publish'd several Discourses, Concerning *The Shortness of Humane Charity: The Perfection of the Mercy of God: The Difference*

Prevalence of Times with respect to Religion: the Joy which the Righteous have in God: The Secret Blasting of Men: The Instructive Discipline of God: The Danger of unfaithfulness to God: The Malignity of Popery: The Deceitfulness of Sin: and the Conversion of a Sinner: As also the Prayer used before Sermon, By Benj. Whichcot D. D. sometime Minister of St. Laurence Jury, London. Examined and Corrected by his own Notes, and Published by John Jeffery D. D. Arch-Dean of Norwich.

Just now is Publish'd, The Whole Works of the Reverend Mr. John Flavel, Late Minister at *Dartmouth* in *Devon*; in two Volumes. Vol. I. Containing the Life of Mr. Flavel. The Fountain of Life opened; or, A Display of Christ in his Essential and Mediatorial Glory. The Method of Grace in bringing home the Eternal Redemption. A Treatise of the Soul of Man. Two Treatises of Fear, and two of Evil Days. A Discourse of Mental Errors. Vol. II. Containing *Englands Duty*, and *Mount Pisgah*. The Mystery of Providence, with some new Additions. *Antipharmacon Saluberrimum*. Tidings from *Rome*; or, *Englands Alarm*. Husbandry Spiritualized. Navigation Spiritualized. The Seaman's Compass. A Saint indeed. The Touchstone of Sincerity. A Token of Mourners. An Offer of help to Suffering Saints. The Balm of the Covenant. An explication of the Assemblies Catechism. A Treatise of Baptism. Sacramental Meditations. The Reasonableness of Personal Reformation. His Remains. A Table or Scheme of the Sins and Duties of Believers; To which are added, Alphabetical Tables and Indexes of the Texts of Scripture explain'd in the whole Work, first Collected together.

Also, A Compleat History of the *Turks*, from their Origin in the Year 755, to the Year 1701. Containing the Rise, Growth, and Decay of that Empire, &c. Collected not only from the best European, but also from Oriental Authors, never hitherto Published in *English*. With the Life of their Prophet *Mahomet*: To which are added, their Maxims for State and Religion: With a Dictionary explaining the Names and Nature of their Religious Sects, &c. Illustrated with the Effigies of all their Kings Emperors, and famous Generals, &c. curiously engraven: Together with a new Map of the *Turkish Empire*, Design'd and Ingraven by Mr. *Moll*.

Within a few days will be Publish'd, A Paraphrase on the Gospel of St. *Matthew*. By *Sam. Clark* M. A. Chaplain to the Bishop of *Normich*. A farther Account of which you shall have in the next Month.

Books Publish'd this Month and not Abridg'd.

OF War, a Poem being an Encomium on the Bravery of the *English* Nation, both at Sea and Land, with a particular Description of the Fleet.

Dr. *Whincop's* Spittle Sermon, Preach'd before the Lord Mayor on *Easter Wednesday, April 23, 1701.*

Afop at *Paris*, his Letters and Fables.

An Essay on Ways and Means to maintain the Honour and Safety of *England*, &c. Written by *sir W. Raleigh* Knight.

London bigger than old *Rome*, or an Essay upon old *Rouse*; wherein it's plainly Demonstrated, that its Extent did not exceed that of New *Rome*, against *Justus Lipsius*, *Vossius*, and their Followers; and that it never was so big as *London* is now.

A Cure for Jealousie, a Comedy.

Love at a Loss or most Votes carry it, a Comedy.

Dr. *Nortons* Sermon Preach'd before the Lord Mayor, &c. at the Cathedral Church of *St. Pauls* on Sunday the 6th of *April 1701.*

A Letter to a Member of Parliament, shewing the Injustice and Pernicious Consequences of the Proposal lately made by the old *East-India* Company, to have the Fund of the New Company, and the Separate Traders with the whole Trade of the *East-Indies*, settled on themselves by Act of Parliament.

Animadversions on a late Factious Book, entitled Essays upon the Balance of Power, &c. with a Letter containing a Censure upon the said Book.

Dr. *Isham's* Sermon Preach'd before the Reverend Clergy of the Lower House of Convocation, *April* the 4th 1701.

Piracy Destroy'd, or a short Discourse shewing the Rise, Growth and Causes of Piracy of late, with a sure Method how to put a speedy stop to that growing Evil, in a Letter, &c.

The Annual Catalogue for the Year 1700.

The Mulical Entertainments in the Virgin Prophetess, or the Fate of *Troy*, a new Opera, perform'd at the Theatre Royal Compos'd by Mr. *Finger*.

Mercurius Musicus, or the Monthly Collection of New Teaching Songs for *March* and *April*.

A Congratulatory Poem on the Parliament Assembled on this great Conjunction of Affairs, with an Humble Address from the Muses to the King; by *N. Tate* Esq; Poet Laureat to his Majesty.

An Essay for a New Translation of the Bible, wherein is shewn from Reason and Authority, that all former Translations are faulty, and that there is need of a New Translation.

A Whip for the *Spaniards* and a Scourge for the *French* in two Satyrs. Short Remarks on the Act of Resumption of the *Irish* Forfeitures, and upon the manner of putting that Act in Execution.

Dr. *Stunkope's* Sermon Preach'd at the Assizes for the County of *Kent*, *April* 1st 1701.

Sir Harry Willair, being the sequel of the Trip to the Jubilee, a Comedy.

A View of the Posture of Affairs in *Europe* both in Church and State.

The Reform'd Kalender, or an Essay towards altering our *Julian* Kalender.

The present State of Physick and Surgery in *London*, with an Estimate of the Prizes of all the Medicines now in Use, in a Letter from a Merchant in *London*.

London to a Dispensary Physician with the Physicians Answer.

A Collection of several Treaties since the late Revolution.

Loves Victim or the Queen of Wiles, a Tragedy.

Some Remarks upon the Temper of the late Writers about Convocations particularly Dr. Wake, Dr. Kenner and and the Author of Mr. A's Principles, &c.

A Sermon on the Government of the Passions, Preach'd in the Temple Church on *Midlent Sunday*, March 30th 1701. By Mr. Burghope M. A.

Laconics; or New Maxims of State and Conversation: Relating to the Affairs and Manners of the present Times, in three Parts.

A Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are Historically Consider'd by the Learned Henry Wheaton M. A.

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FINIS.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.
OR,
A ^{FOR} partial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of June, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross Keys in Cornhill, D. Midwinter, and T. Leigh, at the Rose and Crown, in St. Paul's Church-Yard. 1701
Where are to be had the first and second Volumes; or single ones from Jan. 1699.
to this time.

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THE
HISTORY
OF THE

Works of the Learned, &c.

For June, 1701.

Conseils Et Moyens tres assurez Et faciles pour vivre, plus de Cent Ans: i. e. A sure and easie Method to live above a hundred Years in perfect Health; and the way to help an ill Constitution, so as not to die till the Radical Moisture be consumed by extreme Age. Translated from the *Italian* of *Louis Carnaro*, a Noble *Venetian*. Printed at *Paris*, and reprinted at *Brussels*, 1701. 12°. Pages 110.

THE Publisher of this Book thought he could not present the Publick with any thing more acceptable than the four Discourses of this illustrious Author, whose Posterity makes so considerable a Figure in *Venice* at this Day. He was taken notice of by the famous *Carden*, *Gessendi*, *Sir Francis Bacon*, and *Thuanus*, who all of them make mention of the Regimen that he observed in his Diet; by virtue of which he arrived at an extreme old Age, notwithstanding the weakness of his Constitution. There was an old Translation of it in *French*; but besides that it was not complete, the Stile was so harsh, and the remaining Copies so few, that he judged a new Translation of it must needs be acceptable. Those who love a long Life, must certainly be pleased with it; and they who think the *Ad-*

Author's Maxims singular and odd, must needs be diverted by reading it. The Publisher says it is admirable, and worthy our Observation; that our Author wrote his first Treatise at the Age of 83, the 2d at 86, the 3d at 91, and the 4th at 95, and that the Sense, Language and Energy were as good in the 4th as in the first; and therefore 'tis not to be wondred at, that having by his sober Method of living preserv'd a sound Temper of Mind in a Healthful Body, to an Age when those Qualifications are rare to be met with, he should propose himself as an Example of a regular Life.

However, says the Publisher, we must carefully observe with the Advice he gives us, to regulate the quantity and quality of our Aliments according to our Constitution and Temperament. In certain Climates, at such an Age, and when Men stir much, it would be injurious to them to eat no more than this Noble Venetian did, Distempers occasion'd by eating too little, are harder to be cur'd than those that are occasion'd by eating too much; we ought to know our Constitution well, before we fall in with such austere Maxims. Therefore such as love good Cheer are not to be frighten'd, as if they must be obliged to eat and drink by weight, as *Cornaro* did; As we may work out our Salvation without becoming Carthusian Monks: It's possible likewise that we may live till we arrive at a good old Age, without subjecting our selves to that Niceness which is not absolutely necessary, and of which few People are capable.

We come now to our Author.

His first Discourse is of a sober and regular Life.

He tells us that there's nothing more certain than that Custom easily becomes Nature, that it hath an extraordinary Power over our Bodies, and frequently more Authority over our Minds than Reason. The honestest Man, by frequenting the Company of Libertines, comes by degrees to forget those Maxims of Probity that he suck'd in with his Mothers Milk, and abandons himself to those Vices, which he sees other Men continually practise: If he have the good hap to be delivered from bad Company, and to frequent such as is good, Vertue triumphs again in its turn, and he betakes himself insensibly to that Vertue which he had abandon'd. In a word, all the Changes that we see happen in the Conduct and Manners of the greatest part of Men, proceed almost only from the force of Custom.

By

By this, he complains that Gluttony and Drunkenness were introduc'd into *Italy*; against which he declar'd War, as the mortal Enemies of Health. He cries out against this Excess, as that which destroy'd more Men every Year in *Italy*, than Pestilence, War and Famine were able to do. He mightily blames their Prodigality and the Number of their Dishes, that they could not find Tables large enough to hold them, but were forc'd to heap 'em up in Pyramids. He tells us that 'tis easie to avoid the Distempers occasioned by too much eating; Nature teaches us a Sovereign Remedy against Repletion, which is to satisfy our selves with giving it what it demands, and not to overcharge it; the Rules of Temperance are deriv'd from Reason; let us accustom our selves to eat only that we may live: That which exceeds what is necessary for our Nourishment, lays only the Foundation of Distempers and Death. How many People (says he) have I seen cut off in the flower of their Age, by eating too much? How many illustrious Friends hath it deprived me of, which might still have embellish'd the World, and been serviceable to their Country. It was to put a stop to this spreading Contagion that our Author undertook this Work, to shew that the abundance and diversity of Meats, is a pernicious abuse. He says there is nothing more reasonable than to desire long Life, for the more we grow in Years, the more we grow in Experience: And if Nature, which designs nothing but our welfare, advises us to grow in Age, and concurs with us in that Design; it is because she knows that the Body being weakned by Time, which destroys all things, the Mind being disengaged from the Perplexities, into which 'tis thrown by Sensuality, is better enabled to make use of Reason, and to taste the Pleasures of Vertue.

Therefore to oblige his Friends, and to serve the Publick, he tells us the Motives that prevail'd with him to give over Debauches and to betake himself to a sober Life; and shews us that nothing is more advantageous to a Man than a good Regimen; that the practise of it is not impossible, and that it is very necessary to observe it.

He tells us that the weakness of his Constitution, which was considerably augmented by his way of living, brought him to such a miserable Condition, that he was oblig'd to quit his good Cheer, to which he had all his Life been so much addicted. He was so often in Debauches, that his strength could no more bear up under them, he became subject to several Distempers,

as pains of the Stomach, Cholicks and Gouts: He had always a lingering Fever, and almost an unsupportable Thirst, so that he despaired of Cure; and tho' he was not above 35 or 40 Years of Age, he had no hope of finding any other end of his Distempers but that of his Life. He made use of the best Physicians in Italy without success; and when they could do no more, they told him 'twas Temperance alone that could save him. He relish'd the Proposal, and observing that Temperance had preserv'd others to a good old Age, he resolv'd upon it. His Physicians told him he must either resolve upon a Regimen or upon Death; he ask'd 'em in what manner he must govern himself; they answer'd, that he must constantly be treated as a sick Person; that is to say, he must take nothing but good Food, and a little at a time. They had given him that Advice before, but he would never follow it till then, and in a little time he found himself recover'd in an incredible manner; and before the Year was up, he was perfectly cur'd. Then he applied himself to study his Diet, and found the Proverb to be utterly false, *That whatever is pleasant to the Palate is good for the Stomach*. He chose that Wine and Diet which was suited to his Constitution, he proportion'd the quantity to the strength of his Stomach, and took care always to rise with an Appetite; and, after he became sober, was always healthful. He took care to avoid excessive Heats and Colds, and violent Exercise; he forbore sitting up late, and abstain'd from Women; he took care not to live in a bad Air, and equally avoided high Winds and the excessive heat of the Sun. He shun'd Anger as much as possible, and all the Causes of it: He employ'd all the strength of his Reason to govern his Passions, and the Regimen of his Diet secur'd him against all the bad Consequences of those little Irregularities that he could not avoid.

He tells us, It is certain that the Passions have much less sway, and occasion less disorder in a Body regulated by a temperate Diet, than in another which gives the Reins to their Appetite. *Galen* was of the same Opinion before him: And he could alledge many other Authorities, but he contents himself to instance his own Experience. It was impossible for him not to be subject sometimes to Heat, Cold and Anger as well as others, yet by his Temperance he came off a Conqueror, when others fell under less Fatigues both of Body and Mind. There was in his own Family a Trial of consequence, which went against them, contrary

trary to all Law, by the Interest of the adverse Party, one of his Brothers and some others of his Relations, having accustomed themselves to Lechauches, were not able to resist the Grief of this loss, so that it kill'd them; but our Author, tho' as sensible of the Injustice as any of them, went through it, and ascribes the cause to their different way of living; there being no doubt, he says, that Passions are much less violent in a sober Man than in one that lives otherwise. He gives us another Instance of himself, *vis.* That when he was 70 Years old, and going into the Country upon an urgent Affair, his Horses run away with his Coach, overturn'd him, and dragg'd him a considerable way before they could be stopp'd; by this means his Head was wounded, he had a Legg and an Arm disjoynted, and was brought to such a Condition that his Physicians thought he could not live three days. They were for letting him Blood for preventing a Fever, as usual in such Cases, but he would not allow it, as knowing that he was secure against a Fever by reason of his Temperance; so that he ordered his Head to be dress'd, his Legg and his Arm to be put in Joint, and the Places to be rubb'd with some Specifick Oils for Contusions; and, without any other Medicines, was speedily cured, to the great Amazement of his Physicians.

He instances further, That when he was 78 Years of Age, he was prevail'd upon by the Instances of his Friends and Physicians to eat more than his Ordinary, because they alledg'd that what he took was not sufficient to support Nature, &c. This had almost proved fatal to him; for whereas before he was cheerrul and pleasant, he afterwards became melancholly and fretful; every thing vex'd him, he would be so angry for any trifle that there was no living with him: At the end of 12 days he was taken with a furious Chollick, which lasted 24 hours. This was succeeded by a continued Fever, which tormented him 35 days successively, and was so violent the first 15. that he could not sleep for a quarter of an hour together. His friends repented of their Advice, and gave him over as lost; but he recover'd himself by his old Regimen, tho' he was then 78 Years of age, and that his Distemper seized him in a Winter that was much colder than is usual in that Climate.

Upon this he tells us, that if People liv'd frugally and temperately, there would almost be no need of Physick, and every Man might be his own Physician. He alledges that every Man
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may know his own Temper and Constitution best, and that 'tis impossible for one Man to know another's Temper well, there being as much difference of Constitutions as there is of Faces. He instances in himself, for who would have believed (says he) that old Wine is hurtful to me, and that new Wine is healthful; that those things which others judge hot, should refresh me, &c. What Physician could have observ'd those uncommon effects, so contrary to the vulgar Opinion? There's no Man (continues he) can have a better Physician than himself, nor a more sovereign Preservative than a good Regimen; every one, he thinks, ought to follow his Example, that is to study their own Constitution, and to regulate their way of living according to Reason. Not that he is against making use of a Physician in Cases of difficulty; but his Opinion is, that there's nothing else necessary for maintaining Health, but a sober and regular Life: It is a Specifick and natural Medicine which preserves a Man, how tender soever, and makes him live above 100 Years: It saves him the trouble of a forcible Dissolution, and occasions his dying with Ease, when the radical Moisture is consum'd. And in a word, hath the Properties, which are imagin'd to be in the *Aurum potabile*, and in that *Grand Elixir*, which so many People have sought after in vain.

To Sensualists, who object that a sober Life is impracticable; he answers, That *Galen*, who was so great a Man, chose it for himself, and advis'd others to it as the best, that *Plato*, *Cicero*, *Isocrates*, and many famous Men of past Ages embrac'd it: That in his own time, Pope *Paul Earlese*, Cardinal *Bembo*, and *Lando* and *Donato*, two of the Doges of *Venice* practis'd it, and liv'd till extreme old Age. He instances in himself, that at the Age of 83 he preserv'd his freedom of Thought, so as he had still Humour enough to compose a Piece for the Theatre, which, without offending good Manners, was diverting enough; whereas Comedy is usually the effect of Youth. And this he judg'd to be so much the more observable, that the Ancients did so mightily admire a Greek Poet, for having wrote a Tragedy, a grave and serious Poem, when he was 73 Years of Age; whereas he himself wrote a Comedy at 83. He tells us, that at this Age he diverted himself with eleven of his Grandchildren, the eldest of them 18, and the youngest two Years old, all of them by the same Father and Mother; that he pleas'd himself to jest with the young ones from two to five Years of Age; and that with those of more Years,

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he would entertain a more useful Conversation, would many times make them play on Musical Instruments and Sing, and join in Confort with them, as well as when he was a young Man.

His second Discourse, when he was 86 Years of Age, is how to mend a bad Constitution; some People, he says, of a healthful Constitution, trust to it, and think they cannot be hurt by their Excesses: But adds, that they scarce attain the Age of 60, when they tumble all at once, and find themselves overwhelm'd with Diseases; and if they happen to live an infirm Life till 80, they might, by being sober, have lived healthfull till 100. He owns that we are subject to the Influences of the Stars which rule at our Birth, and that their good or bad Aspects, strengthen or weaken the Springs of our Life; but Man being endowed with Judgment and Reason, ought to help by a sage Conduct the loss that he sustains by his Stars. He may, according to him, prolong his Life by Sobriety, as long as if he had been born robust and vigorous: Prudence corrects and prevents the Malignity of the Planets, they inspire us with some certain Inclinations, and by their Influence make us liable to some Passions, but they don't force us to them, we may resist them: And its in this Sense that a wise Man is said to govern the Stars. He instances in himself, that he was born of a very Cholerick Constitution, he was so fiery that he would be angry for the least trifle; he ruffled every Body, and was so insupportable, that Gentlemen avoided his Company. This made him sensible of the Injury he did himself, he knew that Choler was real Folly, and disturb'd his Judgment; and that the difference betwixt a Cholerick Man and a mad Man, is that the latter wants his Senses always, and the other loses his by fits. Our Author's Temperance cur'd him of this Frenzie, he became so moderate that no Body could perceive him to be naturally Cholerick. He tells us, he could not have liv'd above 40, had he gratified his Appetite; whereas at the Age of 86 he had his Teeth, Voice, Memory, and Heart as sound as in the Vigour of his Youth; and that his Judgment had lost nothing of its neatness and force. This, he says, proceeded from his lessening his Diet as he grew in Years. He adds, that Infants being more frequently hungry, and having a sharper Appetite than those of ripe Years, may inform us that in advanc'd Age, we don't stand in need of so much Food, as in the beginning

of our Days. Reason will teach us to use no Viſuals that does not agree with our Stomach, and that we ſhould eat no more than we can eaſily diſteſt : By doing thus, we keep the Humours in a due temperament, and prevent their altering, tho' they ſuffer by Heat, Cold, Fatigue, or old Age, unleſs it be by Exceſs. He obſerves, that he was as capable of Application to Buſineſs after eating as before it, becauſe he did not eat ſo much as to make the Fumes of his Stomach diſturb his Head.

His Diet was Bread, Pottage, freſh Eggs, Mutton, Partridges, Pullers, and Pigeons : Of Sea Fiſh he choſe that called the Gold-fiſh ; and of Freſh Water Fiſh, he choſe the Pike. Theſe, he ſays, are proper Food for ancient Men ; and, if they be wiſe, they will ſeck no other : For poor Men, who can't reach thoſe things, he ſays Bread, Pottage and Eggs ought to be their Diet.

His third Diſcourſe is a Letter to Seigneur *Barbaro*, Patriarch of *Aquileia*, about the Methods of enjoying a perfect Health in an advanced Age. He acquaints the Patriarch, that ſeveral learned Men, Phyſicians, and others of the Univerſity of *Padua*, had been with him to inform themſelves of his Way of living ; being ſurpriz'd, that at the Age of 91, he had all his Senſes perfect, was full of Vigour and Health, and his Memory, Heart, Judgment, Voice and Teeth, as good as when he was in the Flower of his Age ; ſo that he was able to write with his own Hand ſeven or eight Hours a Day, ſpent the reſt of it in walking, and divertilements becoming a Gentleman. He tells him, the Docters were of Opinion that he ought not to be conſidered as an old Man, ſince every thing he did beſpoke him a young Man. They were very much ſurpriz'd, that by an invincible Antipathy, he could then drink no Wine during the Months of *July* and *Auguſt* each Year ; that about the middle of *Auguſt* he was ſo much weakned that he could not be kept up with Cordials, and yet that Weakneſs was not attended with any Pain or ill Conſequence : This want of Wine, which he ſays is old Mens Milk, occaſioned ſuch a Weakneſs in his Stomach, that he was able to eat but little : But about the beginning of *September*, when new Wine came in, he perfectly recover'd his Strength by the uſe of it. He had been thus for ten Years, tho' his Phyſicians told him that he could not hold out in that Condition above two or three. This and other things made theſe learned Men

to think, that he came into the World with some special and peculiar Grace from Nature or the Stars, and they made eloquent Discourses upon that Subject: He was very much pleased with them, and so much the more, that he perceived Age and Experience might make a Man more learned than all the Colleges could do. To undeceive them, he told them, that the Grace he had receiv'd was not special, but general and universal; that we are all born with the same Faculties of Soul; that the Creator had given all us of Judgment and Reason; and that this Grace was immediately deriv'd from God, and not from Nature or the Stars; that his Health proceeded from his Regimen, and that when he came to Years of Maturity, he entirely devoted himself to Sobriety, tho' it was not without difficulty that he overcame his Appetite, and by that means he had eradicated his bad Habits and contracted good ones: To which they all yielded.

His fourth Discourse is of the Life and Death of Man, and was wrote in the 95th Year of his Age, when he was as healthful and gay as when he was but 25, and not troubled with the Distempers of other old Men, nor with their Fears of Death. He observes that some are born so weak, that they live but a few Days or Months; which he thinks must proceed from some Foreign Cause, as the bad Constitution of their Parents, or the Influence of the Stars; but not from Nature, that is not a Mother to some, and a Step-mother to others of her Children. Others are born in Health, but of so weak a Constitution, that they never live to old Age. Others are born with a strong Constitution, and live to be old, but crazie and unhealthful, which they procure to themselves by their Intemperance; they think that to eat much preserves their Life, but are mistaken; for their natural Heat decaying, they overwhelm it by too much Food, which occasions Indigestion, and breeds ill Humours: So that instead of eating more than formerly, they ought to eat less. For the rest we refer to the Book it self.

Dialogues entre Messieurs Patru & d'Ablancourt : i. e. Dialogues betwixt Mr. Patru and Mr. d'Ablancourt upon Pleasures. Two Tomes. In 12°. 1st Tome containing 268 Pages. The 2d 320. Printed at Paris, 1701, with the French King's Authority.

OUR Author, in an Advertisement before his Book, says, That Dialogues are more pleasant, and more proper to set those Subjects in a true Light, than a regular and continued Discourse. He makes an Apology for not quoting Authors to support his Sentiments; not that he could not have done it, but because he thinks it is not suitable to that way of Writing; those that do so, at an Entertainment, rather bring their Library than their Wit with them; and besides, he is of Opinion that this affectation to quote Authors is dangerous, and hath spoil'd abundance of People: It accustoms them not to think themselves; whereas, he says, a Writer ought to be possessed of the Maxims and Spirit of good Authors, but when he comes to write, he ought to think of nothing but himself and his Subject, and to give Scope to his own Genius; which being supplied by reading, cannot fail to produce things that are reasonable. His Introduction tends chiefly to give us the Character of those he brings in as Interlocutors. He makes an Apology because it seems not to have Connexion enough with his Dialogues; and admitting it to be so, patronizes himself by the Example of *Cicero* and other great Authors. He tells us that he hath endeavoured to imitate that great Man, and in some places copied him, particularly on the Subject of Agriculture. This he thinks no Crime, since *Tully* himself did the same out of *Xenophon*. He justifies by that same Authority the continued Discourses of his Interlocutors; and to strengthen it, brings likewise the old Examples of *Lucian* and *Minucius Felix*, and the modern ones of *Sarasin*, and Father *Bohours*: He thinks it also reasonable when Persons discourse considerable Points of Morals or Religion, that they be allowed more than an ordinary length, to maintain their Maxims.

To come to the Dialogues themselves. Our Author after having given an extraordinary Character of the *Personæ Dramatis*, who are M. *Patru* an Advocate a zealous Papist, and M. *d'Ablancourt* so famous for his fine Translations, and a Protestant, he brings them to a Monastery to hear a Sermon which was a Panegyrick upon a Saint. The Sermon being done M. *Patru* and *d'Ablancourt* took a walk in the Garden to discourse upon it. *Patru* after some general Reflections upon the Piety and Sense of the Preacher, complained that in this Age when Men are become so scrupulous in the choice of Words, they should be so careless in the choice of Matter, that they preach nothing natural or affecting, and that those whose chief aim it ought to be to convert their Hearers, seek only how to please them with fine Words, so that there's nothing in their Discourses which moves or affects the Soul. *D'Ablancourt* took notice that whilst he thook the Church with his thundering Voice, the Hearts of the Hearers continued unmoveable as Ice. He laugh'd at his Story of St. *Paul* the Hermites Raven, and of the Visit made him by St. *Anthony*, when the Raven which brought him half a Loaf every other Day, brought him a whole Loaf that Day; nor could he pass over the Complements that the Preacher put in the Mouths of those two Saints, and the time that they spent in contending which of them should have the Honour to eat the Loaf. *Patru* being convinc'd of the Folly of this sort of Discourse exclaims thus, Good Lord, ought the Word of God to be mixt with such Foolries, did St. *Augustin*, St. *Ambrose*, and St. *Chrysostom* preach after this manner, they had no other design but to gain Souls to God, they did not seek after Eloquence, but found it in their Way, and it seem'd to seek them. He wonders that since our modern Preachers are so eager in the search of Humane Eloquence, they should mistake it so much, for true Eloquence is plain, full of Sense and Reason, sparkles with natural Beauty, is full of lively Strokes, which move the Soul and warm the Affections.

D'Ablancourt agreed with *Patru* in all those Things, but added, that what offended him most was, That when the Parson came to speak of the Austerity of his Saint, he inveigh'd against all Pleasures without exception, and concluded them all to be damnable. I cannot think on't without Regret says he, that so many of my Friends, whom I know to be Persons of Vertue, and without any scruple allow themselves the use of those Pleasures, which come in their Way, should be damned for so doing. I am (continues

nues he) afraid of my Condition at this very Minnte, for to day a Friend of mine sent me a couple of very fine Melons, and some choice Strawberries which you know are very pleasant to eat, but if all pleasure be a Crime, as your Parson would insinuate. I am not very much oblig'd to him, who sent me them, since he thinks me wicked enough to taste those Criminal Pleasures, at this rate the selling of Melons and Strawberries, must be damnable, nay, Figs, Musk-Pears, and Boncritons are liable to the same Censure. We must no more speak of Tarts and Sweetmeats than we do of Arsenick. It is Criminal to think of eating a Partridge, nay, I cannot tell if we do allow our selves a bit of Mutton, so that your Devotos will reduce us to feed upon Acorns, with the Savages and wild Swine.

Very well, says *Patru* smiling, you are in a pleasant Humour I perceive, you have a mind to push on the Moral as far as 'twill go, but for all your Rallery the Preacher was in the right. Pleasure will be still a mortal Poison. What now, replies d' *Ablandcourt*, will you also declare War against all the Pleasures of Life, and maintain that we cannot in Conscience enjoy any of them. I always took you with all your Gaiety to be a very Honest and Religious Man, but I never thought that such a pleasant Outside had lodg'd an Anchorer within, and that you would damn your Friends for every Trifle. You will oblige me to let me know your Reasons that smell so strong of the Desarts of *Thebais*. Very willingly says *Patru*, It's Reason that makes the Man, and do you imagine that in the Tumults and Transports of Pleasures, we can have the free use of our Reason. Can a Man who runs headlong after his Passions, entertain so much as a Thought agreeable to the Excellency of his Being. Pleasures revive and nourish our Passions, and confound our Reason when the one commands, the other must needs obey. You know that we are born for Vertue, and for Heaven which is the Reward of it, but there's nothing more contrary to both then sensual Pleasures. With what Vertue do you think them reconcileable, not with *Prudence*, which being the work of Reason; cannot dwell in the same place with sensual Pleasures wich stifle it.

For *Temperance* you must own, that Voluptuous Persons are incapable of it, for thats the first Vertue which sensuality attacks and destroys. As to *Fortitude* and *Courage*, you will readily confess, that Debauchees can never be good Soldiers or great Captains, at least there are few Instances of it in History. A Sar-

danapalus

Manapalus is only fit Company for Strumpets. If that sort of Men have any thing like bravery it's only when they are filled with Wine. If they look Danger boldly in the Face, it's the effect of their brutal Ignorance, and not their Contempt of Danger, they do so only in a fit of Passion and Madness, and have nothing of that cool and serene Air, which is the Companion of true Courage and Intrepidity. As to *Justice* sensuality is its capital Enemy, addictedness to Pleasures proceeds only from an irregular and excessive Love of ones self which is the Fountain of all Injustice. What shall I say of those other Vertues, *Modesty, Friendship, Mildness, Complaisance, Bounty, Humanity, and Generosity*, which are the sweet ties of Civil Society. Is it possible that they can dwell and associate with Pleasures which are the Source of *Effrontery, Passion, Unconcernedness for others, Brutishness, Insolence, and hard Heartedness* for usually they that deny nothing to themselves deny every thing to others. Do you think that those who would not be reckon'd good Pagans can possibly be good Christians. It's certain that as Pleasures degrade the Man, they destroy the Christian; for Christianity without moral Vertue is inconsistent. You know the design of Christianity is to unite us to God, that we may enjoy him eternally, all our Actions, Words and Thoughts, must be directed to that End, and in so far as they come near it or deviate from it, they are Innocent or Criminal. We should have acted so naturally, and without constraint, had we preserved our primitive Integrity, but sin having corrupted us, Religion is come to our Assistance. This Religion is contain'd in the Scripture. It's there where we ought to learn what we are to follow, and what we are to avoid. You will find nothing there which favours Sensuality, on the contrary the Sacred Writings speak of nothing, but of the Cross, of Austerities, of mortifying our Senses, breaking off all Communication with the Flesh, of Sweating, Travelling, Groaning, and all the other things the Preacher mentioned, so that you must either renounce Pleasures or the Religion that forbids them. On the other hand our end is Heaven, and do you think that Pleasure which is Earthly can have any tendency to conduct us thither. It is impossible that Actions which hinder our thinking on God, can lead us to him. Let us enter upon the detail of Pleasures and see how they agree with Religion.

Love is the first and greatest, and by many accounted the only true Pleasure, yet 'tis the Plague of Life, and the Soul hath not a more mortal Enemy. I pass over all the trifles and fooleries of Courtship, the transports of Joy, and Excesses of Grief, &c. But don't you think it impious to degrade (in a manner) the Divinity, and to make a Goddess of your Mistress, who is perhaps after all not a good Woman. Consider, I pray you, those repeated Oaths and Lyes, that circulate Niceness about our Persons, the loss of Time, superfluous Expences, the Vanity inseparable from fine Apparel, and the other Equipage of Love, and all the Instruments of Pride and Sensuality, and reconcile them if you can with that Purity which the Christian Religion requires: But Lovers don't stop here, especially now adays, when they boast so much of their Conquests, there never was perhaps a time, wherein People were guilty of so much excess in that Matter as now, Adultery is become a Sport, and punished no where; every petty Larceny against Man is punished, but what offends the Honour of God goes unpunished. I could wish that some Princes, who pretend to equal *Augustus*, would also imitate him in punishing Adultery, and do as much for God as that Emperor did out of a meer love to Vertue. Besides, one of the greatest Disorders of Love is, that it never goes alone; and, amongst other things, is generally attended with *excess in Diet*. You know the common Proverb, *Sine Cerere & Baccho friget Venus*. You cannot with all your Rhetorick, justify the excessive Care that People take now adays to gratify their Appetite. The Treasures of the Earth, the Sea and the Air are exhausted for that End, and the Order of Nature and the Seasons of the Year inverted. In a word, the one half of the World seems to be employ'd in nothing else but to make the other eat and drink, and Men entertain one another now adays, as deliberately with the Stories of their mutual Debauches, as they do with News of the greatest Importance. Do you believe that a Man can be a good Christian amidst those Excesses? Is it possible that a Heart overcharg'd with eating and drinking, can be fit for the Kingdom of Heaven, and that a Man of that Temper can walk surely in the slippery Way to eternal Life? Do you think that a Man who is a slave to his Trencher, and has his Head always fill'd with the Fumes of Wine, can think much of the Duties of Religion. The Pagan Philosophers did eat only to live, and Christians ought only to eat that they may not die.

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Then as to *Gaming*, I cannot but wonder that that Exercise which contains all the Seeds of Enmity to Union and Society, should at this day be reckon'd the only Bond of them; That's now the word for meeting together, and the Signal given for conveneing at certain Hours to rob one another without pity, and to lay the Foundation of mutual Hatred. For *Conversation*, says *Patri*, it's too great an Honour in this Age to allow it a Place among Pleasures, it was formerly the greatest Charm of Society, there was Politeness, Wit, and Pleasure to be found in it, but all that is now banish'd from Conversation, and there's scarcely any thing left in it, that can be accounted Innocent. Who is it that does not find in our Modern Conversation, Foolish Drollery, abominable Pride, Falshood, Passionate Contradictions, Bitterness, Self-Love, and a thousand other gross Things; or if we do perhaps meet with some Pleasantness and Politeness in Conversation, we can find nothing of Piety or Wisdom. Conversation at present breaths nothing but poisonous Air. What shall I say of those other Amusements, the Tennice, Hunting, the Mall, the Billiard Table, useles Walking, Dancing, &c. For Mankind hath been admirably ingenious to invent ways to destroy themselves, by throwing away their Time and Estates.

Nay, lets come to *Reading*, how dangerous is that, those who read to instruct themselves in what's necessary are commendable, but those who read out of meer Curiosity are unexcusable. How much do they endanger their Modesty and Piety, who lead a soft and effeminate Life of turning over Books, that are many times not allowable of themselves. The greatest part read nothing but trifling Romances which debauch the Mind, and other Books which paint Vice either cunningly under the Name of Vertue, or sometimes in the grossest and liveliest Colours. Those Books and Comedies have perhaps contributed more to the Corruption of Manners than any thing else. What Man is there so Modest and Sober, that does not find himself mov'd on reading a Comedy, what must he be then when he sees it acted, where Vice speaks, Lives, Acts and Breaths. You will say, That at last they bring in Vertue rewarded, and Vice ridicul'd and punish'd. but do they punish it in themselves, when once it has got possession of their Hearts. All that is flattering, tender, and if I may be bold to say so, delicious in our Passions, is represented upon the Theatre, with such lively and insinuating Strokes, that the real Objects themselves could not perhaps be more dangerous, for the Mind,

at that time being deprav'd by the tempting Pleasures of a well acted Piece, is not able to guard the Heart, which is so much pleas'd with those passionate Emotions. Our Author after running down other Pleasures in the same manner looks stedfastly on *M. a' Ablancourt*, and says, O what rare things for Christians are Pleasures, wherof some make them lose their Souls, and others make them forget them. Those Pleasures which regard nothing but Sense, have they any relation to Heaven. When we swim in Carnal Pleasures, we are so much fill'd with the Objects, that are present that we cannot think of those which we don't see. Sensuality fixes our Thoughts upon our selves alone, then what share can God have in that, which relates only to our selves, or rather to the baser part of our selves.

If you consult Histories you will find that Pleasures have been the ruine almost of all States, and destroy'd the greatest of Men, whereas on the contrary the greatest Heroes of all Ages have been form'd by a severe Moral, and abstinence from Pleasures.

The *Assyrian* Monarchy, the first in the World, was overturn'd by the Cowardice of a Prince that was drown'd in Pleasures. The *Persians* were rather overcome by their Luxury and Effeminacy than by *Alexander's* Valour. The Roman Empire which was founded and enlarg'd more by the Vertue of its Citizens than by their Arms, was ruin'd by their Degeneracy, and dissolution of Manners, for Empires subsist only by the same Methods that they were founded by. *Cyrus*, *Themistocles*, *Agessilaus* and *Epaminondas*, those great Men who have been the Wonder of all succeeding Ages, were not so illustrious for their Victories, as for their Vertues, and Abstinence from sensual Pleasures. If we come to the Romans, the *Fabricii* the *Manlii*, the *Papirii*, the *Claudii*, and all those other great Persons who were most of them taken from the Plough to command in the Senat and Armies, was it by a Life of Pleasure or by a severe Abstinence, that they laid the Foundations of the Empire. It was the Integrity, and severity of their Morals, which occasion'd a Doctor of the Church to say that the Grandeur of *Rome* was the recompense of the Vertue of her first Citizens.

To come a little lower, consider *Fabius Maximus*, *Marcellus*, *Paulus Emilius*, *Cato* the Cenfor, *Laluis*, and above all the two *African* Scipios, without Abstinence from Pleasures, they had never arriv'd at that Glory and Authority, which they attain'd to,
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and if you look upon *Solon*, *Licurgus*, *Demosthenes*, *Cicero*, *Homer* and *Virgil*, you will agree that they could never have arriv'd at the height of Humane Wisdom, and the perfection of the finest Arts, but by giving a Divorce to their Pleasures, they speak of them as of a Savage Master, which sooner or later kills his Slaves. 'Twas one Pleasure alone that tarnish'd *Alexander's* Glory, and brought him to his Grave in the Flower of his Age. The Charms of *Capua* depriv'd *Hannibal* of the Fruit of his Conquests, the Pleasures of a few days were so fatal to him, that they lost him his Country, the Empire of the World, and at last his Liberty. In short, do but consider what passes every day in Families, and you will find that the decay of the greatest and most flourishing Houses is owing to Pleasures.

But without having any further Recourse to profane History. Lets look a little into Sacred Writ, we shall find that 'twas Pleasure which among others destroy'd *Samson* and *Solomon*, and that the Wisdom of the latter was not proof against a fair Eye or a fine Hand.

Was it by Pleasures that the Apostles and their Successors establish'd Religion, and promulgated the Gospel, what Fatigues and what Toils did they undergo, and how great was their Aversion to Pleasures, they affected Fasting and Austerities, they treated their Bodies as Enemies, and knowing the danger of Concupiscence, they chose rather to deny themselves what was necessary, than to allow of any Superfluity. It was not by Pleasures, but by their Blood, that the Martyrs cemented the Foundations of the Church. Nay, there is not one of the Pagan Sages, but what are against you, for they look'd upon Pleasures as the Plague of Humane Life. They never arriv'd at that hight of Wisdom and Honesty, which they attain'd to, by Pleasures, they perfectly abhor'd them, and should Christians in Conscience hunt after them. There be some who immerse themselves so grossly in Pleasures, that they are not at leisure, nor is their Blood cool enough to make use of their Reason, there are others again who refine upon their Pleasures, who scorn any thing less than to crop the Flower of them, and so make use of their Reason to adorn Vice, and render it Amiable, so far are they from shunning Vice, this is the most dangerous Method of the two; because there's less room for such Persons to return to Vertue.

Besides, those Persons who are addicted to their Pleasures, are nothing but their own Servants, and in effect, the greatest Slaves in the World. We are born to something more noble, and have it impress'd upon us by Nature, that Pleasures have something in them which pollutes us. Are we not charm'd when we hear of such an one that he hath quitted his Debauches, and lives a pious and Austere Life. Don't all Men admire the Conduct of *Henry IV.* when he fought for the Crown. He never eat but for fashion's sake, was constantly on Horse back, and in Armour, and continued less time in his Bed than the Duke de *Maienne* his Rival sat at Table; and *Henry III.* was not he ador'd by the Grantees and the People, whilst he continued Active, Brave, Vigilant, and Victorious, but when he abandoned himself to his Pleasures, and Debauches the same Persons despis'd and hated him in such a Manner as there was never any thing like it before in *France*.

D'Ablancourt, having patiently heard *Patru's* severe Invektive against Pleasures, told him that he would send us all to the Deserts of *Thebais*, without considering, that if we should obey him, they would be no more Deserts, but be crowded with Hermits, can we not be Christians, says he, but amongst Rocks and wild Beasts, will you build without Pity, Religion out of our Cities, which you see are so full of Temples, Altars and Images. But continues he, that you may have no pretence to object against what I say, because I am a Protestant. I shall draw my Arguments from such Principles as you your self allow. I confess to you that Man was not born for Pleasure, but for a much nobler Object. Yet tho' he ought not to look upon Pleasure as the end of his Being, nor as a Felicity, it does not follow but he may make use of it to sweeten his Labour. Man is Great, Noble and Excellent, but he is also Weak, he cannot Labour continually, and 'tis necessary that his Spirits being Exhausted and Fatigu'd by the many Subjects of Discontent that encompass him, they should be recruited and refresh'd by some agreeable Amusement. I agree with you that Vertue, nay, that honest Industry and Labour is preferable to Divertisements, and if there were no Medium betwixt a Life swallowed up in Pleasures without Vertue, and a Life of no Pleasure, but accompanied with Labour and Piety, I should without one moments delay make choice of the latter. But thanks be to God, 'tis not impossible to be a very honest Man, and a good Christian, and yet to enjoy the Pleasures of Life,
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provided we be moderate in the use of them. Tho' Vertue be incomparably more estimable; it does not therefore follow that all Pleasure is Criminal; and it is easie to demonstrate, that 'tis only the abuse of Pleasures that is disallowable.

You know that its lawful to live conformably to Nature, which is the Law that God gave to all things when he created them. Those Instincts and secret Movements which it hath impress'd upon every living Creature, according to its different Species, are Sacred, and ought to be followed. Now Man has not a more natural Sentiment of any thing, than of Pleasure. This is evident from a thousand Proofs, for we see in General that all the People of the World, tho' otherwise so different in their Morals, Climates, Laws, and Customs, agree in this to love Pleasure; so that the universal Consent of Nature, as to this Head, cannot be more plainly proved. Every Man finds in himself an inexhaustible Fund of Love to that which pleases him; pleasant Objects attract us with such powerful and irresistible Charms, that to oppose them is to do Violence to the Instinct of Nature.

Let's take a view of Infants in the Cradle, whom we may truly call the *Minors of Nature*, they no sooner open their Eyes but they seek after Divertisements, they rejoyce at the sight of things agreeable, and of their own accord turn away their Eyes from those that are otherwise. They run greedily after Play, and are ingenious at inventing it; and as they grow in Years their desire of Pleasure increases, suitable to the several Seasons of Life. Nature having given us a strong instinct to preserve Life, she hath plac'd in those things that support it, a Pleasure fit to invite Men to the use of them; and in Men a Sense of those Pleasures, and an extreme desire to seek after them. But that every particular Man should not terminate his Desires for his own preservation only, Nature hath inspir'd all Men with an ardent Desire to perpetuate themselves, and with Qualities proper for that design. To this End, from the very beginning she inspir'd Men and Women with a mutual Inclination for one another; and to that Union, she has annex'd the most lively, sweet, and touching Pleasures that they are capable of; and since Man could not be alone, Nature to make that Society indissoluble, and to invite every one to enter into it, hath taken Care to form their Bodies and

and Minds so as they might be agreeable to one another. Therefore, if to become Christians we must renounce every thing that's pleasing, we must renounce our selves, our own preservation, and all Society, which must be infallibly attended with the extinction of Mankind.

But to extend this a little further, says *M. d'Ablancourt*, there's nothing in my Opinion, that better discovers the Design of Nature in this Matter than all the things which she hath produc'd, there's scarce one but she has annexed Pleasure to them. Consider the Earth, the astonishing quantity of Trees, Animals, Flowers and Fruits; some of which do at once satisfy the Sight, the Taste, the Smell, nay, all our Senses. The Sea abounds with thousands of useful and delightful things. The Heavens and the Stars the different Luminaries, and that infinite Number of Beauties which is constantly displayed there, give an extraordinary Pleasure to the Eyes of those of the meanest Capacity: I denie you to take a look or a step but Nature presents you with some new Beauty. She takes pleasure to do us that Kindness, and is an inexhaustible Fountain of Delight. Had God design'd to have forbid us the Enjoyment of so many pleasant things, he would not have conferr'd them upon us with so much profuseness, he would not have produc'd them, but have confin'd us to what was merely necessary; Bread and Water, and Skins of Beasts would have serv'd us for Food and Raiment; but you see that he hath thought fit to produce a hundred times more for Pleasure alone, than he hath done for meer Profit. Shall we think that God created all those things to ruine us? Hath he painted the Flowers with such lively and amiable Colours to poison us? In a word, Hath he created and offer'd us so many delightful things merely to ensnare us? Let's abhor such mean and unjust Thoughts of God. It had been better we should never have had a Being, than to be reduc'd to a necessity of not being able to subsist but by pleasant things, which are at the same time Criminal.

On the other hand, 'twould be no less absurd, to say that God hath created all things to no purpose: No, without doubt, all of them were design'd for our use; so many sweet and admirable Objects, were not made for a meer show, or by chance: Those good things were given us by too good a Hand, they are Presents made us by a premeditated Liberality, and a Wisdom, which hath

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it's Eyes always open to our Necessities, and considers our Weakness. If all things were made then on purpose for us, we must not blame those who use them with moderation. It would certainly be ridiculous in us, who continually pray to God for new Favours, to refuse those which he bestows upon us without asking.

Very well, answers *Patru*; 'twould seem that Nature her self has made you her Confident, you understand her Secrets so well, you seem to lead us by the Hand into the full possession of Happiness; but I have still some Scruples, which I should be glad you would answer; I am afraid that those Caresses of Nature, are so much the more dangerous, that they come from an indulgent Mother, who spoils her Children by too much fondness. Besides, I am jealous, that that Instinct you speak of, and that *Gusto* which Men have for Pleasures, are not the effect of pure Nature, but of depraved Nature and of Sin.

Then replies *d'Ablandcourt*, Let us consider Man before his Fall, and take a view of him in his state of Innocence, we shall not find that he was made to enjoy no Pleasures, for God no sooner created him, but he settled him in a Place of Delight, an admirable Garden, watered with fine Rivers, and abounding with the most delicious Fruits, which he commanded him to eat of; and that he might be capable of enjoying them, there's no doubt but he gave him a Taste and Desire after them. To render the possession of those Pleasures the more agreeable, he added to him the Pleasure of Society, and gave him a Woman; for whom, at the same instant, he inspired him with such a lively and tender Affection, that *Adam* expressed it immediately by his Words. We must refer the rest of this till another time.

La Contre-Critique du Petron, ou Réponse aux Observations sur les Fragments trouvez a Belgrade, &c. i. e. The Counter-Critick on Petronius: Or, an Answer to the Observations on the Fragments found at Belgrade, in 1688. With an Answer to a Letter on that Treatise, and the Person of Petronius. Printed at Paris, 1701. 8^o. Page 128.

There have been so many Editions already publish'd in France, and elsewhere, of the Fragments of *Petronius* said to be found at *Belgrade*, in 1688. that there be few who have not read them, but the learn'd are not all of the same Opinion concerning them, there are some that believe them to be true; and there are some who think them to be Spurious, and yet acknowledge that he that made them, hath very well counterfeited the Style of *Petronius*, that he has happily supplied the Blanks of that Author, and divid'd well into his Meaning. There were two learned Men in *Holland*, of the former Opinion, who pretended to find in these Fragments, several Expressions that were purely French, which the Latin Authors do not use. *M. Nodot* who publish'd these Fragments vigorously opposes the Author of the Observations, and at the same time alledges, That he hath found Fault with what he did not understand, and that his Remarks have no Foundation.

This Answer of *M. Nodot* had been publish'd long ago, could he have obtain'd leave to publish it sooner.

He reduces the Observations against the new Fragments of *Petronius* to three principal Heads.

1. That there are Faults in it, contrary to good Sense and matter of Fact.

2. Faults against Learning, And,

3. Faults against Grammar, to which we may add *Gallicisms*. *M. Nodot* runs through all those 3 Heads, for which we refer to his Book. One of the Objections against the new Fragments, and which seems to be the most plausible is, that if they were true, we should find them quoted by ancient Authors, which we do not. *M. Nodot* answers, that *Petronius* compos'd divers Works besides the *Satyr* against *Nero*, and that the Passages quoted by the Ancients may be in those Works of his, that we have not.

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He compos'd one intitul'd, *Eufcius*: Or, *Eustion*, another again^t a certain Advocate whom he call'd, *Cerberus Forensis*, and a Poem intitul'd, *Albusia* against the Gallants of a Lady that bore this Name, whom he lov'd very well. Besides this, no body can be positive that the Romance was finish'd at the place, which to us seems to be the end of it, all that M. *Nodot* is engag'd to maintain is, that the last Edition which he hath given of *Petronius*, is according to the Manuscript found at *Belgrade*, which is more perfect than any other yet found, because there are no Blanks in it. He maintains also, that this Reason that is alledg'd against the Fragments makes for them, for if they were Suppositions, there is a great liklihood that he that was the Author of them, would have put in all those valuable Fragments that the Antients said were his.

As for the Learning, we will content our selves to quote one Example. In the new Fragments they speak of the Rage of the Priests, who pretend to Divination. The Censurer maintains, that there were no such Priests at *Rome*, and that consequently the Words *Vaticinari* and *Furor*, cannot be applied to the Romans. M. *Nodot* answers, that this Observation is a Proof of his Censurer's Ignorance, who hearing that the *Augurs* were the Diviners of the Common-wealth, and that they made up a famous Colledge at *Rome*, which was compos'd of none, but those that had first born the chief Offices, imagined that there were no other Priests. He maintains that there were such as told Fortunes for Money, not only in *Neros's* time, but above 200 Years before, and brings Proofs of it. He observes likewise for the better understanding of this, that besides the Religion of their Ancestors, the Romans admitted into their City Foreign Worship, as that of *Isis*, *Cybele*, *Esculapius* and *Anubis*; that these Gods had Priests different from the *Augurs* of the Republick, and that their Business was to predict things to come, and to speak of their Misteries with a studied Fury. These Priests call'd themselves *Fanatici*, *Lunatici*, *Siderati*, and 'tis of them that *Tibullus* speaks in those Verses of his second Book.

*Hæc etenim vates; Et te sibi, Phæbe vocavit,
Fæstavit fuscâ sed casus ante comâ.*

And the Poet *Prudentius*, *Lib. VII.*

————— *Non spumat anhelus,
Fata Sibyllinis Fanaticus edita Libris.*

As for what regards the Grammatical Faults, and the Gallicisms, the Treatise *de Latinitate falso suspecta* ought to be consulted by the Learned, when they are about to censure a Latin Word or Expression. How learned soever they be in that Language; they have not all the Latin Authors so ready in their Memories, as to be able to say positively, that none of them hath us'd such a word or express'd himself in that way.

But if the Book that we have quoted be not sufficient we may add *M. Nodot's* Answer to his Adversary. He shows by many Examples, how much we ought to be upon our Guard in condemning Latin Words or Phrases, because we are not sure that we have read them in any Author. For Example, this Critick says, That we cannot say, *silere idus*, because *silere* is a Verb Neuter, which signifies to *keep Silence, not to speak a Word*, and that all the Regimen that can be given, it is the Ablative Case, with the Preposition *silere de aliquo*. *M. Nodot* having first refer'd his Critick to *Scoppius* who hath prov'd, that properly speaking; there is no Verb neuter, he produces Examples where the Verb *Silere*, is us'd in the Accusative Case. Every School Boy knows this Verse at the beginning of *Martial's* Epigrams.

Barbara pyramidum fileat miracula Memphis.

Virgil in the 10th of his *Eneids* says,

Nec te juvenis memorande filebo.

Or if the Poets were suspected by the Critick, surely *Cicero* the Oracle of the Latin Tongue cannot be so, he says in his Epistles to *Atticus*, *Lib. II. Chap. XIII. Tu hac filebis*, i. e. Thou shalt keep these things silent.

The same Critick will not suffer the new *Petronius* to apply the Verb *Irridere*, which signifies to *Mock*, otherwise than to a Person, because *Irridere* is spoken only of Persons, and not of inanimate Things. But *Cicero*, *Lib. II. de Oratore*, says, *Irrides squalo-*
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lorem, & Appollonius de natura Deorum, says, *Uridet Philosophiam*. It would be needless to quote any further Examples, these being more than sufficient to show, that those who would criticise on the Latin of the new *Petronius* ought not to venture too far, especially against a learned Man, who knows much more than is ordinarily taught in the Colleges.

M. *Nodot* hath added to this Answer the Letters that were writ to him in the Name of the University of *Montpelier*, to testify their Approbation of his Discovery of the new Fragments, and how well they were receiv'd there.

These Letters are follow'd with a short Answer, to a Letter at the end of the Observations before mentioned, which our Author wrote to one of his Friends, on the Treatise and Person of *Petronius*. He pretends that this antient Roman, being a famous Debauchee, there is no appearance that he was made Censor of other Men's Actions. M. *Nodot* answers, that Arguments at random have no force against positive Proofs. *Plutarch* says positively, that *Petronius* reproach'd the Debauchees of his time for their Villanies, so that it doth not appear that this Author was a Debauchee. It is true that *Tacitus* says in his *Annal*, Lib. 16. he employ'd one part of the Day in sleeping, and the Night in Business and Pleasures. *Illi dies per somnum, nox officiis, & oblectamentis vita transigebatur*. But he pretends that this is a Voluptuous Man's Character and not a Debauchee, and that those two are not one and the same; Bewitching Pleasure always accompanied him, and not Drunkenness, as *Tacitus* says a little lower, *Habebatur non Ganeo & Profligator, ut plerique sua haurientium, sed erudito luxu*. He had the Reputation to know how to dispose of his Estate, not as a Debauchee or a Prodigal, but as a delicate nice Man, and one that was learn'd in the Science of well regulated Pleasures.

Machine Loxedromique, &c. i. e. A Machine which draws upon a Paper, in what Proportion you please, the Course of a Ship; by means of which Pilots may easily come to the Knowledge of the Longitudes. With a new Principle for making Watches, &c. Just. By M. de Hautefeuille. Printed at Paris. In 4^o 1701.

There are few People but what have heard of the famous Problem of Longitudes, and the great Rewards that have been promis'd by most of the States of *Europe*, to any Person that should find a way of knowing the Longitude at Sea, as exactly as we know the Latitude. The learnedst Mathematicians are of Opinion, that if we could get a Clock as exact at Sea as the Pendulum's with Seconds are at Land, we might by that means find out the Longitude:

M. de Hautefeuille, who hath for several Years applied himself to that Study, propos'd in 1674, to the Gentlemen of the Royal Academy of Sciences at *Paris*, the Principle of the Vibrations of Springs, which have been in use since that time in portable Pendulum's and Pocket Watches: Experience having shew'd that they were not so exact as Pendulum's with Seconds, he propos'd a new Principle to adjust Watches. It consists in the Force which round Bodies have, to remove from the Centre, by applying several small Bowls of Lead to the Ballance, which turns perpendicularly upon its Pivot. They are fix'd to little Springs, which allow those Bowls to remove from, or to approach to the Centre, according as the Ballance turns more or less swift. Several learned Men have demonstrated, that the Motions of Weights turn'd round, be they great or small, are precisely made in equal spaces of time.

He hath thought upon another way of finding out the Longitude, abundantly more plain, suited to the Capacity of the most Ignorant Pilots: It is a Machine compos'd of a little Mill and two or three Wheels, that are moved by the resistance of the Water; and which move a Sheet of Paper, forward continually in a right Line, upon this an unmovable Pencil describes and draws all the Movements of the Ship. The Pencil may be made moveable by putting it at the end of an Iron Rod, which hath

hath Teeth cut out through the whole length of it; then the Paper continues unmovable, and the Pilot, who is at the Bar of the Helm, gives it the same Motion, and turns it to the Centre of the Pencil; which by this Method draws the Course of the Ship, in proportion given to the Number of the Teeth of the Wheels and of the Pinions. By looking on this Paper, they may know all at once, without any Operation of Arithmetick or Trigonometry, without any Instrument, or Observation of the Heavens, the Rumbs of the Wind, the Length of each Course, the Longitude, the Latitude, the Run, the Estimate, and all other things which Pilots know by the Methods which they make use of.

Our Author answers, Objections from the Currants, Stops, Faults of the Compass, &c. He does not propose this as a thing certain and not to be doubted of, or with an Eye to the proposed Reward, but to know the Sentiments of Intelligent Persons about it, and to excite the Pilots of *France* and other Nations to make Experiments of it; and to communicate them to the Publick.

Histoire Abregée des Provinces Unies des Pays-bas, ou l'on voit leurs progres, &c. i. e. An Abridgment of the History of the United Provinces of the *Netherlands*; where we have an Account of their Rise, Progress, and Government, and of that of their Companies in the *East* and *West-Indies*. As also of their famous Warriors and learned Men. Enrich'd with many Figures. Printed at *Amsterdam*, 1701. In Fol. Pages 110.

WE have in this Volume six large Maps. The first is a Geographical Map of the 17 Provinces of the *Netherlands*. It differs from the ordinary Maps in this respect, that instead of being fill'd with the Names of many small Places, which do nothing but perplex the general Maps: Here we may see the principal Battels that have been fought in a Country which hath been the Theatre of War so long. We may easily imagine how useful these Maps are, provided they be well made; forasmuch as History and Geography finding themselves united, the one contributes to the remembrance of the other, and to fix things in order in the Memory, and not in a confused manner.

The second is a Chronological Map of the Earls of *Flanders* and *Holland*. On the two sides of the Maps, Historical Reflections are placed, with the false Deities that the ancient Inhabitants of this Country worshipp'd : And over against them S. *Nicolaes* and his eight Companions ; who, it's said, came from *England* into the *Netherlands* in the Year 700, and converted to Christianity the Inhabitants of these Provinces.

The second is an Historical and Chronological Map to serve for the History of the United Provinces. This hath in small Figures the Pictures of the Kings of *Spain*, under whom the Republick was form'd, those of the Governors of the *Spanish Netherlands* and of the Princes of *Orange*, with a List of the Battels that were fought by Sea and Land ; and, in the last place, we have the Pictures of the most famous Warriors and learned Men.

The fourth Map explains and represents the Government of the 17 United Provinces. Here we see who they are that sit in the States of each Province in Particular, in the States General, in the Council of State of the seven Provinces, in that of the Province of *Holland* in Particular, in the Office of Accompts and in the Admiralty Office.

In the fifth Map we see the Government of the Company of the *East-Indies*, as well in *Holland* as in the *Indies*. They are not only represented to the Eyes, but the Figures are accompanied with Explanations and Remarks. He tells us for Example, That this Company, whose capital Stock was at first but 6459840 Livres, made such a Profit, from 1602, when they were establish'd, till 1608. *i. e.* in 6 Years, that they augmented their Capital Stock to 30 Millions. That since their Establishment it hath paid more than five times their Capital Stock to the Members of it, and that 100 Florins of the Capital Stock are at present worth more than 600. At the same time they are at great Charge, for they maintain 5000 Regular Troops in the *Indies*, and have about 60 Ships at Sea. It's said they are able to arm 120000 Men.

The sixth is a Map of the World, wherein is mark'd the principal Conquests of the United Provinces and the Companies of the *East* and *West-Indies*, and the Countries that they possess in both Hemispheres.

II. After this comes an Abridgment of the History of the Provinces, explain'd by Medals, which were struck on the most considerable Occurrences, and which always fill up the left Page, the right being appointed for the Explication. When any remarkable Occurrence happen'd, and that there is no Medal of it to be found, there is added a small Copper Plate wherein that Occurrence is represented. Our Author begins his History from *Charles the Hardie*, the last Duke of *Burgundy*, who died before *Nancy*, soon after he lost the Bartel of *Morat* against the *Swiss*, which he fought *June 24, 1476*, and concludes it with the glorious Victory that the young Hero of the North obtain'd last Year over the Czar of *Muscovy*.

It is 13 or 14 Years since *M. Bizar* publish'd at *Paris*, *une Histoire Metallique de la Republique de Holland*; a new Edition of which was printed at *Amsterdam* in 1688, in Three Volumes, in 8^o. with considerable Additions: But that's a vast Work, in which there are many Readers that would not engage; whereas this may be read in three or four Hours; so that those who do not know the History of those flourishing Provinces, may instruct themselves in a short time; and those that know it, may easily refresh their Memories. Besides, there are many things which have happen'd in 14 Years time, that are not in *M. Bizar's* Book, but are to be found here.

III. The last thing that we have in this Volume, is a short Abridgment of the Lives of such Persons as have distinguish'd themselves in *Holland* by Arms and Sciences; I say, Persons who have distinguish'd themselves in *Holland*, tho' not *Hollanders*. Here we find *Joseph Justus Scaliger*, *Philip Claverius*, *Spanheimus* Father and Son, *Rene Descartes*, *Claudius Salmassius*, and several others that were not *Hollanders*, but who pass'd part of their time in *Holland*, for the most part in publick Employments, and some of them in following their particular Affairs.

Projet pour la correction du Dictionnaire Historique de M. Morery, &c. i. e. A Project for correcting M. Morery's Historical Dictionary, already review'd, corrected and enlarg'd in the last Paris Edition. By M. Vaultier, in 4°. Printed at Paris, 1701.

Monsr. *Vaultier* being employ'd in publishing a new Edition of *Morery's Dictionary*, proposes this Project, that the learned World might give him their Advice. He thinks fit to reduce the Sacred and Antient History to the Laws of the most approv'd Chronology, such as is that of *A. B. Usher*. As to the Centuries since Christ, he hath observ'd the Method of the late *M. Tilletmont*, and where he left off, he follows the Chronological Abridgment of Father *l'Abbe*.

He looks upon the Christian Era as the Center to which all other *Epochs* ought to be reduc'd, and hath throughout the whole made use of the *Vulgar Era*, and join'd this Calculation with that which agrees best to the Nations and Empires whose History he gives us. By this Plan every Occurrence of Sacred History, of the History of the first Emperors, and of the Grecian History till the first Olimpiad, will be rang'd under a certain Year of the World reduc'd to the Christian *Era*, as thus, *Abraham* died in the Year of the World 2183. and 1821 before Christ. In the Roman History he makes use of the *Epocha* from the building of *Rome*. But since our Saviours time he reckons by the Years of the Christian *Era*. Tho' he doth not use many particular *Era's*, he always makes use of the *Hegira*, because there are a great many Historians who have generally followed it.

As for Geography he will take care to distinguish places of the same name as they have been in *Strabo* and other Ancients, whereas they have been confounded by many Moderns. The different Matters it would seem ought to be rang'd in an Alphabetical Order, wherein there are many Difficulties. One City and Province hath several Names, which begin with different Letters of the Alphabet. In this case *M. Vaultier* proposes to place the Article under the most noted name, preserving the other names in their Alphabetical order with a Reference to the principal Name. He designs to remedy the Fault that often occurs in Dictionaries which is, that the Histories are neither continued nor finish'd, but are mangled in parcels. He designs to relate all their Circumstances, and will enquire to the Fountains of them.

A View of the Posture of Affairs in Europe, Both in Church and State, viz. (1.) The Ancient Pretensions of the Two Families of Austria and Bourbon to the Spanish Monarchy Historically Stated. (2.) The Balance of the Power of Europe, settled by Charles V. and how it came to be broken, &c. Written by a Gentleman, by Way of Letter. London, Printed for James Knapton. 1701. 8vo. Pag. 84.

THE Duke of *Anjou's* Succession to the Crown of *Spain* by a Strange and Unexpected Turn of State, has startled most of the Neighbouring Princes, and put them upon Consulting about the Properest Methods, that may be used, before it be too late, in order to curb the Exorbitant Power and restrain the growing Greatness of *France* now in a manner united with *Spain*, and of Securing the Peace and Quiet of *Europe*. This Succession has occasion'd many nice Speculations, exercised the Heads of the deepest Politicians, and put all of them to a Stand, not knowing what to think of the refined Politicks of the *French* Court. It has likewise given rise to many small Treatises both at Home and Abroad, which have been written on this Subject, each Writer canvassing the matter according as his own Sentiments and Thoughts of things have led him. Among the rest we may reckon these four Letters now before us, a brief Account of which we will proceed to give you in the same Order as they lie.

I. In his first Letter the Gentleman historically states the Ancient Pretensions of the two Families of *Austria* and *Bourbon* to the *Spanish* Monarchy. As to the latter he tells us, That the *French* made great Pretensions to great Part of the *Spanish* Dominions long before the House of *Bourbon* had any Pretensions to the Crown of *France*; tho' since that Families Accession to that Crown, they have not lost ground in their Pretensions; nor is it presum'd that *Lewis XIV.* will abate, when time serves, of his Pretensions thereto. He observes that the Pretensions of *France* to *Catalonia* and *Arragon*, are as old as since *Charles Martell's* time: and that the other Pretensions of the Crown of *France* to the greatest Part of the *Spanish* Dominions, are from *Charles of Anjou*; since which by a Will got from *Charles II. of Spain*, the

Duke of *Anjou* has that Monarchy intire, and the *French* seem satisfied therewith, till they have an Opportunity of Annexing the whole to *France*.

As to the Ancient Pretensions of the House of *Austria* to the Crown of *Spain*, our Author informs us, that they are grounded on the unquestionable Rights of *Charles V.* the sum of which, according as the *Austrians* represent it, he gives us in short.

II. The Substance of the second Letter is to shew the Equity of the Balance of the Power of *Europe* settled by the Emperor *Charles V.* the Attempts made on it, how the Peace of *Europe* was Provided for by it, and how it cannot be so well secured in the Two Branches of the *Bourbon* Family, as it was in the Hands of those of the House of *Austria*.

III. In the next Letter we have given us a View of the Courts of *Europe*, and their present Disposition and State relating to War.

He begins with *Portugal*, and upon several Considerations thinks that it is the Interest of that Kingdom in the present Juncture to stand *Neuter*, to put the Evil Day far off, and prefer their Present Ease to Future Danger.

Next he proceeds to *Spain*, and says, that by a *French* Oeconomy it may at present have on her Establishment, in case of a War, 20000 Land Forces, and 16 Ships of Line of Battle: That two Years hence their King may perhaps have double that Force at Sea, and three times that Number at Land.

From *Spain* he goes on to *France*; from thence to *Italy* and the States thereof; then to *Germany*, *Switzerland*, *Holland*, and other Parts, shewing in what condition each Country is, what Quota of Men they are able to Provide in case of a Rupture, under what Disadvantages they lie, and what their Interest (considering their present Circumstances) is.

IV. We shall not enlarge upon the last Letter, since the Notoriety of the Matters therein mention'd, is enough to justify the Author's Reflections. We therefore desire our Reader to consult the Letters themselves, wherein he will meet with both Matter of Diversion, as well as Information in such critical Times as these are.

A Discourse in Six Dialogues on the Name, Notion and Observation of the Lord's Day, with an Account of several Canons, Decrees and Laws, Foreign and English, for the Keeping it holy. The Way of Worship in the Church of England vindicated: And an Office, or Collection of Devotions, proper for the Day. By Tho. Morer, Rector of the United Parishes of SS. Ann and Agnes, within Aldersgate, and S. John Zachary. London, Printed for Tho. Newborough, 1701. 8vo. Pag. 584.

THE Design of Mr. Morer in this Treatise, is not only hinted at and pointed out to us in the Title, but the Sum of the whole Book is also given us by the Author himself in the Preface; wherein he tells us, that it consists of a Controversie between the Church, and these five sorts of Men, viz. “ (1.) *Liber-* “ *tines*, who allow no set Days for the Service of God, but “ would be left to their own will to worship as their Humour “ and Fancy lead them. (2.) *Sabbatarians*, or such as contend “ for the *Jewish Sabbath*, and stand to the perpetual Obligation “ of the Fourth Commandment, both as to the Day it self, and “ the manner of keeping it. (3.) Those who reject the *Saturday-* “ *Sabbath*, yet take up the Morality of the *Seventh-day*, and will “ have it to be of the Appointment of God and Nature. (4.) Such “ as Consider the Lord's Day *de Jure divino* strictly, and make it “ the Institution of Christ or his Apostles; and on that account, “ of the same influence on *Christians* under the Gospel, as the “ *Sabbath* had over the *Jews* by the Law of *Moses*. (5.) The *Pro-* “ *phanes* of the Festival, who by their Misbehaviour or Neglect “ of holy Duties to be done on this Day, too openly declare “ they lay no stress on it, and think they incur no Spiritual Dan- “ ger if they do not observe it. All these (adds he) with some “ other mistakes concerning the Manner of our Churches Ser- “ vice on the Day are examined in their Turns, and the *Name* “ and *Notion* of the *Lord's-Day* fully explain'd and Directions “ added to keep it well.

This in general is the Scheme of what the Author enlarges upon in the Six Dialogues; But we shall now proceed to give you a more particular View of some part of it.

The whole Discourse is by way of Dialogue between two Persons, *viz.* *A.* who likes and defends the Constitution of the Church as it is at present, and *B.* who complies, but not without finding fault with it. It cannot be expected that in a Work of this Nature the Author should keep close to the Main Subject throughout according to the strict Rules of Argument and Art; since it is in conformity to the way of People in common Discourse, wherein new Questions are apt to start from the Answers made to what goes before. So that besides the Principal Point, several other incidental things fall in, which may not perhaps be unserviceable to an unprejudiced Reader.

I. In the first Dialogue, after some previous Remarks, whereby *A.* would convince *B.*, That too-much Thoughtfulness is injurious to Health; That the Body ought not to be neglected; and that there is such a Sympathy between Body and Soul, that the one suffers by the other: the two Antagonists proceed to the main Subject, *viz.* to consider the *Name* of the *Sabbath*. This Word our Author (for we suppose that *A.* speaks HIS meaning) says is not proper for the *Lord's-Day*, and that tho' the Word *Sabbath* be sometimes met with in the Writings of the Fathers, yet it means either *that day* constantly appropriated to the *Jewish Sabbath*, namely *Saturday*, or the *Spiritual* and *Mystical Sabbath*, typed and represented by the *Sabbath* of the Fourth Commandment. But that when the Fathers distinguish and give the proper Names to the Days of the Week, they call *Saturday* Τὸ Σάββατον, and our *Sunday*, *Dominicum*; unless sometimes in their Disputations with the *Jews* they accommodate themselves to the way of their Adversaries, and so term the *Lord's Day* πρῶτον αὐτῶν ἡμέρας, one of the *Sabbaths*, or *the first day of the Week*, as *Justin Martyr* doth in the Dialogue between him and *Trypho the Jew*.

After this Mr. *Morer* in the same Dialogue introduces his Speakers arguing upon the Names of *Altar* and *Priest*, which he shews not to be improper, since the *Lord's Supper*, to which they have a Relation, is a Sacrifice. And here *A.* informs *B.* of the Nature of this Sacrifice, which is not (as the *Romanists* maintain) an external, visible, true, and proper Sacrifice, a literal Propitiation for the Living and the Dead, but the Representation and Remembrance of what was literally done so many years before, a Memorial of that Sacrifice once made on the Cross, but daily set before us in the Ministration of the Holy Mysteries.

From

From hence he takes an occasion of clearing up the Question in *Minucius Felix* about Temples and Altars, neither of which would the Heathens own that the Christians had; he informs us, that our *Q. Marcius* Statute about *Altars* was not repealed by Queen *Elizabeth* her Successor; and lastly, considers the Reason why *Q. Elizabeth* injoin'd *Tables* to be made use of in the Administration of the Sacrament of the Lord's Supper instead of *Altars*.

After this Digression *B.* starts an Objection against the Word *Sunday*, commonly used to denote the Lord's Day, and says it seems to lessen the Veneration we ought to have for this Christian Festival, by retaining this Gentile Name. Upon this his Antagonist *A.* gives us the Mystical and Natural reason of that Name; accounts for the Order of the Planets according to *Ptolemy*; considers their Influence and Presidentship over the days of the Week; and answers the Objections of *Scaliger* and *Selden* against it. But we shall not enter into the Detail of this Matter, since how learned soever the Controversie may be, yet 'tis only a *λογμαχία*, A Strife about Words, which is not material in what sense soever taken. In the Conclusion of this Dialogue, our Author takes notice of *S. John's Κυριακή ἡμέρα*, or *Lord's Day*, and enquires whether *Easter-day*, or some other great Festival, or the Day of Judgment be meant by it. Upon the whole matter *A.* says, that his present Opinion is, that tho' the Lord's-Day was observ'd very early in the Church, and that tho' *S. John's ἡμέρα κυριακή*, be the same with what we call by that Name, and that tho' probably the Apostles themselves (at least some of them) spake in that manner; yet he cannot imagine that it is a Divine Institution, or so much as an Apostolical Appointment and a Sacred Rule, but rather an Injunction of the Church, or an Ecclesiastical Constitution. How far this Doctrine is true, and whether it be so Catholick as to be maintain'd, *ab Omnibus, Ubique, & Semper*, The noted Rule of *Incentius Lirinensis*, we must leave others to determine and judge for themselves.

II. In the second Dialogue the *Notion* of the Lord's-Day is discussed, and the Controversie concerning it shewn to be very Ancient. Our Author tells us, that *Corinthus* and *Ebion*, two noted Hereticks, with some others of their Followers, were the Authors and Abettors of the *Sabbatarian Doctrine*, and thereby gave the Apostles *S. Peter* and *S. Paul* very great Disturbance in the Execution of their Ministry. After this he considers the

other

other Extreme of those who argue that under the Gospel we ought to have no Set times to worship God in, but every Man is to be left to his own Discretion, to *time*, as he pleases, the Exercises of his Religion. In the number of which *Libertines* (says he) were the *Petrobrians* of old, and in latter Ages the Error is charg'd on the *Anabaptists* and the *Family of Love*. And here he takes an occasion of enquiring into the Original of *Festivals* among all Nations, and shews that such Appointments are no injury to our Christian Liberty. Under this head he likewise considers and explains those places of Scripture (viz. *Coloss. 2. 16. Galat. 4. 10. and Rom. 14. 5, 23.*) which are commonly alledged by those who deny all Festivals, or Set times for Religious Worship.

After this Mr. *Morer* proceeds by the Speaker *A.* to shew, that the Sabbath is not *simply Moral*, in order to which he gives us the Notion of a Moral Law, which he takes to be this. " That
 " it is always binding, universally owned, and there is no ex-
 " ception or excuse for not observing it. But the Law (says he)
 " concerning the Sabbath is not so, that is, it is not understood
 " necessary by the Light of Nature, that every Seventh Day, or
 " every *Saturday* must be dedicated to the Worship of God,
 " rather than any other, since several Nations had their several
 " Days, and Set times for Devotion, some one Day, and some
 " another, according to the appointment of their Superiours,
 " whether Religious or Civil.

It would be to no purpose to run through the whole of this, or the Following Dialogues, since we could not do it without enlarging too far, and the little We have said of it may serve as a sufficient *Specimen* of the whole. In short the Author's great Design seems to be to shew that the *Morality* of the *Sabbath* is not so great as some pretend, and that the Institution of what we call the *Lord's Day*, is not *Divine* but *Humane*. Some may probably think it strange, that in his Sixth Dialogue he seems to Vindicate King *Charles's* Declaration about Recreations on the *Lord's Day*; but this, with some other Notions that he advances, we must leave to the Judgment of others without presuming to determine any thing about it our selves.

All we think fit to add to this Account is, that our Author all along makes use of abundance of Testimonies of other Writers for what he advances; and in truth he does as good as Confess himself, that he is no more than a Collector of what Others have said concerning this Matter.

Cosmologia Sacra : Or a Discourse of the Universe as it is the Creature and Kingdom of God, Chiefly written to Demonstrate the Truth and Excellency of the Bible, which contains the Laws of his Kingdom in this Lower World. In Five Books. By Dr. Nehemiah Grew, Fellow of the College of Physicians, and of the Royal Society. London, Printed for W. Rogers, S. Smith, and B. Walford, 1701. Folio. Pag. 372.

IN such an Age as this, wherein some Men seem to deny a *Providence*, and to attribute all Events to *Second Causes* without looking back to the *First*, it cannot be amiss to have such a Treatise as this now before us, as a Publick Testimony against them. The Psalmist upon only considering the astonishing Structure and Fabrick of the *Microcosm MAN*, could not forbear acknowledging a *Providence*, and crying out, *I am fearfully and wonderfully made, marvellous are thy Works, and that my Soul knoweth right well : My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth : Thine Eyes did see my Substance, being imperfect, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them.* Nay, Galen himself as great a Physician, and as much a Heathen as he was, yet upon Reflecting on the wonderful Make of a *Humane Body*, was disputed from thence into a Belief of a *Deity*, who had so curiously contrived and made that Fabrick *MAN*. And truly 'tis to be wonder'd how it comes to pass that so many of our Modern Physicians, who should know the Secrets of Nature, and the various Springs by which it moves better than any Others, should yet disbelieve the Being of a God, or at least of his *Providence*, who superintends and directs the Motions of all *Second Causes* to their proper Ends. One would think that the very Disappointments which sometimes happen to the Men of that Faculty, and the bad Guesses they generally make, would be enough to convince them that there is *One higher than the Highest*, who influences all things here below, and very frequently orders Matters, not according to the Rules of *Mechanism* or *More Nature*, but contrary to all *Humane Means* and beyond all expectation. This, we say, is such a Con-

viction

viction of an *Over-ruling Providence*, that one would think it next to impossible that any Physician or Natural-Philosopher could be an *Hobbiſt* in his Principles, were there not too many ſtaring Inſtances of it in the World. And this can be attributed to nothing elſe than to a Superficial Knowledge of Nature, with which theſe Men are pleaſed and contented; ſince tis a known Saying of a very Learned Man, “ That a ſinattering in *Natural Philoſophy* “ will make a Man an *Atheiſt*, whereas a full Inſight into it would “ make him acknowledge *That There is a God*.

However, 'tis not to be ſuppoſed that all *Physicians* and *Naturaliſts* have ſuch groſs Conceptions of a *Providence*, that over-rules all Nature; ſince among many others we have an Inſtance to the Contrary, in the Author of this *Cosmologia Sacra*, who in his ſpare hours has contemplated upon and endeavour'd to Demonſtrate what the whole Bible teaches, *viz. That There is a God who ruleth in the Earth*.

But without making any farther Remarks, we ſhall now preſent the Learned with what is contain'd in this Treatiſe.

It is Divided (as the Title imports) into five diſtinct Books, and each Book ſubdivided into ſeveral Chapters, full charg'd with material and uſeful Reflections, ſo that it cannot be expected we ſhould give a full View of it at once, but we will go through it as far as we can at preſent to give the Reader ſome Satisfaction, and ſhall refer the reſt to our next Journal.

In the Firſt Book which is divided into five Chapters, Dr. Grew propoſes to ſhew that God made the *Corporeal World*; and informs us what he means by it.

The Firſt of theſe Chapters treats of *GOD*; wherein our Author ſays, that 'tis Natural for every Wiſe Man to enquire whether there is not a Supreme Being, who is ſupremely Good, and Communicable to us; in the Enjoyment of whom, our chief Happineſs muſt conſiſt: That the Exiſtence of this Supreme Being, upon the Uſe of ſound Reaſon, becomes as certain to us as our own: That this Being is Self-exiſtent, and has the Power of Perfection, as well as of Exiſtence in himſelf, and conſequently is a moſt perfect Being, ſince he is every way Infinite. And here the Doctor expatiates himſelf upon the Infinite Nature of God, as being Infinite in his *Duration* or *Eternal*; Infinite in his *Eſſence* or *Immense*; Infinite in *Power* or *Omnipotent*; In *Knowledge* or *Omniscient*, and Infinite in *Goodneſs*; and in all theſe he muſt needs be *Immutable*; For were it poſſible for him in any manner or degree

degree to Change or be Changeable, he would neither be a Necessary nor an Eternal Being.

From all these Premises he concludes, " That the Supreme Being, whom we call *GOD*, is a Necessary, Self-Existent, Eternal, Immense, Omnipotent, Omniscient, and best Being: and therefore also a Being, who is, and ought to be esteemed most Sacred or Holy: And that as such, he is of Necessity eternally and Omnipotently *Energetick*, so as to beget the Divine Images of himself, and by These to make the World.

These and such like are the Reflections which our Author makes on the Nature of God, all very proper to raise in our Minds a just Idea of that Supreme Being, and a very necessary Introduction to what follows in the remaining Part of this Treatise.

From the Contemplation of *God*, Dr. *Grew* leads us on to that of the *Corporeal World*, of which he says, " That tho' the World being made, cannot be Self-Existent, nor therefore Eternal, nor any other Way Infinite: Yet being made by God, we are to look upon it in every way of Made-Perfection, to be Indefinite; since we can never define the utmost or answerable Effect of an Infinite Cause". That the World is in this Sense made Perfect, in the Whole or in its Extent, he tells us, appears partly from the Distance of the Visible fixed Stars, and partly from the Distance of those, which are visible only with the help of Glasses. From this Vast, and to us, Unlimited Extent of the Universe he concludes it to be Indefinite, which tho' it has Bounds, as not being Infinite, yet those Bounds to us are undefinable.

He farther observes that the World is no more admirable in the *Whole* than in its *Parts*, and in those innumerable Relations they have one to another; whether these Parts are Great or Small. On the *Greater Bodies*, call'd the *Planets*, he bestows the Second Chapter; and from the Regularity of their Motions and their great Variety, from the Substance and Splendor of the Sun, from the Command it has over all the Primary Planets, and the Command these have over their *Satellites*, with several other noble Considerations he infers the Unsearchableness of the Wisdom of God in this Admirable contrivance and furnishing of the World with so many large Bodies, the Nature of which, with their Motions and Rotations we are in a great measure Strangers to, and cannot fully Comprehend.

After a Curious Dissertation on the *Greater Bodies* of which the Universe is compos'd, and which are rang'd in the vast *Exparsum* to an Indefinite Extent, Dr. *Grew* passes on to consider the *lesser Parts* of the World, and to shew the Wonderfulness of them also. In the beginning of the Third Chapter, wherein he treats of the Principles of Bodies, he says, "That as there is no *Maximum* whereunto we can go, but God only; so there is no *Minimum*, but a Point; which hath no Dimensions, but only a Whereness, and is next to Nothing. For as far as the Whole is Extensible, so far the Parts are also Divisible, both Indefinitely; or as Mathematicians speak, *Infinitely*: that is, beyond any Human Observation or Conception.

To prove the infinite Divisibility of Matter he produces several Instances out of the Mathematicks, and then tells us that the Consideration thereof will enable us to think as we ought, of the Principles of Bodies; which, as they must of necessity have their Dimensions and therefore their solid Figures, so withal they may be infinitely Small not only beyond all naked or assisted sense; but beyond all Arithmetical Operation or Conception. He illustrates this further by the Smallness of many Organized Bodies, such as the Seeds of the Plant called *Harts-Tongue*, ten thousand of which hardly make the Bulk of a Pepper-Corn; and the Stupendious smallness of some Animals, especially in the Sperm of smaller Insects, which have been observed by *M. Leuwenhoeck*, to be a hundred Millions of times smaller than a great Sand. These Instances (says our Author) may also shew how very conceivable it is, That the Qualities of Bodies, whereby they Operate one upon another, may so properly belong to some one Corporeal Principle, as not to sublist primarily in any other. This he illustrates in the Qualities and Powers of the *Magnet*; and some other Bodies which attract. Next he proceeds to prove the Principles of Bodies to be unalterable, both in those that are Consistent, and those that are Fluid; and also Regular, which he likewise proves in Fluids and Consistents. And the whole of his Design therein is to shew, that the Smallness, the Unalterableness and the Regularity of Corporeal Principles, have their Original from the Wisdom and Power of a Divine Regulator, which is *God*.

As the Principles of Bodies taken singly are Regular, so in the Composition of them there is an Extraordinary Regularity to be observ'd. This is what the Doctor undertakes to evince

in the fourth Chapter, from the Consideration of the Substance both Consistent and Fluid, the Organism, and the Figures of Bodies, wherein there is an Apparent Regularity. He gives us a particular but brief account of the Composition of the Fibres, the Cartilages and Bones, the Muscles, the Membranes and Skins, the Glands whether conglobated or conglomerated, the Heart and all Muscular Parts, the Spleen, the Kidneys, the Pancreas, the Brain, the Labyrinth of the Ear and the Crystalline Humor of the Eye; and concludes the whole with this Excellent Remark: "So many Arts (says he) hath the Divine Wisdom put together, only for the Hull and Tackle of a Sensible and Thinking Creature".

The last Chapter of the first Book treats of the Use of Compounded or Organized Bodies, as it appears every where, especially (1.) In all the Parts of Plants and Animals. (2.) In the manifold Variation of every Part, as for instance, of the Skin, the Swimming Bladder in Fishes, the Chrystalline Humour of the Eye, the Rock-bone of the Ear, the *Parotides*, the Teeth, the Wind-pipe, the Lungs, and the Brain. (3.) In the Multifarious use of each Part; as for example of the Nose, the Eye, the Tongue, the Hand, and the Belly-Muscles. (4.) In the conspiring of many Parts to one Use, as for Nutrition; for a Single Act, as the flight of a Bird, or but to Talk, or Laugh; or for a Single Thought. And (5.) In the Relation of one Part to another and between Man and other Parts of the Universe. On all these things he enlarges after a learned and Philosophical Manner, and says, that they are all of them the undeniable Effects of a most perfect Understanding and of equal Goodness.

In the second Book which is divided into Eight Distinct Chapters, Dr. *Græw* undertakes to shew, That there is a Vital World, which God hath made, and what it is.

In the first Chapter of this Book he treats of *Life*, and proves that there is a *Vital Substance* in Nature, distinct from a Body, since the Being hereof is (1.) *Possible*, tho' we have no adequate Conception thereof. (2.) *Reasonable*, Because the being of such a Substance implies the being of a more excellent thing, than any Corporeal; since then (as he there argues) God was pleased to make that which is less Excellent; it is reasonable to believe, he hath also made that which is more, and nearer to himself. (3.) And lastly, That the Being of such a Vital Substance in Nature distinct from Body is *Necessary*; since without a Substantial

Principle as the proper Subject of Life, distinct from Body, there could be no Living, much less any Sensible, Thinking or Reasonable Thing; and the Rather because (as he proves at large) Body cannot be Vital either as Subtilized, or as Organized, or as Moved, or as endowed with Life, a proper and immediate Adjunct hereof, as well as Motion. After this he goes on to consider the several Species of Life, as they are reducible to these three Heads, *viz. Vegetable Life, Sense, and Thought*. On the first of these, which is the Lowest Species of Life, he bestows the remaining Part of the first Chapter, and shews that it is that by which all Bodies have their Radiations and mutual Inclinations, and are in a sort animated so as to make one Moiety of the Universe. He observes that this is more remarkable in Plants and Animals, in their Generation and Nutrition, and in sundry of their Motions. Upon the whole Matter he concludes, That in all this, a most wise and Benevolent Forecast is apparent, whereby the Vegetable Life is made so far independent on the Sensible, that notwithstanding the perpetual Motion and Clutter in all the Rooms of the House, *viz. our Bodies*, yet we take no notice at all of it, nor are in the least hinder'd or diverted from any thing we have to do, as Animals, or as Men.

The next Species of Life above the *Vegetable*, is that of *Sense*, treated of by our Author in the Second Chapter, where he tells us, "That all Sense is a certain Mode of Life in a Vital Substance, answerable to a certain Mode of Motion in a Body:—"
 "and That the difference between Vegetable and Sensible Life
 "seemeth to be this, that in the former, the Impression arising
 "from the Motion, is entirely reflected and lost in an Instant;
 "in the latter, it is immersed and retain'd". After this he remarks farther, "That the Modes of Motion, on which the Modes
 "of Sense depend, are *Simple* or *Compound*: That the Simple
 "are two Generals, *Magnitude* and *Celerity*: that is, as any one
 "Motion is made in more or less Space, or in more or less Time:
 "That the Compound are likewise two in general, either as
 "one Mode of Motion is repeated over again, or as several
 "Modes of Magnitude, Celerity, or Both, are mix'd together:
 "Lastly, That every Motion strong enough to affect the Organ
 "produceth some Sense; but that all Sense, so far as it is Grateful,
 "dependeth upon the Equality, or the proportionality of
 "the Motion or Impression which is made". The Truth of these Reflections, he justifies particularly in all the Five Senses of Hearing,

ing, Seeing, Tasting, Smelling and Touching; taking notice withal how suitable all the Instruments of Sense are; that the Number of our Senses are limited by the Number of our Organs; and that tho' they are not sufficient of themselves to produce Sense, yet the Notice they give us of Sensibles is just and true.

Dr. Grew observes in the next Chapter, That the Vital Principle which we call *Mind* is that which hath the Power of Thought, distinct from Sense and above it; and that the two General Species of Mind are *Fantastick* and *Intellectual*. Of the Former of these he discourses at large in the whole third Chapter, and says, That of *Fancy* we must distinguish these three things, (1.) The *Organ*, which is the Brain: (2.) The *Images*, which are either a sort of Copies of those of Sense, or certain Signatures or other *Idea*s whereby they are represented: And (3.) The *Act*s which are Vital, and therefore altogether distinct from the Figure, Position, or Motion of the said Images, or any thing else hereto belonging, but imply a Power, both of Using and Making these Images. Then he takes notice of the Power and Use of Fancy, which he says is Great even in Brute-Animals, in which it is their chief Faculty; but that the Actions, Passions and Operations in them do not amount to *Intellection*, he proves by these Arguments; (1.) Because the Brutes are not improveable beyond their own proper Genus. (2.) Because they work not electively, or upon proposing to themselves an End of their Operations. (3.) Nor by Imitation, nor Disquisition; All which are Evidences of the Divine Reason, which like a Golden Vein runs through the whole Leaden-Mine of Brutal Nature, and influences it.

From the Fancy of Brute-Animals, he passes on to Human Fancy; and in this respect says, That Fancy strictly taken is Mind immediately occupied about Sensible things, and its own Ideas of those Things: That the Acts of Fancy in general are two, *Perception* by which we perceive the Object; and *Volition*, by which we are some way or other Affected with it. With respect to *Perception*, he tells us, that Fancy hath its Species, which are just as many as those of Sense, and that each Species hath its Modes; in general these three, *viz.* *Recognition* of a thing as present; *Memory* of a thing as past, which he subdivides into *Reminiscence* and into *Memory*, properly so called; and *Forefight* and *Forecast* of a Thing as to come. Of these, as he informs us, consist the Schemes of Fancy, which are its Designs or Composures, either

either Answerable to Sense or Arbitrary. As to *Volition* he observes, that all Affections and Passions are the Volitions of Fancy, and especially these two in General, *viz.* *Appetite* or *Inclination*, and *Aversion*. Lastly, he considers the Office of Fancy, which is most eminently to be seen, in the Act of Generation, in the use of Corporeal Habits, and in the use of Mental Ones.

Having thus discours'd of *Fantastick Mind*, our Author proceeds to the *Intellectual*, where he observes that the Intellect hath its proper Objects and Acts, with which Sense and Fancy have nothing to do, some of which he there Instances, and then gives us this Definition of *Intellection*, *viz.* *That it is the Operation of the Mind about insensible things, and its own Ideas of these things.* As to the Acts of the *Intellect*, he says there are two in general, *Perception* and *Volition*; and that the Modes of Intellectual *Perception* are also two, *viz.* (1.) *Dubitation*, which is a Negative Perception, and is attended with *Disquisition*, whereby we recollect the Simple and Complex Ideas we have of things; and with *Collation* whereby we compare them together, till from the Resemblance of Truth we come at last to Truth it self: And (2.) *Invention*, which properly so call'd is the Termination of the Mind upon Truth, which we come to these three Ways, *viz.* by Sense, by first Theorems, or by Consequence upon both or either of these Grounds. As to *Volition*, the other Act of the Intellect, he tells us, that the Mode of the Will which answers to *Dubitation*, may be called *Suspension*, and that which answers to *Invention*, *Resolution*.

After he has treated of *Intellectual Mind* in general, with its several Acts, and the Modes of them, he then goes on to give us an Account of the three chief Endowments of *Intellectual Mind*, *viz.* *Science*, *Wisdom* and *Virtue*.

On the first of these, *viz.* *Science*, he bestows the fifth Chapter, where enumerating the several Truths which are the necessary Objects of the Understanding, he informs us, that it is Positive or Definitive Truth, which consists in defining the Essences of Things, of which Science and Wisdom are produced. Then he takes notice what Definitions of things are the most perfect, and of what things the Definitions are unattainable.

As to *Wisdom*, the second Endowment of the Intellectual Mind, Dr. Grew treats of it at large in the Sixth Chapter, and says, that it is properly that Knowledge which relates to the Causes and Operations of things, but more especially to the Efficient, as
being

being the Principal Cause. Of all Operation he observes there are four Cardinal Causes; Body, Sense, Fancy and Reason; and that the Quadruple Conjunction of each of these produceth in all sixteen general Ways of Operation: as for instance, the first four Ways are those of Body, *viz.* (1.) Body upon Body, which is done by Bulk, Figure and Position. (2.) Body upon Sense, the manner of which Operation having explain'd in the Chapter of Sense, he refers his Reader to it. (3.) Body upon Fancy, either by Mediation of the Organs of Sense, or by immediate impressions from the Images of the Fancy. (4.) Body upon Reason, which is only by Mediation of Sense and Fancy.

The next Cardinal Cause which he mentions, is Sense, which hath also four Ways of Operation. (1.) Sense upon Body, not only by Mediation of Fancy, but also in returning the Impressions it receives Natural or Præternatural, upon Body it self. (2.) Sense upon Sense. (3.) Sense upon Fancy. And (4.) Sense upon Reason, in conjunction with Fancy, either in hindring or furthering the Use of it.

The third Cardinal Cause is Fancy, whose Operations are likewise four. (1.) Upon Body, in all manner of Voluntary, and in some Involuntary Motions of it. (2.) Upon Sense, sometimes to the Diminution, and sometimes to the Increase of it. (3.) Upon Fancy, both in its Diminution and Enlargement. And (4.) Upon Reason both to the Improvement and the Diminution of it, which he illustrates in several Instances.

The fourth and last Cardinal Cause of Operation assign'd by the Doctor is Reason, which he says is in all Respects Superior to the three former, since (1.) every Man's Reason hath an absolute Command, directly or indirectly, of all the Motions of his own Body. (2.) It has the same Superiority over Sense, sometimes in suspending the Acts, but chiefly in governing the Effects of it, which is the Legal Power of Reason. (3.) It is no less Superior to the Fancy, which it governs and uses several Ways. And (4.) Reason operates upon Reason, either in another, or in a Man's self. Upon the whole Matter he concludes, " Thus far of the General, and more immediate Causes of Operation in the World: the exact distinguishing whereof, so as " not to take a Remote Cause for a Proximate, a Solitary One " for a Conjunct, a Possible One for a Necessary, or any one " Cause for another, or that which is no Cause for that which " is: And the expert and ready Use hereof, so as to separate " those

“ those which operate best alone, to joyn those which best co-
 “ operate, and to joyn them in the Order, wherein they ought
 “ to stand, are the Rules of Practice in all Wisdom.

In the seventh Chapter of the Second Book, Dr. Grew treats of Vertue, the third and last Chief Endowment of the Intellectual Mind. And under this head he first of all takes notice, that as *Truth*, the Object of the *Understanding*, is the *Conformity*, so *Goodness*, the Object of the *Will*, is the *Conveniency* of one thing to another : Then he tells us, that there are various Kinds and Degrees of *Goodness*, since it may be consider'd as more or less certain and permanent ; as more or less Comprehensive, and in the manner of its being enjoyed. He says likewise, that the Kinds and Degrees of *Goodness* may also be considered in relation one to another ; in the Congruity of which Relation, the Perfection of every thing consists. In the choice of that *Goodness* which is immutably such he observes that true *Vertue* consists, which makes choice not only of the Best End, and forms an Idea of the Means of attaining it, but likewise carries us out to the Prosecution of them, that is to Resolution herein. Among other Vertues which he here discourses of, he informs us that there are four more Eminent than any other, as chiefly conducing to the Happiness of Mankind ; two of which he calls *Contemplative*, viz. *Humility* and *Magnanimity* ; and two, more *Practical*, viz. *Justice* and *Fortitude*.

By *Humility* he does not mean the Abjectedness of a Base Mind, but a Prudent Care, not to over-value our selves upon any Account. *Magnanimity* he defines to be a Resolution of being and doing that, which is truly Great : or, in short, a growing Greatness of Mind, A Vertue which not only well consisteth with *Humility*, but is hereby promoted ; which among other Vertues is the Patron chiefly of these Two, viz. *Industry*, which is a resolved Assiduity and Care answerable to any weighty work ; and *Sapience* or the Love of Wisdom, that is to say, A Prudent Enquiry into all Wisdom for the good of Mankind.

The two other Vertues, which he styles *Publick*, are *Justice* and *Fortitude*. The former he defines to be a Prudent and magnanimous doing of Right, in all Cases, unto all Men with an Upright Intent : And as for *Fortitude*, he says, that as an *Affection*, it is the Doing, or Suffering of any thing with Equanimity ; and as a *Military Vertue*, it is the Prudent and Magnanimous Conduct of a just War ; A Jewel composed of several Gems, Justice in
 the

the Motives, Skill in the Conduct, Courage in the Action, and Prudence running through all. Upon the whole of this Argument he tells us, that we are to measure the Excellency of a Virtuous Mind, not as it is the Copy, but the Pattern of Regal Power, and the greater Empire of the two: And with the Honour of this to vindicate the Glory of that Supreme Vertue, which hath blest the World with so divine an Image of it self.

In the Eighth and last Chapter of the Second Book, our Author treats of *Celestial Mind*: And here he observes, that by the Knowledge we have of the Divine Perfection, and of our own Imperfection, and of Nature below us, we may come to the Knowledge of Nature above us, *viz.* the Existence of a more Perfect Mind. He farther informs us, that the Beings above us are of two General Orders, *viz.* Embodied, and Pure Mind: That the former of these is not without Sense, nor Fancy, tho' of a higher Species than the Human, but yet with such an Intellect as is co-ordinate with our own: and That the latter, *viz.* Pure Mind, is either Compounded, to wit of Fancy and Intellect, or Simple, that is Abstracted Intellectual Mind, which Views things with a Contemporary Intuition. On these Points he insists at large, in a Learned and Philosophical Way.

Thus have we carried our Reader through the two first Books of this *Cosmologia Sacra*, and have given the Larger View of what is contain'd in them, because the Matter coming thick upon us, and affording us several new Thoughts and Reflections, we could not bring our Account thereof into a Narrower Compass. We have all along endeavour'd after *Impartiality*, representing things just as they are, and in the Author's own Words. This Account, for the foremention'd Reasons, swelling so high, we must refer that of the three following Books to the next Month. Only we shall in the mean time present the Learned with the Contents of them, on which we intend to enlarge More hereafter.

In the third Book then, which is divid'd into six Chapters, he shews that God Governs the Universe he hath made, and in what manner; and in order to this Treats, *Ch.* 1. Of the Nature of God's Government, or of Providence. *Ch.* 2. Of the Ends of Providence, and first in this Life. *Ch.* 3. Of Providence over Publick States. *Ch.* 4. Of the Celestial Life. *Ch.* 5. Of the Rules of Providence, and first, of the Law of Nature. *Ch.* 6. Of Positive Law.

In the fourth Book, divided into Eight Chapters, he undertakes to shew, That the Bible, and first, the *Hebrew Code*, or Old Testament, is God's Positive Law, in order to which he discourses, *Ch. 1.* Of the Integrity of the *Hebrew Code*. *Ch. 2.* Of the Truth and Excellency of the *Hebrew Code*: and first as they appear from foreign Proof. *Ch. 3.* Of the Truth and Excellency hereof, as they appear in it self; and first if we consider the Writers. *Ch. 4.* Of the Contents hereof, and first of the History. *Ch. 5.* Of the Miracles. *Ch. 6.* Of the Prophecies. *Ch. 7.* Of the Laws: and first, of those given to *Adam* and *Noah*. *Ch. 8.* Of the *Mosaic Law*.

Lastly, in the fifth Book Dr. Grew shews, That the New Testament is also God's Positive Law, and with this design he treats, *Ch. 1.* Of the Integrity of the New Testament. *Ch. 2.* Of the Truth and Excellency hereof, and first as they appear from the Writers. *Ch. 3.* Of the Contents, and first of the Miracles. *Ch. 4.* Of the Doctrine, and first of the Revelations we are to believe. *Ch. 5.* Of the Laws; and *Ch. 6.* Of our Saviour's Prophecies.

Primitive Baptism in three Parts, consider'd under three Heads.

(1.) That it was Baptizing Infants as well as Adult. (2.) That it was Baptizing with Water, and that a Standing Ordinance, and Permanent Duty. (3.) That it was Baptizing by Pouring on, or Sprinkling with Water, not by Dipping or Immersing into Water. All Proved from the Command of Christ and the Practice of his Disciples and Apostles, recorded in Scripture, &c. By St. Garner Gent. London, Printed for J. Wyat, 1701. 8vo. Pag. 91.

SINCE the Reformation and Departure of the *Protestant* Churches from the Superstitions and Errors of the Church of *Rome*, the Common and implacable Enemy of Mankind has all along endeavoured to raise Disputes and Controversies among *Protestants* in order to separate and divide them from One another, and by this Means to weaken their Common Interest and prevent the farther Growth of *Protestantism*. How true and just this Observation is, we may appeal to the Experience of all *Europe*, since in all the Parts of it more or less, the Sower of Discord among Brethren has been but too successful. But of all the Disputes and

and Controversies that have been raised, none have been carried on with more Heat and Animosity, than those that have been started about the holy Ordinance of *Baptism*. The Disputes upon this Account have been so great as to divide two Considerable Bodies of Men, not only from the Establish'd Church, but likewise from one another, and that without any hopes or humane Probability of their ever being reconciled and satisfied. One of these Sorts of Men, who go under the Name of *QUAKERS*, have spiritualiz'd Christianity so far, as to lay aside all External Institutions whether *Divine* or *Humane*, and among others have totally rejected the Ordinance of our Saviour concerning *Water-Baptism*. The other Party do indeed own *Water-Baptism*, but then they dissent from us about the *Persons* to be Baptized, and the *Mode* of administering *Baptism*. These Men declare against *Infant-Baptism*, as being neither warranted by Scripture, nor by Primitive Practice; and against *Sprinkling* with or *Pouring* Water on the Persons Baptized; but on the other hand maintain that only the *Adult* are to be Baptized, and that the true and Primitive Way of Baptizing is by *dipping*, *immersing* or *plunging* into Water. Many Discourses have been written and publish'd for the Conviction and Satisfaction of both these Sects of *Protestants* (for to that Name they still pretend), as also to justify the Practice of the Church of *England* in this Matter. Among others the Small Treatise now before us is publish'd to shew how conformable the Baptism of our Church is to Scripture and Primitive Practice. But without any farther Reflections of our own, we shall now proceed to give you an Account of Mr. *Carnes's* Piece, wherein he treats concerning the *Subjects*, the *Matter*, and the *Mode* of *Baptism*, and according to these three Points the Tract is divided into three distinct Parts.

In the first Part he discourses of the *Subjects* of *Baptism*, and prove from the Command of Christ, and from the Practice of his Disciples and Apostles, recorded in Scripture, that Primitive Baptism was baptizing of Infants as well as Adult Persons. For the Proof of *Infant-Baptism*, he does not run back so far as the Covenant of Grace made with *Abraham*, Gen. 17. 9. which some have made an Argument why the Children of *Christians* should be received into Covenant by *Baptism*, as well as the Children of the *Jews* were by *Circumcision*: But he takes his Argument for the Proving thereof, from that Edition (as he calls it) of the Covenant of Grace made to the *Jailer*, Act. 16. 31. where

the Apostle says to him, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.* From this Text, and the Matter of Fact that ensued, *viz. The Baptizing the Jailer and all his,* Our Author infers, that there were Infants in the Jailer's House who were Baptized together with himself. And here he takes an occasion of shewing at large what is meant by *Believing and being saved*; and farther takes notice, that *House, Household, and all theirs*, so frequently mention'd in Scripture as being Baptized, is an *Hebraism* to denote the Children of the House, Infant-Children not excepted, especially when Join'd with Parents, and when it is said, *such an one and his Household*, or *such an one and all his*, or *such an One with all his House*. Under this head he sets down twelve several Objections which the *Antipedobaptists* raise against *Infant-Baptism*, to each of which he returns a distinct and particular Answer.

In the second Part, Mr. *Garner* undertakes to prove *Primitive-Baptism* to be Baptizing with Water, and Baptizing with Water to be a Standing Ordinance and permanent Duty; and this he likewise evinces from the Command of Christ, and the Practice of his Disciples and Apostles recorded in Scripture. What he offers under this Head is against the *Quakers*, who deny the Baptism with Water of any, whether Infant or Adult, to be a Duty and Standing Ordinance; and do therefore lay it wholly aside. And here he enquires what they who lay aside so Solemn an Institution as the Baptizing with Water is, have to say for themselves, and answers the Objections which they make against *Water-Baptism*. Then he enquires what they who are for Baptizing with Water say on the other side, to prove, that that Baptism which Christ commanded and Commissioned his Apostles to Baptize with, *Mat. 28.* was the Baptism of Water. In order to this he proves,

First, That the Apostles did after this Command and Commission given them by Christ, *Teach all Nations baptizing them*: And that they did teach all Nations, baptizing them by Virtue of this Command and Commission, of which he says there are instances enough not to be denied.

Secondly, That this Command and Commission given by Christ to his Apostles to *teach all Nations baptizing them*, was not given to them only, but with them to all others, that should succeed them in the Ministry. This he tells us is Plain, (1.) Because else, by what Authority did *Philip, Ananias, Apollos* and others who

were

were not Apostles, Teach and Baptize. (2.) Because else that Promise, *I.e, I am with you always, even to the end of the World,* would signifie nothing.

Thirdly, That that Baptism which Christ commanded and commissioned his Apostles, and all others, who should succeed them in the Ministry to baptize with; *Mat. 28.* was the Baptism of Water; which he says is Evident upon the following Accounts: (1.) Because the Baptism wherewith he himself baptized by his Disciples was with Water, else it is impossible to reconcile, *John 1. 33.* with *John 4. 2.* (2.) Because such as had seen the Way of Christ's Baptizing, after it was told of him, That he *shall Baptize with the Holy Ghost,* as *Philip, Peter, and Paul,* did all along afterwards baptize with Water. (3.) Because they were neither commanded nor commissioned thereby to baptize with any other Baptism, of which there are two others mention'd in Scripture besides the Baptism of Water, *viz. The Baptism of Suffering,* and *the Baptism of the Holy Ghost.*

Fourthly, The last Point he proposes to prove, is, That Baptizing with Water is a permanent and Standing Duty and Ordinance; and that upon these Accounts: (1.) Because *baptizing* is joyn'd inseparably to *Teaching* in the same Commission, *Mat. 28.* Now Teaching being a permanent and Standing Duty and Ordinance, Baptizing is likewise so. (2.) Because the Apostles to whom Christ gave Command and Commission to Teach all Nations Baptizing them, did after that all along Baptize with Water, not only such as were not baptized with the holy Ghost as they were, but such as were baptized with the holy Ghost as they were. (3.) Because Christ, who himself baptized with the holy Ghost, and with Fire, never repealed, or forbade the Baptizing with Water, with which he Baptized by his Disciples, but enjoyned the Continuance of it, *Mat. 28.* as part of the Religion which he instituted; neither did his Apostles ever after, or because Christ baptized with the Holy Ghost and with Fire, leave off, or forbear baptizing with Water. These are the things which our Author prosecutes at large, and then Proceeds,

In the Third and last Part to treat of the *Mode of Baptism*; whercin he undertakes to prove *Primitive Baptism* to be Baptizing by *Pouring on* or *Sprinkling with Water*, and not by *dipping* or putting into or under Water: and this he also evinces by the same Arguments, *viz. from the Command of Christ, and Practice of his Disciples and Apostles recorded in Scripture.*

Now

Now forasmuch as the Word in the Original, *Βαπτίζω*, is taken promiscuously for *dipping* and putting into, as well as for *sprinkling* or pouring on Water; and whereas our Saviour has said nothing expressly in his Institution of that Ordinance, whereby to determine us to either the One or the other way of Baptizing: Our Author says, that the Most likely way to be resolved herein, is to enquire whether Baptizing with Water by *Dipping* in it, or by *Pouring on* of Water doth best answer and agree with these three Particulars following, *viz.* (1.) With the Baptizing unto *Moses*; (2.) With the Prophecies, Promises, Types and Figures of the inward Baptizing with the Spirit; And (3.) With the Circumstances of Place and Time of Baptizing, as they are recorded in the *Acts of the Apostles*.

First, As to the Baptizing unto *Moses*, which was *in the Cloud and in the Sea*, 1 Cor. 10. 1. he observes, that it could not as to the Manner of it, be by *Dipping*, because it was upon dry Land, but by *Sprinkling*, because it was in, that is by the Cloud, they being *under the Cloud*.

Secondly, As to the Prophecies and Promises to be fulfilled in Gospel times of the inward Baptizing, by which we are made Partakers of the saving Benefits of the Death, Burial and Resurrection of Christ in outward Baptism; these he says are always expressed to be by *Pouring* and *Sprinkling*, never by *Dipping*; and that the outward Baptizing with Water, must be perform'd after the same Manner, else it answers not to those Prophecies and Promises which it is to represent in the same Manner of Performance.

Thirdly and Lastly, As to the Circumstances of Place and Time of the Apostles Baptizing, as they are recorded in the *Acts*, of which he produces seven several Instances, he tells us that in those Instances one may observe, (1.) By the Circumstance of *Place*, That Primitive Baptizing was not always at Rivers; and that sometimes when it was so, it was either accidentally, and not designedly, or where it was designedly, it was because of the Multitude and great Concourse that resorted to the Preaching of *John*, and after wards to the teaching of *Jesus*; And that Baptism was as frequently administered by the Apostles in Houses, as it was at Rivers, and that where ever it was administered, it is no more expressly said to be by *Dipping* or *Immersion*, than it is expressly said to be by *Sprinkling* or *Pouring on*. (2.) By the Circumstance of *Time*, he says it may be Observ'd, That Baptism was

was always Administred in either the same Day or the same Night, sometimes at Midnight, always immediately, forthwith, presently, or soon after upon the Qualification of the Person, which could not have been done by Dipping in the Winter Season, when the qualified Person was weak and infirm. (3.) He farther observes, That tho' *Baptize* may signifie to *Dye*, or *Plunge*, or *put under Water*, in Lexicons and Dictionaries, yet that it signifies only to *shed*, *pour*, or *sprinkle* on Water in the New Testament, in all legal and ceremonial Washings; and that all the Types, Prophecies and Promises of Baptizing with the inward Baptism are set forth, by Sprinkling or Pouring on, and never by Immersion or Dipping; and that Baptizing with Water is always taken in Scripture in a Passive Signification, by putting Water to, not putting into Water.

After all these Remarks to prove *Primitive Baptism* to be Baptizing by Sprinkling or Pouring on, not by dipping or immersing into Water, he just hints at some other considerable Arguments brought by others against Baptizing by Dipping, drawn from the Danger, Insignificancy and Indecency of such a way. But we shall not insist upon these Points, supposing enough has been said to give the Reader a View of this small Tract.

Anglia Libera: Or the Limitation and Succession of the Crown of England explain'd and asserted; as grounded on His Majesty's Speech; the Proceedings in Parliament; the Desires of the People; the Safety of our Religion; the Nature of our Constitution; the Balance of Europe; And the Rights of all Mankind. By J. Toland. Printed for Bernard Lintott. 1701. 8vo. Pag. 190.

THIS Book, of which we shall present the Learned World with some brief Account, is divided into Nineteen Sections; in the first of which he hints at the true Principles of Civil Society, wherein he all along magnifies the Power of the People, telling us, "That Men are all born in the same Condition, and
"that when they come to Years of Maturity, they are equally
"free to dispose of themselves as Reason shall direct them". And a little farther, he says, "That though the Legislative
"be the Supreme Authority of the Common-wealth, yet it nei-

"dure

“ther has, nor ought to have an Arbitrary Power over the
 “Lives, Liberties or Fortunes of the Subjects, and that, should
 “they manifestly appear to aim at such an execrable Design, the
 “whole People may justly call them to an Account”. By these
 and several other Expressions of the like Nature ’tis easie to judge
 what the Author’s Sentiments are of the true Principles of Civil
 Society.

In the second Section, Mr. *Toland* gives us an Idea of *Arbitrary Power*, which he sets off in the most dreadful Colours; telling us, That in absolute Monarchies there are no Remedies against the worst disorders of Human Nature: That an Arbitrary Prince, hurried by the Impetuosity of his Passions, or to gratifie a Mistress, a Favourite, or a Minister, may abolish to morrow what he has establish’d today, may change his own Decrees, dispense with the very Laws of God, and oppose the clearest Dictates of Nature. These and the like Reasons he says make Arbitrary Power so far from being preferable to other Constitutions, or indeed from being properly any kind of Civil Government, that it is infinitely worse than the very State of Nature. Among many other Inconveniencies which attend an Arbitrary Government, he reckons this as a Principal One, *viz.* That most of the Inhabitants are for ever excluded from all hopes of changing the Condition of their Birth, by any certain or regular Steps; whereas it is one of the Noblest Effects of free Governments, that a Man may ascend from the meanest to the highest Degree according to his Merit.

After this, In the next Section he gives us a quite different View of the Genins of *free Governments*, which he represents in all those Advantageous Circumstances, which may render them desirable and preferable to all other Constitutions whatsoever: and in the fourth Section he treats of the Liberty and Government of *England*, telling us, that its Populousness, Commerce, Wealth, Politeness, Power and Reputation, are all of them wholly owing to its *Liberty*. At the same time he takes notice of the many Attempts that have been made by some Princes, especially those of the *Scottish Race*, to betray and undermine the Liberty of the *English Nation*, and to set up Arbitrary Power in the stead of it.

What he offers in the following Sections to the twelfth, is only a Relation of what has been done by our Parliaments since the *Revolution*, in order to secure the *Liberty and Religion of England*
 by

By the *Limitation and Settlement* of the Crown and Succession in the *Protestant Line*. On all these Proceedings he makes some remarks as he goes along, but these are only introductory to what he has to say in the remaining Part of the Treatise; and therefore we shall pass them over.

In the twelfth and thirteenth Sections then, he undertakes to shew, That the Proceedings of the King and both Houses of Parliament about the Succession, establish'd by the Late Act, are according to the Desires of all the People; as well of the *Royalists*, as of the *Republicans*. The *Royalists*, says he, have still a King, under which Magistrate they thought Liberty the most secure: And the *Republicans* enjoy Liberty under a King, tho' they once thought them Things dissociable and scarce to be reconciled.

In the fourteenth Section Mr. Toland proves, that the Late Act for Limiting the Succession is the greatest Security of the *Protestant Religion* in general, as well as of the Establish'd Church of *England*: since it has excluded a *Papish Successor*, and provided that a *Protestant Country* should have a *Protestant Government*; and since it is positively enacted by Law, in the late Act, That *who-soever comes to the Possession of this Crown, shall joyn in Communion with the Church of England, as by Law establish'd*. And here in this Section, after an account of the *National Church*, which he says is much the best Constitution in it Self, he takes an occasion of Vindicating himself on this Subject. "I must beg leave (says he) to speak a few Words in my own Behalf, both to undeceive the Mistaken, and to silence the Malicious. It were a great Presumption, I readily confess, for any private Person to think the World can be any way concern'd about his Opinions, nor am I at all Ambitious of this sort of Publick Character, but 'tis notorious how some People have been pleased to make my Belief the Subject of their Writing or Discourse; and being therefore publicly aspers'd, I hope no Body will grudge me the Favour of a Publick Defence. But (not to trouble the Reader with the Repetition of the Doctrines laid to my Charge, and never acknowledg'd by me; but drawn from Consequences I would not allow, or taken from the Report of Strangers to my Person) I here declare that, after the most deliberate Consideration, my real Opinion is what I have already delivered; and that for very good Reasons it is my fixt Intention never hereafter to engage in religious Contro-

“ verses, unless for any thing already past, I receive such Pro-
 “ vocations as may sufficiently justify my Conduct. But I also
 “ declare that by approving the *National Church*, and owning
 “ my self a Member of the same, I do not think it a Doctrine
 “ of this Church to persecute or disturb those of another Reli-
 “ gion, which does not teach or practice any thing that is
 “ Cruel, Immoral, or Profane”. Thus far the Author in his
 own Vindication.

After this in the sixteenth Chapter, our Author proceeds to
 shew, that the present Limitation of the Succession is according
 to the Nature of our Constitution, that it takes away no Body's
 Right on Earth, and that consequently none are injured by it, nor
 can have any Reason to complain of our Parliament, or to ar-
 raiga the Successors they have thought most fitting to appoint.
 This Limitation of the Succession to the *English Crown* he under-
 takes to prove Historically, from *William the Norman* to this
 very time, to be the Constant Practice of the *English Nation*.
 And this he does upon these two Accounts, (1.) To undeceive
 those (or their Adherents) who may think themselves injured for
 being now set aside, tho' they be next of Kin: And (2.) to shew
 those appointed in the Present Limitation of the Crown, that
 they have no other Right of Claim than the good Opinion and
 Choice of the People of *England*, which ought to consider the
 Mutual Affection and Obligations of both Parties the more
 strong, sincere and lasting. By the whole Historical Account of
 these Matters, 'tis discernible what a Power he ascribes to the
 People of *England* in the Election of their Kings, and in limiting
 the Succession; and, that he is altogether of that Archbishop's
 Mind, who at the Coronation of *Edward the Third*, took these
 Words for his Text, *Vox Populi, Vox Dei, the Voice of the People*
is the Voice of God.

In the sixteenth Section Mr. *Tiland* takes into Consideration
 the Menaces of the *Papish* Claimants to the Crown, which he
 says are not to be fear'd or valued, since the Nobility and People
 of *England* have in the late Act of Succession faithfully promised
 3 to stand by, to maintain and defend the Princess *Sophia*, and the
 Heirs of her Body being Protestants, to the utmost of their Power, with
 their Lives and Estates, against all Persons whatsoever, that shall at-
 tempt any thing to the Contrary. Then, he says, that the present
 Limitations are not any Hardship on the Successors of Foreign
 Birth, considering that we were at Liberty to dispose of our Go-
 vernment

vernment as we should think fit, and that we made several Conditions with the Prince of *Orange*, His present Majesty, who deserved so much at our hands.

In the next Section our Author undertakes to shew, that the Settling of the Crown in the House of *Hampover*, is the likeliest way of enabling *England* to restore and maintain the Balance of *Europe*, which it had the Glory of Doing for many Ages successively. This he endeavours to prove by giving us some short Hints of that Family with its Relations and Alliances, and the Benefit that *England* may expect from thence.

In the Eighteenth Section our Author shews at large, that the Union of *England* and *Holland* is the only Means of Preserving the *Protestant* Religion, and the Liberty of *Europe*, as well as their own; and then in the last, he shews that the Measures we have taken to Secure our Laws and Religion, are the Rights of all Mankind; concluding with an Exhortation to all other States to maintain and recover their Liberty.

A Paraphrase on the Gospel of S. Matthew, By Sam. Clark, M. A. Chaplain to John Lord Bishop of Norwich: London, Printed for Jam. Knapton. 1701. 8vo. Pag. 388.

THE Nature of this Treatise is such as not to require a very large Account of it; all therefore we can do is to give our Readers a general Idea of the Author's Design, which we will do as briefly as possible.

He has set down the Text according to our *English* Translation in one Column, and the Paraphrase he has plac'd over against it in another Column; adding all along where it was necessary several short, but useful Notes, proper for the Illustration of the Text. He owns that there have been already many excellent Commentaries and Expositions written upon the Books of the Holy Scripture, but withal, that he has not yet seen any wherein the Text of the New Testament has been fully Paraphras'd with brevity and plainness. Then he observes wherein *Erasmus*, Bishop *Hall*, and Dr. *Hammond* have been deficient in their Expositions and Explications of the New Testament.

As for himself, our Author says, "That he has endeavoured

“ in these Papers to express the full Sense of *S. Matthew* in the
 “ Plainest Words, and to continue the Sense without Interrup-
 “ tion by the clearest Transitions that he could. He farther
 “ informs us, that he has all along consulted the best Expolitors,
 “ and selected out of every one of them what seemed to discover
 “ the most natural Meaning of the Text: and that where any
 “ thing remarkable has offer'd it self to his Thoughts, different
 “ from what he met with in Commentators, he has set it down
 “ in short Notes in the Margin”. As for other Critical Obser-
 vations, he tells us he has generally omitted them (excepting
 what use is made of them in the Paraphrase) that he might not
 swell the Marginal Notes to a Commentary, and trouble the
 Reader with repeating what others had said already. Through
 the whole it seems he has sincerely endeavour'd to represent the
 Doctrine of our Saviour in its Original Simplicity, without Re-
 spect to any Controversies in Religion.

This is that general Account which we thought fit to give of
 this Treatise, and which we have chiefly done in the Author's own
 Words. Should we run out into Particulars, it would be to no
 Purpose, since we must have been obliged to have enlarged far-
 ther than our present Journal would admit, and the Reader upon
 the Perusal may be Judge for himself.

The State of Learning.

ITALY.

M. *Baglivi*, of whom we have made mention in our former
 Papers, has Published a Tract in *Octavo*, Intituled,
*Georgii Baglivi Medici & Prof. Rom. Soc. Reg. Lond. & Academ.
 Imperial. Leopold. &c. Socii. de Fibra Motrice & morbosa, necnon de
 experimentis ac Morbis Salivæ, Bilis, & Sanguinis, & obiter de
 Respiratione & Somno; de Statice Aeris & Liquidorum per Observa-
 tiones Barometricas & Hydrostaticas, ad usum Respirationis expli-
 cata, de Circulatione Sanguinis in Testudine ejusdemq; Cordis Anatome,
 Epistola. PERUSIÆ.*

FRANCE.

Dom Nicolas le Nourry, a Benedictin, the Author of *Apparatus ad Bibliothecam Maximam Vcterum*, &c. is about a new Edition of the Works of *S. Clement of Alexandria*.

Father *Leguier*, a Dominican, Library-Keeper to a Convent of his Order at *Paris*, is upon finishing a new Edition of the Works of *S. John the Damascene*, with Additions.

They advise from *ROAN*, That Father *Martene*, a Benedictin of the Congregation of *S. Maur*, is upon Printing two new Volumes, *de Antiquis Ecclesie Ritibus*.

On the 15th of *March* last, Six Doctors of Divinity of *Paris* pass'd a Censure upon five Propositions, taken out of the Writings of *Mr. de la Brousse*, Teacher of Philosophy at *Avranches* in *Normandy*. They were condemn'd as favouring too much of *Jansenism*. The Five Propositions are, (1.) *Gratia omnis quæ facit facere directe repugnat libertati; si Libertas in indifferentia agendi vel non agendi sita est.* (2.) *Non sumus indifferentes ad hoc vel illud agendum ratione nostræ Libertatis, sed ratione nostræ ignorantia vel impotentia.* (3.) *Dices, nullum potest esse meritum vel demeritum nisi sit indifferentia ad bene vel male agendum, ergo, &c. R. Nego antecedens, nam ad meritum per se non requiritur talis indifferentia.* (4.) *Idco meremur aliquid coram Deo, quia aliquid agimus quod debemus agere. Quicumque enim agit, quod debet Agere, meretur coram Deo.* (5.) *Ille verò agit quod debet, qui omnia agit propter Deum, qui soli Deo servit, ut soli Legitimo, & superiori Domino.*

Lately publish'd a Small Piece in Verse, intituled, *Explication des Myſtères de la Sainte Trinité, de l'Incarnation, & de la Grace, Par Mr. Bonjean Pretre.*

R. P. Corn. Cornelii à Lapide è Societatis Jesu, olim in *Lovanienti*, post in *Romano Collegio, Sacrarum Literarum Professoris, Commentaria in Vetus & Novum Testamentum, Ultime Editio aucta, recognita, à multis Mendis Purgata, & XI. Voluminibus distributa; Lugduni. Sumptibus Huguetanorum 1702. Cum Privilegio Regis Gallie.*

HOLLAND.

The *Sieurs Huguetans* are Printing at *Amsterdam* the Following Treatises.

Photii Patriarchæ Constantinopolitani Myriobiblon sive Bibliotheca Græcæ & Latine cum notis Davidis Heschelii, & Andrea Schotti hætenus editis, aliisq; nunquam antea in lucem emissis, Huguetanorum 1701. Folio.

Nummi

Nomini Antiqui familiarum Romanorum perpetuis Interpretationibus Illustrati per Jean. Vailant. Vol. Primum 1701. Fol. Huguetanor.

Philosophi Variisq; Opera Omnia que Extant Græce & Latine, cum Notis Frederici Morelli & Blasis Vigenieri aliorumq; antea ineditis, figuræque eleganter æri incisæ. Huguetanorum 1701. Quarto.

Dionis Cassij Historiarum Romanarum Quicquid superest, Græce & Latine, cum notis Rob. Stephani, Guil. Xylandri, Franc. Salmagii, Henr. Stephani, Fulv. Ursini, & aliorum. Accedunt ad hæc Fragmenta Dionis Ex Excerptis Constantini Porphyrogeni, cum notis Valesii. Amstelodami, apud G. Gallet præfatum Typographum Huguetanorum. 1702.

O X O N.

There is now finished, *De Veteribus Græcorum Romanorum &c. Reliis, Obiterq; de Cyclo Judæorum ætate Christi, Dissertationes, cum Tabulis necessariis. Inferuntur Tabulis Fragmenta Græca inedita, ad rem Spectantia Chronologica. Opus Hæc in Græcâ, & Latine, quam Romanæ, quam & Sæcæ quoque, Necessarium, ab Henrico Dodwell, A. M. Dublinensi.*

L O N D O N.

PROPOSALS for Printing *Navigantium atq; Itinerantium Bibliotheca: Or, A Compleat Collection of Voyages, Travels, Discoveries, &c. in Two Volumes in Folio. The First Volume contains what is in Hackluit, Purchas, Ramusio, De Brye, and all others of value omitted by Purchas to the Year 1626. where he Ends, which that they will Come into One Volume, is obvious to any that considers the Largeness of our Paper, and Quantity of Print in it; and that these Books are the most capable of Abridgment of any, there being above 200 Sheets that's in Hackluit Reprinted again in Purchas; who hath 2 or 300 Sheets filled with School-Learning according to those times, being Defcants on the Pope's Bulls, Indulgences, Dispensations, &c. and other Digressions besides our Purpose; he Prints every thing at length; as South, South East and by East, which we Print S. S E, and by E, which with many Contractions gets in a Third without Abridging. The Second Volume contains all the Modern Voyages and Travels from 1626. to this Time. There is prefix'd an Useful Introduction, being a History of Shipping, Ancient and Modern, Account of our Sea-Fights, the Heads of our famous Sea Commanders, &c. Written by John Harris F. R. S. the whole Illustrated with all useful Maps and Cuts, the Price to Subscribers is 2 L. 15 s. and a Seventh *Gratis.* Subscribers to have*

have their Names, &c. printed as Encouragers of the Work; They are desired to haften their first Payment, the Time for Subscribing being to the 1st of July next. Proposals may be had, and Receipts Given for the first Payment of *Jo. M. dallas* in *Little Britain*, *J. Lez* and *D. M. dallas* in *St. Paul's Church-yard*, and most Booksellers. Any Persons that have any Valuable Tracts on this Subject in Manuscript or Printed that are very Scarce, if they send them to the Undertakers, they shall be inserted, and a Valuable Consideration Given for them; as also any Good Draughts.

Newly Publish'd a New Description and State of *England*, containing the Maps of the Counties of *England* and *Wales*, in Fifty two Copper Plates designed, exactly Drawn and Engraven by the best Artists. The several Counties described, the Account of their Ancient and Modern Names, their Extent, Soil, Ancient and Present Inhabitants, and their Number, Rarities, and Market Towns, and Days whereon their Markets are kept, Hundreds, Rivers, Bays, Harbours, Bridges, Minerals, Commodities, Number of Acres, what Proportion each County pays to Land Tax, Arch-Bishopricks, Bishopricks, Cathedrals, Parish-Churches, Schools, Hospitals, Roads and Distances, Roman-Ways, Post-Towns, Men of Note, Memorable Battles, the Houses of the Nobility and Gentry, and Fairs, &c. To which is added, a new and exact List of the House of Peers, and Commons, and of the Lord Lieutenants of each County, and the Army and Navy, of the Officers and Offices belonging to this Kingdom.

There will be Publish'd in a few Days, The Pleader's Dictionary alphabetically digested: Being a Collection of such Law-Latin-Words as are found in several Authentick Manuscripts and printed Books of Precedents, relating to Pleadings; whereby Entering Clerks, and others, may be furnished with fit and proper Words, in a Common Law Sense, for any thing they shall have occasion to make use of, in drawing Declarations, or any parts of Pleading. Also, a more Compendious and Accurate Exposition of the Terms of the Common Law (interspers'd throughout) than any hitherto extant, containing many important Words of Art used in Law Books, which have been hitherto omitted by other Expolitors. To which is added, an exact Alphabetical Catalogue of all the Law French Words; very necessary and useful for all young Students in the Law, &c.

Contributio on Reverendis viris
Profrate, Decanis, & All'fribus
Carissimæ Sacerdotis Collegii, Jussis, &
T. in Birmingham. S. I. B.

The Virgin Prophetess: Or, the
Life of Mary, an Opera. By *W. W.*

A Discourse concerning the Baptism
and Education of Children, as the best
means to advance the Religion and
Prosperity of the Nation, &c. By
The *Silvers*, M. A.

The Necessity and Due Qualificati-
ons of Receiving the Holy Sacrament,
in two Sermons Preach'd at *Woburn* in
Devon. By *James Heywood*, Rector
of the said Parish, and Chaplain to the
Right Honourable *Charles F.* of *Arran*.

De Missia duplici adversus Dissertati-
ones due adversus Judeos.

A Spittle Sermon before the Lord
Mayor, on Tuesday in Easter Week,
April 22th. 1701. By *J. Lamb*, D. D.
and Dean of Ely.

The present State of Quakerism in
England, wherein is shew'd that the
greatest Part of Quakers in England,
are so far Converted, as to be Con-
vinced, &c.

Jew of Venice. A Comedy.

The Proceedings in Parliament,
against *Sr. Francis Bacon*, Baron of
Verulam, &c. With his Letters to the
House of Lords on that Occasion.

The Life of the late Famous Come-
dian, *J. Haines*. Containing his Comi-
cal Exploits and Adventures, both at
Home and Abroad.

The *Kentish* Fable of the *Lion* and
the *Lions*: Or, the Honesty of the
Kentish Petition made manifest, &c.

The Dean of *St. Paul's* Sermon be-
fore the King at *Hampton-Court*, June
1st. 1701.

Dr. Aterlury's Sermon Preach'd be-
fore the House of Commons, May 29th.
1701.

Dr. Finch's Sermon Preach'd before
the Reverend Clergy of the Lower
House of Convocation, May 20. 1701.

The Fable of the *Lion's* share veri-
fied in the pretended Partition of the
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THE
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For July, 1701.

Dissertation sur l' Arche de Noé : i. e. A Dissertation upon Noah's Ark. By Jean le Pelletier of Rhoan. Printed at Rhoan, 1700. In 12°. Pages 614.

OUR Author makes it his business to explain what the Scripture informs us of concerning Noah's Ark. He alledges that it was made in form of a Coffer or floating House, flat beneath contrary to the ordinary form of Vessels, because there was no occasion for it to sail, but only to float upon the Water. He supposes it was also flat above, like the Roofs in the Eastern Parts of the World, and that it was a Rectangular or Parallelepipedon of 450000 Cubical Cubits. He is of Opinion that they were the Cubits of the ancient *Mempbis*, which, according to Mr. *Graves*, may be divided into 1824 Parts, of which the English Foot contains 1000, and the Foot of *Paris* 1068. The Ark built according to that proportion, must have been a Vessel of 42000 Tun; which hath nothing surprizing in it, since prophane History gives us Instances of those that were larger. Besides, the proportions of it are so just, that Experience hath shew'd, that Vessels built after the same have done very well at Sea, carried more Loading, were better Sailers, and made more

Way than others, without requiring more Hands to sail them. He hath got Figures curiously engrav'd to explain the Structure of the Ark, according to his Hypothesis, and he demonstrates by certain Principles, that the Ark, as describ'd in Holy Writ, had room enough for all that was plac'd in it. By this means he stops the Mouths of Libertines, who alledge that this part of the Sacred History cannot be true.

He supposes that it had three Stories, besides the Keel, which held above a Years fresh Water for *Noah's* Family and the other living Creatures that were in it: He allows that reservatory all the length and breadth of the Ark, and three Cubits and an half depth, and supposes the Water was drawn thence by holes at the of four Corners and in the middle: Over this Well he places the Magazine or Granary of Provisions, for the Men and Animals; that is to say, Corn, Fruit and Pulse; for he supposes that neither Man nor Beast eat any Flesh at that time, because if they had, it would have hinder'd the Multiplication of the several Species. For this Granary he allows 7 Cubits in height.

The second Story he will have to be 8 Cubits high, and divides it into 36 Stables, 18 of a side, 17 Cubits broad, and 15 and a half long each, allowing a passage betwixt them of 14 Cubits width to give the Stables Light and Air. The Floor of them he supposes to have been rais'd a little towards the middle, for passing their Dung through the Ark by holes, made for that End. He alledges that there was ten Cubits space at each end of the Ark, for Holes or Wells to draw up the Water, Pumps not being then invented. At one of the Ends he places the Door or Entrance, six Cubits high and five broad, which was sufficient for the largest Animals: This he will have to be shut by a Gate with two Leaves which open'd outward, at each End he places a Stair for the Communication of the Stories, and in the middle of the Passage a Well like those at the Ends, with Hatches at convenient distances for taking out Provisions as there was occasion.

For the third Story he allows six Cubits and an half in height. The 14 Cubits in the middle of the breadth made the height of the Passage or Area for the lower Story. Over the Stables he places 36 Boxes for the Food of the Birds, and Tools for Husbandmen and Mechanicks, and other Furniture, allowing for each Box four Cubits in breadth, and 14 and an half in length; and betwixt those Boxes and the Passage he places 36 Volaries for

for the Birds, each of 'em fix Cubits wide; and for along the Ark he supposes there was a row of Volaries and Boxes on each side.

In the length of the Ark, by leaving little void Spaces at convenient distances, there remain'd ten Cubits on one side and 20 on the other; the ten Cubits he allows for a Stair and Passage to the Volaries and Boxes, and for drawing Water from the Wells; at the other end he allows 20 Cubits, which remain'd the whole breadth of the Ark, one half for a Passage, as on the other side, and the other for an Apartment to *Noah's* Family, a Kitchen, a Hall, and four Chambers on a Floor of above eleven Foot high, twelve Foot broad, and about seventeen in length of *Paris* Measure.

By computing the hight of those Stories, they don't make in the whole above 25 Cubits, because our Author leaves five for the Bottom, the Roof and the three Decks or Floors; so that the Ark was 30 Cubits high on the outside, and 25 within, without including the Floors or Decks.

But there's another obvious Difficulty, common to all the Hypotheses that have hitherto been laid down upon this Subject; that is, to know how the Light was convey'd not only into the Apartments of the Men, but also into the Boxes, Volaries, Stables, and Granary. That which augments the Difficulty is, that the Scripture leaves but small liberty to Interpreters upon this Article, because it implies that God said only to *Noah*, Gen. 6. 16. *A Window shalt thou make to the Ark, and in a Cubit shalt thou finish it above.*

Our Author solves this Difficulty without offering Violence to the Text. We may suppose in the upper part of the Ark a Window of a Cubit high with a Grate, after the ancient manner, all round, which entred into the Apartment of the Family, and being over the Boxes or lodges, gave a great Light into the Passages, as well as into the Stables, which on the side of the Passages were only shut with Lettices, and the Granary with Hatches. He says 'twas pitch'd with such Pitch as we now use, and not with Bitumen.

M. Pellerier having laid this down as his System, he refutes those laid down by others, alledging that they are not so reasonable as his. He insists upon it that Men were not allowed to eat Flesh till after the Deluge, and answers the Objections that are made from the Clothes given by God to *Adam* and *Eve* after their Fall,

Fall, and from the Sacrifices that were in use before the Deluge. He is of opinion, that in those Sacrifices, the Victims were all consumed, and nothing of them reserved to eat.

After this, he enters upon the Enumeration of the Animals that were to fill Noah's Ark. He reckons all of them unclean, but such as were made use of for Sacrifice, viz. Sheep, Goats, Beeves, Pigeons and Turtles. He places the four-footed Beasts in the Stables, and the Birds in the Volaries, so as they might all of 'em be at ease. He omits no Species that he finds mentioned in any Author, and makes no more in the whole than so many as fill 32 Stables, and 34 Volaries, so that he leaves 4 Stables and 2 Volaries, for such as are hitherto unknown to us, and perhaps not to be found but by new Discoveries in the *Terra Australis Incognita*, &c.

He makes an Estimate of the Weight of each Animal, and of what was necessary for their Food and Drink, in order to proportion the Load of the Ark, and to assign each their Place, and after all finds room enough, and that the Ark did not draw above one third of its height in Water.

He shews how the 8 Persons in the Ark were not overcharged with the Care of the Animals, and concludes from the whole that since the Ark, according to his Hypothesis was capable of containing much more than Noah put in it, they were in the wrong who had recourse to Hypotheses, that were contrary to the Principles of Geometry, and by that Means exposed a good Cause to the Raillery of Libertins.

'Twas well that *Origen* did not propose, till after the Death of *Celsus*, the Pyramidical Form of the Ark, and his Arguments upon it, in his 4th Book against that wicked Philosopher. *Origen's* Interpreters have added to his Absurdities, and make him say a-bundance of things that he never thought of. In his 2d Homily upon *Genesis*, he makes another Description of the Ark, which is very little better than his first. *St. Augustin* thought he did a great deal better to triple all the Dimensions of the Ark, but that made it unfizable, and is expressly contrary to the Scripture. It is to no purpose to repeat here, all that hath been said of it, by *Peter Aretin*, *Cardinal Hugo* and *Cardinal Cajetan*, which our Author refutes in a few Words.

He insists at large upon refuting the System of *John Buteo*, who was a good Mathematician, and therefore ought not to have committed so many Mistakes in Point of Geometry, as, 1. He was so much

much afraid of making Holes in his Ark, that he will not allow the Dung of the Animals to have been emptied during the whole time of the Deluge. 2. He will not allow that those Animals which are called *Flesh-eaters* could abstain from that sort of Food during that time, and therefore he makes an extraordinary Provision for their Subsistence of 3650 Sheep. 3. He allows only one Window to the Mens Apartment, and leaves all the rest of the Ark in Darkness. 4. He supposes that this flat and square Vessel, which had more length and breadth than height, stood in need of Ballast, which is absolutely false. 5. He places the Door in one of the sides, instead of placing it at one end. 6. He straitens the Animals too much in their Lodging, and allows them no more room than just holds them. There are abundance of other Mistakes in *Buteo*, and if that Mathematician made so many, it is reasonable to believe, that *Temporarius*, *Delrio*, *Jansenius*, *Father Fournier* and several others, were guilty of more.

Our Author says nothing of *Kircher*, who hath corrected *Buteo*'s System in abundance of things, but illustrates his own by what the 8 Persons in the Ark were to do, for the Service of the Animals that were there with them.

He shews, that the *Derac* of *Memphis* or *Egypt* might probably be *Noah's* Cubit, and in his Treatise of the Weights and Measures of the Ancients, he proves that the said *Derac*, in a strict Mathematical Sense, was the Measure of the *Ammach*, or the Cubit of the Sanctuary. In that same Treatise we have the Proportions of that Measure, with the other Oriental Greek and Roman Measures.

By this System he proves clearly, that they have a great deal of more Libertinism than Reason, who reject the Universality of the Deluge, which the Jews and Christians have always own'd by constant Tradition, besides many prophane Authors whom *M. Pelletier* quotes, to whom we may add the Ancient Author quoted in the Chinese Philosophy, who to prove that there was an Universal Deluge, observes, that upon the Tops of the highest Mountains, where we cannot say with the least shadow of probability, the Sea ever came, but in the time of the Deluge, there are found abundance of Shells, which could never be carried thither any other Way.

M. le Pelletier comes afterwards to some Digressions, which are very pleasant and useful. He proves,

1. That the Ark would have been useless, if the Deluge had not been Universal : And he adds, That Man having sinned, it was consistent with the Divine Justice, that not only Man, but also all the Creatures, which God had created only for Man, should bear the punishment of Sin, and be made sensible of the Weight of his Anger.

2. Our Author shews, that most of the Plants might be preserved under the Waters, and that Noah might preserve in his Boxes the Seeds of those Plants that were most subject to be spoiled.

3. That at the time of the Deluge the Animals must not have been far from the Place where the Ark was built, and that besides, God could easily order it so as to bring them thither ; for it is not pretended that all this was transacted without a Miracle.

4. That the Word [*All*] in the *Scripture* ought to be taken here without Restriction.

5. That, in order to an Universal Deluge, there was no need of any Thing, but the Waters of the Heavens and Air, and that the Air furnishes more than a sufficient Quantity for that End.

It is to this purpose that M. le Pelletier in his 36th Chapter makes a great Digression, against those, who, since the Experiments of M. *Descartes*, ascribe such fine Effects to the Weight of the Air ; and in the 4th Chapter, he has another Digression against Judicial Astrology.

As to what relates in particular to the Weight of the Air, our Author owns, That even in the Opinion of the new Philosophers, there's still to be found in the Air, more Water than was sufficient for the Deluge, without reckoning, says he, That God could either supply it by Miracle or some other Natural Way unknown to us.

Nouvelle Conjecture pour expliquer la Nature de la Glace: i. e. A
 New Conjecture for explaining the Nature of Ice.

THE Author of this Dissertation thinks fit to conceal his Name, but discovers plainly enough, that he is a Man of wit, and hath spent many Thoughts upon Matters of Natural Philosophy. He promises to communicate such Discoveries as he has made, for the use of the Publick; and 'tis very probable that this which he hath now communicated, will whet the Expectations of the Curious for the rest.

He discovers his Modesty by calling this only a *Conjecture*, a thing rare enough among Philosophers, who would sometimes have us to believe, that their Notions, which are scarce probable amount to no less than Demonstrations.

Water freezes only because its Parts lose their Natural Motion, and cleave close to one another, but we must observe,

1. That the Water whilst it freezes, seems to dilate it self, and that it becomes more light, whereas it would seem that it ought to become more weighty.

2. That frozen Water is not quite so transparent, and that the Bodies transpire not so freely through it as formerly, tho' it would seem the contrary should happen, if it be true, that the Water dilates it self as it freezes. These are the seeming Contrarieties, which are found in the Effects and Properties of Ice, that make the Nature of it obscure and difficult to be explained.

'Tis the common Opinion of Philosophers, that Ice is made by certain Spirits of Nitre, which in the Winter mix with the parts of the Water, and being of themselves improper for Motion, because of their Figure and Inflexibility, enfeeble and destroy gradually that of the Parts, to which they are joined. This Opinion is supported by some Experiments, which prove at least that on certain Occasions the Spirits of Salt and Nitre contribute to form the Ice. Our Author has no design to controvert those Experiments. He says only that 'tis not certain, that the Spirits of Nitre do always enter into the Composition of the Ice, and that though they entred the same constantly, that alone would not be sufficient to explain all the Effects. For instance, we can-

not conceive how the Spirits of Nitre, which enter the Pores of the Water, and fix the parts of it, can oblige the Water to dilate it self, and make it more light, whereas naturally they ought to augment the weight of it. This difficulty and some others that that might be insisted upon, shew the Necessity of a new System to explain the Nature of Ice. Therefore our Author gives that that follows, which he conceives explains all things, with more ease, and in a more simple manner than the ordinary System.

He alledges, That Water freezees in the Winter, because its Parts being more closely joined together, they mutually embarrass one another, and lose all the Motion they had, and he supposes the Air to be the sole or at least the principal Cause, why the Parts of the Water join so closely together. He explains it thus.

There's an infinite Number of small parts of gross Air mixt among the parts of the Water, as every Man may plainly perceive, for if we put into a pneumatic Machine an open Vessel full of Water. In that same proportion as you pump the Air out of the Machine, you will see the Water bubble up and send forth a great Quantity of gross Air.

Those parts of gross Air being dispersed among those of the Water, they have each of them the Vertue of a Spring, which is now so well proved in Natural Philosophy, that no Man dares call it in question.

If then it can be shewed, that the small Springs of gross Air mixed with the Water, have more force in the Winter, and that then they unbend themselves a little. It would easily be conceiv'd that on one side those Springs unbending themselves in that manner, and on the other, the external Air continuing to press the Surface of the Water, the parts of the Water shut up betwixt those small Springs which repulse them on all sides, must needs be locked up one against another, lose their Moisture, and form a hard Body, that is to say Ice. All the difficulty lies in this, how to know, if in reality the Springs of the Air, which are dispersed in the Water unbend a little in the Winter, which 'tis easie to prove they do.

The gross Air which we cannot perceive in the Water, whilst it is liquid, is easily seen when 'tis frozen. We see then very often a great quantity of Bubbles of Air very sensibly; And when they are too small to be observed every one apart, we may see them

them confusedly and in gross; for frozen Water is always a little whiter than 'twas before; and they that have studied any thing of the nature of Colours, know that this whiteness proceeds only from the small bubbles of Air mix'd with the Ice. This is the Reason that all Scums are whitish, and that the bubbles of Air mixed with Glass or Chrystal, appear whiter than the rest.

Add to this, That the little bubbles of gross Air, which are absolutely insensible in the Water, so long as 'tis liquid, cannot become sensible in frozen Water; but because each of them becomes grosser than they were, and they cannot become grosser but for one of these Reasons; either, because the Water when it freezes, hath attracted new Air; or, because the Air already dispersed in the Water, takes up a greater space, and that its Springs are a little more unbended. We cannot conceive how the Water as it freezes, could attract new Air, since the Pores of the Ice are certainly less than those of the Water, through which the gross Air cannot pass but with difficulty. It must be then that the Air already dispersed among the parts of the Water is dilated, and that the Springs are a little unbended.

But why, when 'tis cold, have the Springs of the Air more strength to unbend themselves, than at another Season. It is answered in the first place, That to establish this System here laid down, it is enough to prove that the thing happens really so without any necessity of explaining the Cause of it. Secondly, That this Cause is not very difficult to be found. Every one knows that Bodies with Springs have so much more force, as they are more stiff, and that they are so much the more stiff as their Pores are less, or more open; but its the Property of Cold to restrict the Pores; during the Heat, the Pores are more open, because the subtle Matter which passes always through them, being then in a more violent Motion, hath the more force to extend them and keep them open; whereas in the Winter their Motion being much slackened, all the Bodies shut themselves up, and their Pores are straitened. Hence it comes that in the Winter, the Bodies of Animals, transpire much less than in another Season. Since then the Cold locks up the least Parts of the gross Air, and makes them less pliable and more stiff, because it straitens the Pores; we must say also that it augments the force of their Springs, the Springs becoming more violent, according as the Body becomes more stiff.

Thus, during the Winter, the Springs of Air which are dispersed in the Water having considerably more force, they must unbend themselves a little, and as they unbend they press against one another, the small parts of Water which they hold shut up. This being supposed, there's nothing in Ice, but what may be explain'd naturally enough.

1. The Water as it freezes, ought to make a hard Body, because then its Parts being pressed one against another, they embarrass one another mutually, and so lose all the Motion they had.

2. The Water as it freezes, ought to become more light; for tho' its Parts be more press'd than they were before, yet the Mass being composed of the Parts of the Water thus press'd, and of Air dilated, ought to be more large, and by consequence more light, than it was when the Water was liquid.

3. Frozen Water takes up a greater space than when 'twas liquid, because the Springs of Air dispersed in the Water, by unbending themselves they oblige the Water to rise in the Vessel which contain'd it. It is true that the external Air presses also the surface of the Water, and makes an effort to repel it; but this external Air being freer, and its little Springs less bended, because they unbended themselves, according as the Cold lock'd up the neighbouring Bodies: It hath less force than that which is shut up in the Water, whose Springs cannot unbend, but by making the bulk of the Water larger.

4. If you shut up a Vessel full of Water in the Pneumatick Machine, the Air dispersed in the Water dilates it self in an extraordinary manner, when they pump the Air of the Machine, yet the Water freezes not, because the external surface of the Water being no more press'd, the Air which it contains, may by unbending it self, escape freely, as in reality it does.

5. Frozen Water must always be less transparent than the same Water when it is liquid, because the bubbles of Air which are insensible in the Water; by reason of their smallness, being more sensible and large in the Ice, must also make it appear to be more white, and by consequence less transparent.

6. The Bodies must much less transpire through the Ice, than through the Water, because the parts of the frozen Water, are in effect more press'd than they were before, and so leave a less free passage to foreign Bodies.

7. The Water from which there's abundance of Air drawn by means of the Pneumatick Engine, must also freeze with less difficulty; of which an able Man told our Author, he had made the Experiment.

8. The Spirit of Wine, Brandy, and other Liquors of the same sort cannot freeze at all, or at least rarely; for their parts being in a great motion, as appears by the evaporation made of 'em; it follows that the Air dispersed into the parts of those Liquors, is much more subtle, and by consequence hath less of a Spring, than that which is dispersed in the parts of common Water, since the Spring of the Air is principally in its gross parts.

9. Oil, Fat, and other viscous Liquors, must congeal more easily than Water freezes, because their parts being improper for motion, do speedily embarrass one another; but those Liquors when they congeal cannot become so hard as Ice, nor dilate themselves in the same manner, for tho' they contain among their parts a greater quantity of Air than Water does, yet that Air is more subtle, hath less Spring, and easily makes its way through the Pores of those Liquors.

10. Quick-Silver cannot freeze, because it does not contain a great enough quantity of gross Air; its parts are much polish'd, and they can easily slide one against another, without embarrassing or stopping one another.

11. According as the Cold grows more sharp, the Springs of the Air dispersed in the Ice, ought to have more force to repel the parts of the frozen Water, and the bulk composed of the Air and frozen Water, must needs grow larger and larger. This hath been proved in the following mannner. They fill'd with Water, an hollow Iron Bullet which had a hole of three or four Lines Diameter; the Water being frozen in that Bullet, and not being strong enough to break it, the Ice issued at the hole, and form'd a sort of an Stalk or Ice-sicle, which lengthened according as the Cold increased, and grew to the length of a Finger; this Stalk being broke, and the Bullet exposed to the Air during a very cold Night, it made a new Stalk, but not so long as the former, the Ice spinning it self, if we may be allowed so to speak, as it pass'd through the hole of the Bullet; as Gold and other Minerals do, by passing through the Wiredrawers Instruments.

12. In the Hypothesis here laid down, the Spirits of Nitre may also contribute to form the Ice, in as much as by joining it self

to the small parts of the Air dispersed in the Water, they contribute towards rendring them, more stiff and inflexible, and to augment the force of its Springs.

These things our Author proposes by way of Conjecture, which hath its own Difficulties; but he thinks, they may be more easily solv'd than those that attend the common Opinion.

Histoire de l'Origine du Royaume de Sicile & Naples: i. e. A History of the Origin of the Kingdom of Sicily and Naples, and of the Adventures and Conquests of the Norman Princes who settled there. Printed at Paris, 1701. In 12^o. Pages 434.

THE present situation of the Affairs of *Europe*, occasion'd our Author to think of writing the History of *Sicily* and *Naples*. He thought it was proper to publish it at a time when those Dominions were like to fall into the Hands of a new Master. But tho' there were no such Motive, this History deserv'd to be wrote and read, there's no other that's more fruitful in remarkable Events; besides it always contains a part of the History of the Popes.

Several of the Passages contain'd in this Work, have something of a Romantick Air; our Author fearing they would be look'd upon as fabulous, shews in his Advertisement, that they are nothing the less true for that, and makes a judicious Reflection upon it.

It is, says he, the diversity of Customs in different Ages, which occasions the Difficulty we have to believe, any thing that does not agree with the Practice of our own Age. Besides, he pretends that the Romantick Stories have most of them their Foundation from the Conduct of the Knights and Warriors, that liv'd in the Times he writes of. In those Days it was accounted Glorious to travel to far Countries in quest of Adventures, to commit great Robberies, to acquire extraordinary strength of Body, to be extravagantly Courageous, and to have such Confidence as we should now look upon to be Impudence and Temerity. Honour is Arbitrary, so that every Age and Nation is allowed to place it in what they think fit.

These

These things being proper to whet ones Curiosity, our Author determin'd to set about this Piece of History, which the Authors of the Country never brought into form, nor allow'd it a sufficient extent. He hath attempted, he says, to supply that defect, by his Care, Style, Order and Diversity of Matter, wherein he hath succeeded very well, to the satisfaction of his Readers.

He informs us there were nine or ten Brothers, private Gentlemen of *Normandy*, who having nothing at home to subsist on according to their quality, they went to seek their fortune, in which they were so happy that all of them became Sovereigns. The most considerable of them were *Robert Guiscard*, and *Roger Surinam'd Bossa*, the Character of those two Hero's, is very singular, they were both of them brave and resolute, ambitious of Glory, capable of undertaking every thing, and of so good Conduct as for the most part to succeed in it. They affected to be equal to the Emperors of their time, and surpassed most of them by the Victories they obtained over them. *Robert* was fiery, cholerick, subtle and politick, so as he was a little deceitful, whereas *Roger* was wise, moderate, mil'd and equitable, of a pleasing Conduct, and renown'd for his Heroic Atchievements. 'Tis he who is properly the Founder of the Kingdom of Sicily and Naples, since he left his Dominions with so much advantage to his Son and Successor *Roger*, who possessed with the Title of King, all that his Father had conquered.

The Story of these famous Expeditions is divided into six Books.

The first contains the Conquest of *Puglia*. The second that of *Calabria*. And the third the Conquest of *Sicily*. The 4th acquaints us how those Princes advanced, or preserved their Conquests by several particular Occurrences. The fifth contains the Wars of *Robert Guiscard* in the East, against the Emperor *Alexis Comnenus*, and in the West against the Emperor *Henry III. or IV.* who made Pope *Gregory* Prisoner in *Rome*. The sixth gives us the Story of what *Roger* did for establishing his Dominions in *Sicily*, where his Posterity reigned after him, as well as in *Puglia* and *Calabria*.

He begins his first Book with a Plan of the State of Italy towards the beginning of the 11th Age, when the Normans made their first IncurSIONs. It depended partly upon the Empire of the West, and partly upon that of the East. Our Author makes a very useful Remark upon the *Lombards*; though their Kingdom

was destroyed by *Charlemaign*, several great Lords of that Country had preserved in particular Provinces and Cities of Italy a Sovereign Dominion, paying some Homage to one of the two Emperors, on whom in other Respects they had scarce any dependance. These are the Lombard Princes, who are sometimes not distinguished enough in the History of *Italy*, tho' continually mentioned in it.

One of them called *Guamaire*, Prince of *Salerno*, entertained a Troop of Normans, as they returned from the *Holy Land*, that they might refresh themselves after their Fatigue. They rewarded him well for his Kindness, by giving chase to some thousands of Saracens, who came to lay his City under Contribution. This Prince by his Kindnesses drew abundance of their Countrymen into *Italy*. At first they assisted the Inhabitants of the Country to shake off the Yoke of the Greeks, for which being repayed with nothing but ingratitude, they went over to the Service of the Greeks, under *Maniaces*, who was sent from *Constantinople* to reconquer *Sicily*, from the Saracens. *William*, called *Iron-Arm*, Eldest Son to *Tancred* of *Hauteville*, gave Proofs of a wonderful Strength and Valour, on this occasion, but he and his Followers were worse rewarded by the Greeks, than they had been by the Italians.

They revenged themselves by the Stratagem of a Lombard, called *Ardoin*, who made himself worthy by his Management to have the Conduct of the Affairs of the Normans. He marched them into *Puglia*, unknown to *Maniaces*, where they made themselves Masters of the Country. The Court of *Constantinople* did all they could to chase them from thence, but could neither effect it by Art nor Strength. The Success of the Normans made some of them insolent, so that they would have seized the Lands belonging to the Abbey of Mount *Cassin*. The Monks having no mind to suffer it, rencountred and defeated the Usurpers. The Hope of chasing the Normans, now become odious, out of *Italy*, prevailed with Pope *Leo IX.* to march against them with a considerable Army. *Tancred's* Son defeated that Army, and the Pope fled to one of the Cities in whose favour he had undertaken the Expedition, but the Inhabitants fearing the Resentments of the Conquerors, thrust him out again, so that he fell into the Hands of his Enemies.

Those Normans, who were otherwise so redoubtable, behav'd themselves towards the Pope with all manner of religious Respect,

spect, with which he was so much charm'd that he gave them *Puglia* as a Fief of the Holy See : This was the first Investiture they receiv'd in *Italy*.

In the second Book, we have several of *Robert Guiscard's* Stratagems for advancing his Conquests in *Calabria*, which agree very well with his Character; among others, he entred some of his Troops into one of the Enemies Places, as People attending a Funeral. In the Coffin there was an armed Man, and Arms for his Companions. When they came to interr the pretended Corps, he leap'd out with his Weapons in Hand, and the rest taking up those in the Coffin, they made themselves Masters of the Place. After this *Robert* disappointed his Nephew *Bacclard* of the Succession of his Brother *Omfroy*, and so became Count of *Puglia*; after which he compleated the Conquest of *Calabria* with *Roger* his younger Brother. Their two principal Atchievements were the taking of *Rhegio* and the Siege of *Bari*, which lasted three Years, and is remarkable for many other Circumstances. This Book concludes with the Destiny of *Tancred de Hauteville*, and his Son *Serlon*, that staid in *Normandy*. The Letter had incurr'd the displeasure of his Prince. He came from *Brittanny* secretly to accept the Challenge of a particular Combat, which a French Man gave to the *Normans*, and none of them dar'd to accept: He kill'd the French Man, put his Head upon the point of his Lance, and return'd to *Brittany* without being known; but the Duke of *Normandy* discover'd him, and thank'd him for an Action so generous and honourable to his Country.

The third Book containing the Conquest of *Sicily*, is full of great Actions. *Roger* went and insulted *Messina*, and took it; He pass'd the *Phare* by Night in his Barges, whilst the Saracen Admiral stopp'd the Norman Fleet, and thought to have hindered their landing in the Island. He abandon'd *Messina*, to be a Prey to his *Normans*; at which time a Noble Saracen being willing to save a beautiful Sister of his, that he loved, from their Passion, and finding that he could not carry her off soon enough, he kill'd her himself. *Roger*, after having advanc'd his Conquests, embroil'd himself with his Brother. This Rupture put *Guiscard* in great danger. He had entred the Town of *Gerasso* by Stratagem, the Inhabitants being animated against him, kill'd a Citizen who had entertain'd him. They had a mind to have treated him with the same Rigour; but the Generosity of *Roger*, to whom the Inhabitants of *Gerasso* had submitted, deliver'd him from

the danger, and this occasion'd a reconciliation of the two Brothers. The Inhabitants of *Trina* put *Roger* in as great danger as those of *Gerace* had put *Guiscard*: They revolted against him, and kept him shut up in a Citadel, where he and his Wife *Judith* were ready to perish with hunger. He subdued the Revolters, however, by the favour of a sharp Winter: His Lady on this occasion shew'd her self to be a true Heroine, and commanded the Citadel in her Husband's place. After those small Disgraces, the great Victories which the two Princes obtain'd, gave them the Superiority over the *Saracens*. They came and besieged *Palermo*, the Capital of *Sicily*, but miscarried in the Design once, by pitching their Camp on a Mountain full of Tarantula's. Here our Author gives us a Description at large of the Nature of those Insects, and of the unaccountable manner, how their Poyson makes those that they sting dance to death. Some time after, those Princes belieged and took *Palermo*, and settled the Christian Religion there.

In the fourth Book we have an agreeable variety of Occurrences. *Guiscard* being about to suppress some Commotions, which Jealousie had raised against him, he besieged his Brother-in-Law *Gisulfus* in *Salerno*, and reduc'd that Place to extreme Famine. On this occasion our Author gives us a remarkable Instance of Love in a Dog to his Master. This Animal during the Siege, brought him every day from the Camp into the Town, as much Bread as would serve one Man. Whilst *Guiscard* subdued those that were jealous of his Glory. *Roger* on his part, confirm'd his Dominion in *Sicily*, by several Expeditions, which have each of 'em their particular Character.

The fifth Book gives us an Account of many remarkable things. *Robert Guiscard*, who had imbroil'd himself with the Popes, and been several times excommunicated by them, saw himself courted, tho' under Excommunication, by Pope *Gregory VII.* He was so generous as to promise that Pontiff, all manner of Assistance against the Emperor *Henry IV.* but he would first undertake an Expedition into the East, to avenge himself for an Injury, which he was no way sorry to have receiv'd, because it gave him a Handle to revenge himself with Glory and Advantage. His Daughter was married to the Emperor *Michael Ducas's* Son: After which that Imperial Family was ignominiously banish'd *Constantinople* by *Nicephorus Botoniates*. *Guiscard* suborn'd a certain Person, who in the name of the said *Michael*, came to demand

mand his Assistance to remount his Throne. Tho' *Alexis Comnenus* had succeeded *Nicephorus*, and did all that was possible to manage *Guiscard* so as to acquire his Friendship, yet he would make War upon the Grecian Empire, and the more to oblige his Soldiers to follow him, he made semblance as if he would lay down the Command of the Army, and oblig'd his Troops to proceed to the Choice of such an one for General, as they should think most worthy of the Charge. The Choice fell upon himself, he having order'd it so, that it could not well fall out otherwise. The success of his Arms was for some time uncertain, but at last he obtain'd signal Victories over *Alexis* and the *Venetians* his Allies. His Dutcheß *Sigelgair* follow'd him in this War, and this Heroine perform'd greater Actions, than those of *Judith*, *Roger's Lady*: 'Twas particularly taken notice of that with a Lance in her Hand, she fell upon some Soldiers, who began to fly, when 'twas scarcely possible for them to defend themselves. When *Guiscard* left off pursuing his Victories in the East, it was only to obtain others over the Emperor *Henry IV.* in the West. He chased him from *Rome*, deliver'd the Pope out of Prison, and punish'd the mutinous *Romans* who had taken part with the Emperor, by setting fire to their Houses. He return'd afterwards to the East, where Death depriv'd himself and his Posterity of the Fruit of his former Victories.

In the sixth Book, we have an Account of the several Revolts which happened afterwards against Count *Roger*, and amongst others of that of his natural Son *Jourdain*, who was otherwise a very deserving Person, and tenderly beloved by his Father. He punish'd him in a fatherly manner, by making the Eyes of those who had been the principal Authors of this Revolt be put out before his Face, and afterwards order'd himself to be brought to undergo the same Punishment, but suborn'd some great Lords to divert him from putting it in execution, by their earnest Intreaties. *Jourdain* was sensible of his Fault, and afterwards employ'd all his Merit and Labour for his Father's Service, who became every day more and more redoubtable to the *Saracens*. *Roger* kill'd several of their Generals with his own Hand on several occasions, he took from them two or three of the strongest Towns they had remaining in *Sicily*, the last was *Noto*, which concluded his Victories. His sweetness of Temper, Religion, and Generosity, contributed as much to reduce the Infidels as his Valour and Wisdom. He took upon him the Protection of *Roger Borsa*, se-

cond Son to his Brother *Gaiscard*, against *Bohemond* his elder Brother. The Differences betwixt those two Brothers mightily advanc'd Count *Roger's* Family in *Sicily*, and enabled him to Reign in all those Countries of *Italy*, that were subjected to the *Normans*. The Popes were mighty careful to keep in with this Prince, who by his Valour and Piety acquir'd the Name of *Grand Count*. A famous Instance of their Care to oblige him, is the Bull of *Urban II.* by which he grants to *Roger* and his Successors a Spiritual Authority in their Dominions, equal to that of a *Legat de Latere*. Our Author exhibits this Bull at large, which is so much the more curious, that it laid the Foundation of what has been since called the *Monarchy of Sicily*, which has been a Subject of so many Controversies betwixt the See of *Rome* and the Crown of *Spain*, to which has been annexed the Kingdom of *Sicily* and *Naples*.

Dissertation Physique sur la nature des Exhalations & Vapours :
i. e. A Physical Dissertation on the Nature of Exhalations and Vapours.

THE Publisher of this Dissertation tells us, That the System he proposes, is not his own, but is owing to Father *Pardies* a Jesuit, one of the most able Mathematicians of the Age. He adds likewise, That that learned Man pretended to have found his Principles in *Aristotle*, which, if true, *Aristotle* is not so bad a Natural Philosopher as some imagine. But it matters not much whether this System be new or old; the main thing to be enquir'd is, whether it is to be preferr'd to the ordinary System, of which the Publick shall be judge.

All agree, That Exhalations and Vapours are the Matter of most Meteors. The Modern Philosophers have endeavour'd to explain particularly, how each Meteor is formed, and offer things that are very plausible and likely to be true. But it seems that they have not dived enough into the Nature of Exhalations and Vapours, on which all the rest depends.

We call Vapours those small Particles of Water, which mix with the Air, and are sometimes rais'd very high in it; and we call Exhalations the Particles of Earth, which mount up after the same manner. There's no great difficulty to conceive wherefore the

the Water and the Earth continually fend up towards the Heavens Vapours and Exhalations. 'Tis impossible that the Subtile Matter, in continual Motion as it is, and traversing the Pores of the Water and Earth should not break off many Particles, and put 'em in Motion, especially when this Subtile Matter it self is moved very much by the heat of the Sun, and Subterranean Fires. For it is natural that these Particles of Water and Earth, so broke off from their Mass and put in Motion, should mount and be carried on high, in the same manner as Dust is raised in the Air, when never so little moved. But as we see that the Dust, which was raised by the Motion it received, soon falls again by its own weight: It seems also that the Exhalations and Vapours should fall down in like manner, as soon as they have lost their Motion. In the mean time, we see every Day that the Clouds, which are a Mass of Vapours and Exhalations, continue a long time suspended in the Air, and stay there when they seem to be in repose, and that the Air is calm. What is it then that can hinder their falling at such a time?

'Tis commonly said, that the Vapours which compose a Cloud, being joined or chained to one another, make but one Body, which ought easily to sustain it self in the Air, by reason of the vast extent of its Surface, but I ask, If the Vapours that compose the Cloud are more strongly tied to one another than the Particles of common Water. For it is certain, that Air placed in the Bottom of Water easily divides it, makes its passage through, and gets above it. Wherefore then should not the Air, which is at the bottom of the Cloud, pierce it in several Places to elevate it self above it, if it be true that this Air is of it self lighter than the Cloud.

Some say, that the Vapours which compose the Clouds are Icy, from whence it follows, that they more strongly resist a Division. But besides, that it's hard to believe, that during the greatest Heats of Summer, the Cold is always so great in the middle Region of the Air, as to make Ice, there's still a considerable Difficulty to be remov'd. The Clouds have some thickness, and as they are composed of Vapours, which the Wind and meer Chance assemble together, their thickness will not be equal throughout; so that one side being more weighty than the other, the Cloud will not remain in its Horizontal Situation: The heavier side will draw all the rest insensibly to the Earth, if a violent Wind do not sustain it.

To avoid these and other Difficulties, we must imagine a System by which Vapours are of themselves lighter than the Air, above which they elevate themselves. In this Case we may easily comprehend both how they mount, and after they are mounted, how they hang so long suspended, when the Air is calm, and when they seem to be at rest. But by what System can we maintain that the Vapours that are but Particles of Water are nevertheless lighter than the grosser Air above which they elevate themselves.

We will suppose, that Vapours are but little Bubbles formed by a little Skin of Water very fine and delicate, and that each of these contain several fiery Spirits, or a most subtle and rarified Air. The Water that forms these little Bubbles taken alone, is more weighty than the grosser Air; but the fiery Spirits, where the rarified Air is inclosed in these small Bubbles are of themselves lighter than the grosser Air, it may then happen, that the whole being composed of Water and subtle Air, is really lighter than the grosser Air, and by Consequence is obliged by its own Nature to mount till it arrive at a purer Air with which it may be in an *Equilibrium*; So it is that a Flask of Chrystal filled only with Air, and well stoppt raises it self above the Water, and swims, tho' the Chrystal alone would be carried to the Bottom by its weight.

As for what remains, he supposes there's nothing here that can be reasonably denied, the Water, how pure and liquid soever, is yet viscous enough to form the small Bubbles that we speak of, and indeed makes those which are more large, as soon as the Air traverses the Water, we see those Bubbles rise with great swiftness towards the Surface, and break immediately, if they be any thing large, but continue long, when they are little. And what else is the Scum, but a Mass of these little Bubbles that the Water and Air have formed by their Mixture? Those that we here speak of ought to form themselves more easily, and to continue for a much longer time, because they are infinitely less.

These little Bubbles composed by the Vapours are not filled with grosser Air, for if it were, they would not elevate themselves above the Surface of the Air, but they are filled with fiery Spirits, or with Air extremely rarified. For if the grosser wrap it up, and immediately form little Bubbles, why should not the same thing happen, when there is in the Water fiery Spirits, or Air extremely

ly

ly rarified. In effect, if we set Water to boil on the Fire, it will evaporate a moist Smoke : This Smoke can be occasioned by nothing but the Spirits of Fire, which after being mingled with the VWater, make their way through, and in so doing carry with them a small *Pelliculum* or Skin of VWater, which wraps them up and keeps them in a sort of Prison. By this means boiling VWater will consume itself gradually. VWhat the Fire does on this occasion, the Heat of the Sun and Subterranean Fires, ought to do the like, and thus Vapours mount up.

VVe cannot say the same of Exhalations: As they are composed of earthy Parts, and but very little Viscous, and that they raise themselves chiefly in dry places, they are not composed of little Bubbles as Vapours. These Terrestrial Particles don't mount on high, but by one of these two Causes, either they are annexed to the Particles which evaporate themselves; or because, as it happens in great Heats, they have been put in a violent Motion. But then they could neither mount high, nor continue suspended in the Air; they must fall down again, as soon as they have lost their Motion, like Dust, as soon as the VWind ceaseth. These things being supposed, most Meteors may be easily explained.

1. The Vapours which mount up, because they are lighter than the grosser Air, cannot mount *in infinitum*; for the Air growing purer and lighter, according as they rise higher from the Earth, the Vapours must at last find a Region where the Air will be in *Equilibrium* with them.

2. The Vapours cannot mount equally, but more or less high, according as the *Pelliculum* of Water which forms 'em is more or less thick, and the rarified Air that they inclose partakes more or less of the nature of Fire.

3. Vapours may sometimes raise themselves but a little, and be almost in an *Equilibrium* with the grosser Air wherein we breath, and then they form what we call a Fog.

4. The Fog falls, if the Particles of Air contain'd in the little bubbles, that compose it, come to be so mov'd by the heat of the Sun that they break the small *Pelliculum* of Water, which involves 'em: But if the inclosed Air rarifies it self gently and swells the little bubbles without breaking 'em, as we see Children by blowing gently, make bubbles of Soap to swell, then the Fog mounts and forms a Cloud.

5. The Clouds form themselves in the Air, as Froth does on the brink of the Sea. The Froth is nothing but an insubstantial multitude

tritude of little Bubbles, that the Wind and the Waves assemble together. The Clouds in like manner are nothing but an infinite number of little Bubbles; but those that compose the Froth are fill'd with grosser Air, and those that compose the Clouds are full of fiery Spirits, or subtile rarified Air.

6. The Clouds continue hanging whilst they have the same weight with the Air, wherein we see 'em suspended. Some are higher and others lower, according to the Nature of the Vapours that compose 'em. Generally speaking, they are higher in the Summer than in the Winter; forasmuch as when it is cold, the Air shut up in the little Bubbles of the Vapours, is much more subtile and rarified than in Winter, and the Bubbles by consequence lighter.

7. When the little Bubbles of which a Cloud is compos'd come to break, whether because the Air that they contain rarifies it self extraordinarily, or for some other Reason, the Water being no longer sustain'd by the subtile Air that it inclosed, it falls down again and rains: And the Drops of Rain convert themselves into Hail, when in falling they are seiz'd with a Cold Wind which causes 'em to freeze.

8. It causes Snow, when the small Bubbles that compose that Cloud, shut up themselves and freeze without breaking; and if they freeze in a manner before they be quite raised and form'd into a Cloud, they make white Ice; the Air shut up in these little Icy bubbles, is the cause of the whiteness of the one and of the other, as it is the cause of the whiteness of the Froth.

9. The Exhalations that are carried up with the Vapours, and that mingle themselves with 'em in the Clouds, cause Thunder and other fiery Meteors.

10. The Exhalations that are exhal'd during the heat of the Day, and that are drawn from Vapours, fall down again at Sunset; and this is what we call Dew.

We will not enter upon the detail of the other Meteors, it suffices to observe, that almost all that is said of 'em in the ordinary System, may very well be accommodated with what is contain'd in this Dissertation on the nature of Vapours and Exhalations.

Histoire de l'Isle de Ceylan, ecrite par le Capitaine Jean Ribeyro, &c. i. e. An History of the Isle of Ceylan, wrote by Captain John Ribeyro, and presented to the King of Portugal in 1685. Translated out of Portuguese into French. Printed at Trevoux, 1701. In 12°. Pages 352.

THE Author of this History liv'd 16 Years in the Isle of Ceylan, so that he had time enough to inform himself as to what he writes. The Translator hath added to Ribeyro's History very important Additions, which he took from good Portuguese Memoirs: So that the Book deserves to be read, on the account of the variety of Matters therein contain'd, and because it is translated with a great deal of Faithfulness, and in a polite Stile, such as we ought to expect from an Author that is well known by several good Books which he hath already published.

We have in this History, the Situation of *Ceylan*, its Riches, and remarkable Curiosities, the Manners of its Inhabitants, the different People that possess it, the Wars and the Revolutions of those, People the Establishment of the *Portuguese* in that Isle, their Progress until they became Sovereigns of it, and at last their fall and ruine by the Intrigues and Arms of the *Dutch*, and the Blunders that the *Portuguese* themselves committed.

Ceylan is perhaps the most fine and charming Place in the World. It is situated to the East of *Comorin*. It is in length 92 Leagues, in breadth 47, and 190 round. As the Isle of *Ceylan*, says our Author, is the Key of the Indies, it seems that God took pleasure to enrich it with the greatest and rarest Treasures of the Earth, and to place it under the most happy Climate of the World. The Air is so temperate, that, properly speaking, they feel neither Heat nor Cold. They have few Diseases, and besides, the Small-Pox, which obliges the nearest Relations to desert one another, they cure all others easily. The Cancer hath seldom any mischevous Consequence there. We in *Europe* could never have imagin'd how they cure the Cholick at *Ceylan*; they lay the Patients on the Ground on their Back, & then dance on their Belly. The old Men cannot (if we may say so) die here; we find those of 100 Years old, and some of 120, walking stoutly with-

out a Staff, a League off to hear Mass. The Vails and Hills are always cover'd with Flowers, the Coasts and Rivers are full of Fish, the Fields are cover'd with Domestick Animals, with Game and Fruit of all sorts, and in the Woods there are Lizards 3 handfuls long, and of a brown Colour, whose Flesh is excellent Meat. The Orange there is incomparably better than any where else, it hath a delicious taste, that one would think, says our Author, *it was the Fruit that tempted our Mother Eve.* The Trees bear twice a Year in this Isle; and to avoid being overladen with Fruits, they eat them before they be ripe.

The Cinamon Trees, from whence we have our Cinamon, are in such great abundance there, that we may see Forrests of 'em twelve Leagues in length. It is a Shrub of two fathom high, its Leaves and Fruit do much resemble those of Lawrel, it bears twice a Year, the Fruit as soon as it falls to the Earth, grows into a Cinamon Tree so quickly, that if the Inhabitants don't presently clear the Forrests, there would be no Passage through them.

The Areka is another kind of Tree of great esteem: It's Fruit hath a very agreeable sharpness, they mingle it with Lime and put it into a Betel-Leaf to eat it. The Indians have commonly their Mouths full of it: This Fruit makes their Breath sweet, and, they say, that it likewise strengthens the Stomach.

In the Kingdom of *Cotta*, as in several others of the Isle of *Ceylan*, there are Mines of Rubies, Saphirs, Topazes, Cats-Eyes, Hyacinths, and several other precious Stones; *which we value as little*, says our Author, *as those in Europe do the Sand in their Rivers.* Nothing is more surprising than the Narrative of the Riches that are found in the Isle of *Ceylan*. It is perhaps the only Place of the World where Nature hath appear'd prodigal of her Gifts and Wonders.

The Elephants of *Ceylon* are of a surprising Beauty and marvellous height: They are nine Cubits high; and the Elephants of other Countries seem to pay 'em Respect when they see 'em. It's a vulgar Error to believe that these Creatures do not lie down for they do actually every Night. They are never seen to do those things that Modesty obliges Men to hide from one another.

They tame 'em by hindring 'em to sleep for two or three days, and making much of them every time they wake them. The *Chingulais*, for that is the Name of the Inhabitants of *Ceylan*,
arm

arm with a Sabre the Trunks of their Elephants when they go to War.

The *Portuguese* had one that they called *Ortela*, which brought 'em yearly above 50000 Crowns Profit, by the vast Number of wild Elephants that they took by his means. These Animals go in Troops in the Woods, and place at their Head the strongest and fiercest of 'em, whom they seem to obey. They us'd to send out *Ortela* with his two Conductors and two she Elephants, that they left in the Villages adjoining to the Woods, where *Ortela* was to hunt. He was conducted towards the Place where the Band of wild Elephants were, and the Leader of them no sooner perceiv'd him, but he advanc'd fiercely to fight him. *Ortela* on the other hand advanc'd negligently with his Guide concealed behind him, and when the wild Elephant approach'd, *Ortela* caught him with his Trunk by the Neck, and held it so fast that he could not disintangle himself. The Conductor, who always kept himself conceal'd, neatly cast a Loop on the Fore-foot of the Elephant that was caught, and fasten'd him to *Ortela*; then he did the like to the hind-foot: After this he went to bring the two she Elephants, and fasten'd them in the same manner on each side of the wild Elephant, which in a few days would tame him. *Ortela* took about 30 in a Year after this manner.

At *Ceylon* there are extraordinary Serpents; there is one whose Poison is so quick, that as soon as a Man is bit, the Blood issues out of all Parts of his Body, and he dies without remedy. Another that is no bigger than a Fiddle-string, perches on Trees, and when it lights on any Animal passing by, in whatever place he bites, the Flesh falls off by morsels as thick as the Serpent, and the Creature dies on the Place.

There are on the Mountains Serpents of such a vast size, that they swallow down Heifers; their Flesh is very delicate, and hath a most pleasant taste.

The fishing of Pearls continues from the 11th of *March* till the 20th of *April*. The Divers continue as long under Water as one may say the Creed two times; they are let down with a great Stone hung at their Feet, being come to the bottom, they fill a Pannier, that they hold, with Oysters; then they pull a Rope, that is hung to their Arm, to give Notice to those that are in the Ketch to draw 'em up.

A Mountain of *Ceylan*, call'd *Adam's Peak*, may pass for one of the Wonders of the World : It lies 20 Leagues within Land, and yet it is seen 20 Leagues off at Sea : It is two Leagues high; before we come to the top, there is a large Plain, divided by several Brooks, and all cover'd with Trees. From the Plain to the top of the Mountain, we must climb by the help of Iron Chains that are hung there, without which it would be impossible to get up. At the top there is a pretty round Place, of two hundred Paces Diameter, which contains a deep Lake of the best Water that can be drank. 'Tis from this that the Brooks, we just now mentioned, spring; and all their Waters being united at the foot of the Mountain, they make the three greatest Rivers of the Isle. Hard by the Lake there is a Stone-Table, whereon is engrav'd the Print of a human Foot, two Handfuls long and eight Fingers broad. All the Heathens go in Pilgrimage to this Table.

The *Chingulais* have both Wit and Politeness; they love Neatness, especially the Women; they are sober, moderate and flattering; they speak little, and are seldom angry; but, on the other hand, they are exceeding deceitful and selfish. They are never Brave but when they pursue a flying Enemy; for, ordinarily speaking, 500 Europeans will beat 25000 of 'em. This does not a little diminish the Glory of *Alexander's* Conquests over the Indians, for the other Indians are no braver than they.

These People worship a God that created all things; but they believe that there are other Subaltern Divinities, which are as his Lieutenants, whom they likewise call Gods; and to each of 'em they assign an Office. One, for example, takes Care of Agriculture, and another of Navigation, &c. The *Chingulais* believe that the Soul is Immortal. They maintain a sort of Metempsychosis, and they are of Opinion, that in the transmigration of Souls, they are treated as they deserv'd in their life-time. There are several things which give occasion to think, that the Idol which they most respected, was originally nothing but a Statue of *St. Thomas* the Apostle.

The Priests of the Country are cloath'd in Yellow; their Reputation is very much diminish'd since *Constantine de Brigance* caused a Tooth to be burnt, that they said came out of God's Mouth.

These People are persuaded, that I know not what Genius speaks or prophecies ; when a young Girl invokes him as dancing, although a thousand Experiences have convinc'd 'em of the falsity of those imaginary Predictions, they continue 'em : When any one is sick, they make a Girl dance before a sort of Statue of the sick Person ; after several rounds, the Girl lies down, foaming at the Mouth, and having her Eyes sparkling ; they ask her, in that Condition, if the Disease be curable, or if the Patient will die : What she answers is regarded as an Oracle : But if the contrary happen, the Prophetess is acquitted, and they say they did not understand her.

The Husband and Wife part here easily, to take new ones on each side. When a Man marries a Woman she is common to all his Brothers, which is the most monstrous thing among 'em. They marry only with Persons of equal Rank. If a Woman marry a Man of a lower degree than her self, her Father will be her Accuser, and she will certainly be put to Death, without pardon. These Qualities or Ranks are so firmly established, that they cannot change. All that can be done by any Man, is to distinguish himself among those of his own Rank. We may know their Quality by their Habit. The Men wear long Hair, and square Beards. The Women of *Ceylan* are the modestest in the *Indies*. They begin their Year in the Month of *March*.

The *Portuguese* settled here in 1505, and in 1517 they were suffered to make some Entrenchments, that they might not be exposed to the Insults of other Nations trading thither. Their Entrenchments were by degrees changed into a Fortrefs, and it was in vain for the King of *Cotta*, who took the Name of Emperor of *Ceylan*, to oppose them. The Valour of the *Portuguese* made them superior to all the Enterprizes of their Enemies. The Emperor was forced to make Peace with them, and being charm'd with the Generosity and other good Qualities of that Nation, he put *Parca Pandar*, his Grandson and Heir, under the Protection of *John III.* King of *Portugal*.

This young Prince had scarce mounted the Throne, when a Rebel, called *Raju*, declared War against him, and despoiled him of his Kingdoms. *Parca Pandar* had no other Asylum to fly to, than *Colombo*, a Fortrefs of the *Portuguese*. That was enough, for he found there such brave Men, that joining with the rest of his faithful Subjects, they quelled the Tyrant. The young Emperor's Esteem and Love for the *Portuguese*, made him
Love

Love their Religion, upon which he turned Christian, and the Nobles of his Court followed his Example. *Timala Dama Suria-Adé*, one of the chief of them, did a thing unworthy of his Faith, for having retaken the Kingdom of *Candy* from the Rebel *Raja*, he caused himself to be proclaim'd there, and took it from his Master, whose Armies he commanded. The *Portuguese*, in vain, endeavour'd to dethrone this Rebel. He defended himself till death, and left to his Successors all his hatred against the Portuguese; but this was the Cause of their Greatness; for the Emperor being the personal Enemy of the King of *Candy*, loved 'em the more, and having no Children, he declared the King of *Portugal* Heir of his Kingdoms.

This Indian Prince died at *Colombo* in 1597, and was interred with all manner of Pomp and Magnificence. Then the Portuguese assembled the Estates, who acknowledged the King of *Portugal* to be their Sovereign, after obliging the Officers of that Prince to swear in his Name, that he would preserve their Rights and Privileges. After this, the Estates separated, the new Subjects were very well contented to find themselves under the Protection of such a potent King, and the Portuguese, on their Side were ravished to find themselves Masters of so rich an Island. All the Lands there are the Emperors, and he disposes them on certain Conditions, and every one knows what he is to contribute towards the Charge of the War, when the Prince is obliged to wage one.

The Empire falling into the Hands of the Portuguese, *Colombo*, their Principal Fortrefs, came to be the Capital. It was built on the Ruines of *Cotta*, a City famous for the Residence of several Emperors, but yet less famous than *Amajapura*. They pretend that 90 Kings dwelt in the latter, of which nothing remains but the Ruins. There was in *Amajapura* a Pallace adorned with 600 fine Marble Pillars, of curious Workmanship, and a magnificent Temple, which contain'd 366 Pagods, answerable to the 366 Days of the Year, and there were 24 of them of a vast Bigness, and all of a very rare Stone. Round this Temple there were Ponds, which received the Water by *Aque-duits*, very well built. They dried up these Ponds, and filled them with Water, as they had occasion. Some say, that all these Works, of which we find the Ruines, were built by the Romans; but they made no Conquests in the *Indies*. It doth not appear, that *Alexander* nor his Fleet approach'd *Ceylan*, and if he built some Towns in the *Indies*,

as they pretend, we find by Historians that treat of it, that it was in *Terra-Firma*, far enough from *Ceylan*.

In *Colombo* and their other Fortresses, the Portuguese observed an exact Discipline, As,

1. They gave very honourable Certificates to those that had done any brave Action.

2. When a Soldier disliked his Captain, he might pass into another Company, after 6 Months Service.

3. They gave Villages to the Captains, from whence to furnish Provisions for their Companies.

In the Year 1623 *Constantine de Sa* and *Noronha*, Captain General of the Portuguese, did very unreasonably disturb *Henar Pandar*, King of *Candy*, who declared War against them. The two first Campaigns were fortunate to the Portuguese, but the third was fatal, for being deceived by some on whom they trusted, they were cut in Pieces. The King of *Candy* improved his Victory and fought stoutly till the Year 1632. that *George d'Almeida* defeated him, and obliged him to accept of Peace, and pay two Elephants for Tribute.

Raya Singa, the Son and Successor of *Henar Pandar*, lived in a good Understanding with the Portuguese, till their General *Diego de Mello* offended him extremely and unjustly, by seizing an Elephant that the King had made a Present of to one of his Portuguese Friends. The King dissembled his anger, till *Mello* sent two Horses to be sold at *Candy*, which he caused to be arrested to make the Portuguese General give him his Elephant. *Mello* who had no command over his Passion, marched forthwith with all his Forces against *Raya Singa* who expected him, and sent him a Monk with a Crucifix, to tell the General, that the God that he worshipped forbade him to commit Injustice, and to levy War against a King who had given him no Provocation. *Mello* could not bridle his Passion, nor would he hearken to the Monks just Remonstrances, and was resolved to fight, but being abandoned by the Islanders, that were in his Army, he was encompassed, and his Death and Defeat was the punishment of his Injustice. *Raya Singa*, to maintain himself the better against the future Efforts of his Enemies, treated with the Dutch, who came to his Assistance the 11th time in 1639.

The War between the Dutch and Portuguese lasted till 1644. when they agreed on a Truce for 8 Years, which was faithfully kept; but when it was expired, the Hollanders, finding themselves

selves strongest, renewed the War. After diverse *Villories* in 1655. they entirely drove the Portuguese out of *Ceylan*, the King of *Candy* furnished them with 40000 Men to take *Colombo*. The Historian sets down in few Words the Siege and Surrender of that Place, and adds, that the Jesuit *Damien Viera*, who gave extraordinary Marks of his Zeal and Courage there, ought to give a more particular Account of those great Actions, wherein no Man had a greater share than himself.

Ribeyro, at the end of his History, takes Notice of the chief Faults his Masters committed at *Ceylan*. 1. He blames *Philip III.* who in 1626 annexed all the Cinamon Trees of *Cotta* to his Domain, which alienated the *Chingulais* from him, and was of no use to himself, for he might have had it of those People at a small Rate, and have sold what he would to Strangers, without suffering any but his own Ships to transport it. 2. *Ribeyro* says, that in several other things he did not rightly manage the Subjects of that Kingdom; that the Governours minded only the enriching themselves; that the King required no Account of their Government, and in the last place that at the Revolution in *Portugal*, which plac'd *John IV.* on the Throne in 1640. They forgot the Interests of *Ceylan*, and sent no Assistance to the Portuguese, who endeavoured to keep their footing there.

A Vindication of the Christian Church in the Baptizing of Infants drawn from the Holy Scriptures. By Theophilus Dorrington, Rector of Wittresham in Kent. London, Printed for Joh. Wyat. 1701. 8vo. Pag. 285.

BEfore we enter upon the Book it self, we think it proper to give you some View of what is contain'd in the Preface. Therein our Author accounts for the just Occasion he had given him for this Undertaking. He tells us, " That since it appears abundantly, that it does not satisfie any one Sect of the Dissenters from the Church of *England*, to enjoy the Liberty of exercising their Religion according to their Desire, but every one does industriously use all possible means to gain Profelytes, and draw others to their Party, this must needs awaken the Church to the greater Care of its People, to keep them from being seduced into any of the Ways of Error, and it justifies, if there were nothing beside to do it, the using all fitting Endeavour for this, and to inform and reclaim those that are already seduced".

After this he Makes use of several Arguments, drawn from the Practice of the Dissenters in this Matter, as also from these two Texts of Scripture, *viz. Dan. 12. 3. Jam. 5. 19, 20.* in order to perswade all Persons in the Church to acquaint themselves well with all matters of Controversie between us and the Dissenters, and then to apply themselves diligently to this excellent Charity, the Instructing others who are Ignorant in the Knowledge of Religion, the informing those who are mistaken in the Error of their Way, and the reducing those to the Unity of the Church who are separated and fallen from it.

But besides these, he offers another Argument and Reason to excite his Brethren the Clergy to a Vigorous Endeavour to inform their People, and the People to apply themselves to learn as well as they can, what is said by the Adversaries of *Infant-Baptism* against this Practice of the Church, and what the Scripture affords us to say in Vindication of it; and the Argument is, " That there have appeared of late in Print, several Books of this Party of their Growth and Encrease, and some Complaints of it from

“ Others. Upon this Occasion, he takes notice of the first Rise of the *Anabaptists* in the times of the late *Usurpation*, and how far they have encroach’d and enlarg’d upon the other Dissenters. He likewise desires to Improve this Event for a Warning and Exhortation to the People of the Church to bestedfast to the Established Religion. For, (says he) If they should be so unhappy as to think it but a little deviation, if any, to fall in with the *Presbyterian* Sect, and suffer themselves upon the Invitation of their Interest, to do so, they may see by this, (*viz.* by the *Anabaptists* growing and encroaching upon both *Independants* and *Presbyterians*) that if once they leave the Church, they cannot tell whither they may not run, nor where they shall stop. And since (as he there adds, probably from his own Knowledge and Experience) ’tis much the Business of all the Discourses in the separate Meetings to recommend themselves and their Mistakes, and to disparage the Church, it is to be known, that it is the greatest Presumption, and a most dangerous Practice, and the putting one’s self into Temptation of departing wholly from the Church, if any suffer themselves but occasionally, or out of Curiosity, which is certainly guilty, to add to the Number in those Separate Meetings.

Having thus represented the just Occasion he had of engaging in this Argument against the *Anabaptists*, he then adds some brief account of the Work it self, but since we are entering into the Detail of it, we shall not insist upon it here. He concludes the Preface with telling us, “ That he has made it his Business to “ represent as well he could the true Nature of this Sacrament, “ and the right End, and Use and the just Necessity of it : That “ he might recommend it to all who may have been Tempted “ upon whatever Principles to think it indifferent, or needless, “ and might promote the due Reverence and Esteem, and serious “ use of it. And because the Work has upon these Accounts a “ much larger Aspect than upon this Sect only, he has put his “ Address to them, perswading them by fit Arguments to read “ and consider it, into the Conclusion of the Book, lest if he had “ put it before, it might be thought by any at first View, that “ the Book does only concern them.

After this Account of what is contained in the Preface we pass on to the Treatise it self, which is divided into three Parts : The First of which is a Proposal of the Grounds, or Foundation of Infant-Baptism, according to the holy Scriptures : The Second

is a Proposal of the particular Texts of Scripture, from whence this may be justified : And the Third is a Proposal of the Answers which may be given to the chief Objections against Infant-Baptism. But of these Matters we think convenient to present the Learned Reader with a distinct and particular View.

PART I.

Being the Proposal of Scripture Grounds for Infant-Baptism.

This Part contains Seven Chapters, in the first of which Mr. *Dorrington* lays down a General Scheme of the Grounds of Infant-Baptism : and the Particulars requisite to the present Purpose to be made clear and Evident are (as he thinks) but these Following :

1. That the Covenant with the first Parents of Mankind was made with this Disposition and State relating to the Posterity that should descend from them, That if the Parents did duly perform the Conditions requir'd, of Favour and Happiness, and so remain'd in Covenant with God, the Children born of them whilst they were in that Condition should be born in Covenant. But if the Parents should break the Covenant, and, by not performing the Condition, should put themselves into a State of Rebellion and Misery, the Children born of them should be also born out of Covenant, and in a State of Rebellion and Misery. The truth of this Particular, he informs us *Chap. 2.* appears by the Event, and is prov'd by Matters of Fact ; and because this is Acknowledg'd by many of the Adversaries of Infant-Baptism, our Author does not insist much upon the Proof of it.

2. But in the third Chapter he enlarges himself on the second Particular laid down, *viz.* That all must, to recover the lost State of Subjection and Favour, be by some way united to Christ the Mediator, in whom the Covenant was renew'd with Mankind, and for whose sake a Law and Method of Happiness was again granted to us, and they must be incorporated or brought as it were into one Body with him. To make this Matter the more clear and evident, he undertakes distinctly to make Good these four things. (1.) That we may recover this State of Subjection and Favour by Christ, as we lost it by *Adam*. (2.) That this Favour of Admission into the New Covenant is obtain'd but by some of Mankind. (3.) That to obtain it, we must be united or incorporated into Christ. (4.) And lastly, That Mankind were

always thus joyned or incorporated into Christ by some solemn Rite and Ceremony; wherein they took upon them an Engagement to pay and perform the Due Honour and Acknowledgment of God; and that this Rite and Ceremony was the Sacrament of Baptism, or the outward Washing of the Body with Water, as we have very fair and probable Grounds to believe. On the last of these Points, Mr. *Dorrington* chiefly insists, and tells us that the Earliness of the Custom of washing new-born Infants from the Pollutions which they bring into the World, which prevail'd among all Nations, makes this Rite, of Washing the Body with Water, very fit to represent what is intended in the Religious Use of it, and so makes it very probable and likely, that God would appoint it for such Purpose.

3. Another Particular, which our Author insists upon *Chap. 4.* in order to shew the Foundation on which the Practice of Baptizing Infants is built, is This; That altho' the Parents be admitted into the New Covenant, the Children born of them are not born within that Covenant, but are, as all others, born in a State of Rebellion and Misery. This (he says) the Holy Scripture constrains us to believe, in its speaking so generally of the Ill Condition which Mankind are born in, and in that it exempts none from it; since it says particularly of the Children born of Parents in Covenant with God, that they are born in Sin and Misery.

4. The fourth Particular of the General Scheme laid down by Mr. *Dorrington*, is, That from the time that we do evidently and certainly find a Ceremony or Sacrament appointed to admit Mankind into Covenant with God again, we find the same allowed and ordered to be administered to the Children of those Parents, who had been admitted by it. This (as he informs us *Chap. 5.*) is so Evident by the Account we have in the 17th of *Genesis*, of the first Institution of Circumcision, as we find it interpreted and explain'd, especially in the New Testament, that it puts the Adversaries of Infant-Baptism extreamly to their shifts, to evade the Argument which this affords us for it; and with all their Endeavours they are not able to do this: But this one thing (adds he) if there were nothing else in Scripture to the purpose, is sufficient to prove their Errour most unreasonable and absurd. But for their farther Conviction, and to state this Matter of Circumcision so plainly from holy Scripture, as to place it beyond Dispute, he undertakes to make Good these Four things. (1.) That the taking of Circumcision was an Entering into Covenant with God.

(2.) That

(2.) That Circumcision did engage those who took it, to obey and acknowledge God, according to the Discoveries of himself and his Will. (3.) That Circumcision did admit Men to the Benefits and Advantages purchas'd for Mankind by Jesus Christ, or to the Favours of the New Covenant, the Method of Salvation by him. This he proves in general, and then in particular, that Justification, Sanctification and a Right to Eternal Life was bestow'd and conferr'd in this Covenant made by Circumcision. (4.) And Lastly, That the Circumcision of the Parent gave his Child a Right of being Circumcised too. All these Points he proves from plain and undeniable Texts of Scripture, and then proceeds

5. In the next Chapter to his last Particular in the Foundation of Infant Baptism, which he laid down at first, and is as follows, *viz.* " That Baptism is now by our Lord's Institution the Sacrament and Rite of our Admission into Covenant with God, or a State of Salvation by Jesus Christ, this brings us into the New Covenant. Now in order to evince this, he makes it appear, First, that the Sacrament of Baptism engages us to honour and acknowledge God according to the Rules and Laws of the Christian Religion : And Secondly, that it admits Men to a Right and Title to the Favours of the Covenant of Grace, by making them Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.

Having thus laid down the Grounds, which the Holy Scripture affords for the Baptizing of Infants, In the last Chapter he urges these two Arguments to justify such a Practice.

First, he says, That Infants have need of the Sacrament of Baptism in order to their Salvation by Jesus Christ, therefore they may and ought to be Baptized. Both the Antecedent and Consequent of this Argument, he evinces by a Connexion or Chain of Truths, drawn from and establish'd upon the Grounds of Infant-Baptism, which he has illustrated in the foregoing Chapters. To instance only in what he says concerning the Need which Infants have of being Baptized, his Connexion of Truths to prove this runs thus : Infants have certainly need of Salvation, as well as others ; this is the Consequent of the Fall of our First Parents, who by their Sin caus'd all their Posterity to be born in a State of Rebellion and Misery. Again, it is certain, that all who are delivered from this lost Condition must be set Free by Jesus Christ, he being the only Saviour of the World ; and 'tis

as certain that the Application of the Merits and Righteousness of Jesus Christ is not universally made, nor is it ordinarily made but in the Use of ordinary appointed Means; and that in order to be sav'd by him, all must be by some way or other united or incorporated into him. Farther, it appears that to be thus united to him, to be Partakers of his Merits and Righteousness, we must be solemnly devoted and engaged to honour, and acknowledge, and obey God according to the Discoveries which he is pleased to make to us of himself, and his Will. Again, when a Rite and Ceremony is appointed by which we must take upon us this Engagement, and enter into Covenant with God, or be incorporated into Christ, so as to be in a State of Salvation by him, then the Ordinary way of Salvation is to make use of that Ceremony and Rite of Admission into Covenant with God; It is then necessary, as an Ordinary appointed means of Salvation, and cannot be neglected without hazard of Salvation. From all these Premises our Author concludes the Necessity of Baptizing Infants, since Baptism being now the ordinary means of entering all Persons into Covenant with God, it is necessary to them, as a Means of Salvation, and especially to Infants, who can use no other Means of Salvation.

The Second Argument made use of by our Author upon the foregoing Grounds to justify the Baptizing of Infants is this, They have God's Allowance to be Baptized, and therefore this Sacrament may, and ought to be administered to them. For the full illustration and Confirmation of this, Mr. *Dorrington* undertakes to prove these Particulars: First, that there is good Reason to believe that God *would* allow our Infants to be Baptized, it being (as he there shews at large) a thing which upon a little Consideration will appear altogether agreeing to the Nature of Things, suitable to the Justice and Wisdom, and Goodness of God, and to the Nature of Man, and the Necessity of our Common Condition, that he should allow this. Secondly, That he has allowed to Infants formerly as much as the Baptizing of them comes to, and from thence also we may reasonably conclude that he allows them to be Baptized. This he proves from Infants being admitted formerly into the New Covenant by Circumcision, and from thence argues, that if God has allowed Infants to be brought into Covenant with him, then he has allowed these two things in it; (1.) That they have the Honour of being dedicated and devoted to him; That they be engaged to perform Man's

Part of the Covenant, when they shall become capable to do so. (2.) And he has also allowed them thereupon to come to have a Right, a Covenant Right to the Mercy and Favour of God. Thirdly, in order to prove from the Grounds before given of Infant-Baptism, that God allows it, he shews, that we have good Reason to believe that he does allow Infants still as much as formerly he has done, since Christians are reckon'd in the New Testament of the Seed of *Abraham*, and the Church is reckon'd and spoke of but as a Continuation of the *Jewish* Church, or as one Church with that; They being both the Body of Christ. Fourthly and lastly he demonstrates farther, That there are not only the Reasons abovemention'd to believe that God does allow Infants still as much as the Baptizing them amounts to, but also there are other Things, which upon the Grounds laid down, do give us good Reason to believe directly that God does now allow Infants to be baptized. He only insists upon these two Particulars to this purpose: (1.) That the Covenant which was entred into in the taking Circumcision did require the Duties, and promise the Blessings of the Covenant of Grace. (2.) That the Apostle *Paul* argues Circumcision is not necessary to the Christian Church, upon the Account of the Benefit which the Christians received by Baptism.

PART II.

Being a Proposal of some particular Texts of Scripture for Infant-Baptism.

This Part is divided into five distinct Chapters, in each of which is explain'd a particular Text of Scripture, which our Author alledges in Vindication of the Church in the Baptizing of Infants.

The first Text he considers and uses to justify this Practice, is *Joh. 3. 5*. Where our Saviour says to *Nicodemus*, with a double Asseveration, to give his Words the more force, *Verily, Verily, I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*. Now to make it appear that these Words do justify and Vindicate our Baptizing of Infants, he says it will be necessary for him first to Produce and Vindicate the right Interpretation of them, and then to shew particularly how they are serviceable to our Purpose, and to justify this Practice of the Church of God.

As to the first of these Mr. *Dorrington* says, That by *the Kingdom of God* here in the Text, we are to understand the final and Consummate Happiness of Heaven, and that this Phrase is limited to it in this Place, tho' in some others it may signify the Kingdom of Grace here, as well as the Kingdom of Glory hereafter : That by being *born of the Spirit* means the having our Natures cleansed and sanctified from the Pollution of Sin, by the Operation of the Holy Spirit of God ; that it means what the Apostle does by saying, *he that is in Christ is a New Creature* ; that we must be created again, or be transformed by the renewing of our Minds : Lastly, that by *being born of Water*, is meant the Sacrament of Baptism, and for the Vindication of this last Interpretation he insists at large for several Pages together. Upon the whole Matter he tells us, " That the Sacrament of Baptism, " as the Scripture evidently Informs us, is an Ordinance appointed to engage us in Covenant with God, or to incorporate us into Christ ; In doing this, it gives us a Right to the " Blessings and Favours of the Covenant of Grace, to Remission " of Sins, to our Sanctification, and to eternal Life : And that " the Baptized Person, who does not by any thing within himself hinder and obstruct his receiving Benefit by this Sacrament is immediately pardoned, receives a Measure of the Sanctifying Gift of the Holy Ghost, and if he dies in that State " he takes Possession of Eternal Happiness.

To shew how we may from these Words justify the Baptizing of Infants he argues thus : (1.) If all must in an ordinary Way be Baptized to be saved, then Infants must be so ; but that is it which our Saviour does here establish. (2.) All must be born again to enter into the Kingdom of God, then Infants must be born so too ; and all must be born of Water and the Spirit to be born again, therefore Infants must be so born again : Baptism is establish'd here, as an ordinary means to administer the New Birth, or the Renovation or Sanctification of our Nature, and if this be necessary to Salvation, to All, as our Saviour says in the 3d Verse, then that is necessary to the Salvation of All, by the 5th Verse of the Chapter, and consequently both are necessary to Infants. (3.) It is necessary for Salvation to All Persons to be entered into the New Covenant, therefore 'tis Necessary to Infants : The New Covenant, and the Kingdom of God, is the same thing, therefore unless any could be saved without entering into the Kingdom of God, it is necessary to Salvation to all that they
be

be entred into the New Covenant, and if to All, then 'tis necessary to Infants; And then the Sacrament of Baptism may be proved necessary to Infants thus; Baptism is necessary to all Persons to enter them into the New Covenant, therefore 'tis necessary to Infants for the same End.

The other four Texts of Scripture he alledges are, *Mar. 10. 13, 14. Matth. 23. 19. Acts 2. 38, 39. and 1 Cor. 7. 14.* But to give a full representation, tho' in short, of what our Author offers under each of these, would carry us out too far, and perhaps be tedious to the Reader, at least would forestal his Satisfaction in the Perusal of the whole. Besides what we have said on the first of these Texts, is a sufficient Specimen of all the Rest, since the same Method is observed in them as in that; *viz.* The Words are first explain'd, and then an Improvement is made of them in Vindication of the Church in Baptizing of Children. We therefore Hasten to consider more at large what is contain'd in the Last Part.

PART III.

Being a Proposal of the Answers to the Chief Objections against Infant-Baptism.

In this Part are contained Six Chapters, the first Five of which are taken up with Answering the Principal Objections of the *Anabaptists* against Infant-Baptism.

Mr. *Dorrington* in the first Chapter considers and removes the Objection against what he advanc'd concerning the Necessity of Baptism. The Objection runs thus, "If Baptism were the ordinary appointed Means of uniting all Persons to Christ, and so of putting them into a State of Salvation, and there were no other Ways or Means appointed to bring Infants into such a State, then would God have put the Salvation of Infants into the Power of others, even of those who have the Disposal of them in their Infancy. For they are not capable themselves of coming to be baptized in their Infancy, and therefore so long as they are in that State, they are at the Mercy of those who dispose of them as to their Everlasting Condition; and their Salvation or Damnation is at the Will of Men, which they look upon to be hard and unreasonable to believe. To this Objection our Author answers at large and says; (1.) If the Supream and absolute Sovereign over us all has establish'd Manners

ters so as that Infants must fare well or ill according as those who have the disposal of them shall deal with them, who shall say this is unjust or unfitting? (2.) It is necessary according to the Nature of things that their Condition in this World be at the Mercy of those who have the Disposal of them; And they must have the Power of Life and Death over them, so as that they can neglect to afford them the Means of continuing their Natural Life; and they can (if they will incur eternal Damnation for so doing) directly destroy them if they will; and this might be thought unjust with respect to God with as much reason as the other. (3.) We may understand that our Saviour has in *Joh. 3. 3, 5.* made the Sacrament of Baptism to be so necessary in an Ordinary way to all Persons for their Admission into the Kingdom of Heaven, that it must be in the Power of those who have the disposal of Infants to bring them into a State of Salvation, or to expose them to a terrible hazard, and danger of missing it; and to leave them in such a State as wherein we have no certain or sure ground in Scripture to conclude or expect their Salvation. (4.) He says, it may be observ'd further for the removal of this Difficulty and Objection, that if we understand the Christian Constitution thus, that Infants are at the Mercy of their Parents whether they shall be in Covenant or not, and in a State of Salvation or no, it is but to understand it of the same Nature and State with the Covenant made with Man in his Innocency, and with that Constitution of the New Covenant which was establish'd with the Church of God that was made up of the Family of *Abraham*, and this may very justly induce us to understand it in this State. (5.) He urges further, that it is Evident by several Matters of Fact, that the Condition of Infants is establish'd to depend upon the Parents conduct and disposal of them, and thus it has been from the first. (6.) It is well known (says *Mr. Dorrington*) to have been the common Opinion of the Primitive Church, that Baptism was necessary to Infants to bring them into a State of Grace or Favour with God, and Salvation; and that they founded this Opinion on the Words of our Saviour in *Joh. 3. 3, 5.* already explain'd. (7.) And lastly, It may be said, That if the Infants of Baptized Parents have by God's Order a right to the Sacrament of Baptism, this Doctrine of the Common and ordinary necessity of it does not put the Salvation of those Infants to be entirely at the Mercy of their Parents without all hope of their Salvation, if they die Unbaptized. If the Child has a right to Baptism, it

has a Right to be admitted into Covenant with God, and a state of Salvation; And then, though by the Parents Neglect or Mistake, or by some Providential hindrance it is not baptized, yet there is some ground of hope concerning its Salvation, and they who believe the Infants of Baptized Parents have such a Right, may entertain some hopes of this

Another Objection rais'd by the *Anabaptists*, and answer'd by our Author in the Second Chapter, relates to the Regeneration of Infants in Baptism. " They think (says he) they have a good
 " Argument against the Regeneration and New Birth of Infants
 " in their Baptism; because many who were baptized in their
 " Infancy do afterwards when they grow up lead very wicked
 " Lives, and some of them in all Appearance die in their Wickedness. Hence they conclude that the Baptism of Infants is of
 " no Use or Effect, and is therefore disown'd herein by Almighty
 " God, and appears to be no Institution of His, but a meer humane Invention, and an Instance of Will-worship. Infants
 " it appears thus are not born again in Baptism, they are not
 " born of Water and Spirit, and then our Saviour's Rule concerning this regards only grown Persons. In that Infants do
 " thus appear not to be born again in Baptism, this proves, they
 " think, that they cannot be born again in, or by that Sacrament, and therefore ought not to be baptized. They urge
 " too, that this Doctrine of Baptismal Regeneration, since many
 " that are baptized in their Infancy die in Impenitency and
 " Wickedness, does contradict the Doctrine of the Church concerning the certain final Perseverance of the Saints.

This is their Objection in its full force and extent, to which Mr. *Dorrington* replies in the following Particulars. (1.) If (says he) the Wicked Lives of those that have been baptized were an Argument that Infants ought not to be Baptized, then this would be an Argument against their baptizing of grown Persons: For certainly many of them after they have been Dipped among them do not lead very good lives. (2.) The Regeneration or New-Birth which is administered in and with the Sacrament of Baptism lies chiefly in this, that the Baptized therein according to divine Institution and Appointment are translated from the old *Adam* to the New One, taken off from *Adam*, and united, or as the Scripture gives us leave to speak, ingrafted into Christ. (3.) That Certainly it must not be said that the holy Spirit cannot operate in the Souls of Infants, since this were to limit the Infinite

Power of the Spirit of God : and, to say this were to contradict the certain Sanctification of Jesus Christ from the Womb, who was an holy thing in his very Conception, and first Formation, and was born such. (4.) Since many Scriptures ascribe to Baptism to be a Means of Grace, we may learn from thence that the Spirit of God, does ordinarily work in and with the Administration of this Sacrament. (5.) Yet it must be said, That they are sanctified in their Infancy, in and with their Baptism, but according to the Imperfect State of their Nature : Their Faculties not being ripe, nor capable of their perfect and proper Acts; and by consequence 'tis not to be said, nor do we say, that they have the Compleat habits of Grace wrought in them in their Infancy. (6.) And lastly, We need not fear to say that the Sanctification received in Baptism may be lost; since the Holy Scripture gives us leave so to do; Our Saviour himself, by a Metaphor (wherein he speaks of himself as a Vine, and of those United to him as the Branches) expressly telling us, that there may be Persons united to him, who shall be separated again, and fall into Perdition.

The third Objection started by the *Anabaptists* against Infant-Baptism, relates to certain Qualifications requir'd in order to Baptism, who to make good their Error, tell People, " That
 " our Lord has requir'd of all that shall be Baptized such Qualifications in order to their Baptism, and as the Condition of
 " their being baptiz'd, as Infants are not capable of, and for
 " that Reason Infants ought not to be baptized. They say that
 " he has requir'd Faith and Repentance in order to this.

Now our Author tells us that with respect to the Qualification of Repentance, which they chiefly build upon the Text, *Acts* 2. 38, 39. he has before in the Second Part when he explain'd that Text, urg'd it as a just and evident Vindication of Infant-Baptism, which part of the Objection being already answered and removed, he confines his Discourse at present to the Qualification of Faith. And here, he first of all considers what they have to say concerning the Necessity of this in order to Baptism, and what they have to urge from several Texts of Scripture which they look upon to be on their side : And then he shews the Mistakes which they do herein fall under, by answering their Objection in the following Particulars. (1.) He says, We acknowledge, that Faith in Jesus Christ is now the Condition of obtaining Salvation by him. (2.) When we comply with the Method of Salvation proposed

proposed to us in the Gospel, or, in other Words, enter into that Covenant with God, which is now establish'd as the Method of Salvation, we do engage and bind our selves and take it upon us to entertain, and live by such a Faith. (3.) The Sacrament of Baptism enters us into Covenant with God, as we do therein come under an Engagement to believe and obey him according to the Rules of the Gospel. (4.) Infants may be bound and engaged to perform the Conditions of the Covenant with God in taking a Sacrament which is the appointed Rite and Ceremony of such an Engagement, and are herein accepted with God, and receiv'd into Covenant and a State of Favour with him only upon this, while they are not capable of more than this. (5.) He desires these People to observe, that this Text (*Acts 2. 36, 37.*) does not at all require actual Faith or the Profession of it in all that shall be admitted to Baptism. (6.) Lastly, That it is as weakly as unjustly that they argue for the Necessity of Faith to go before Baptism from *Mark 16. 16.* They say, Believing is there set before Baptizing, and none must be baptized but those who first believe. To this Mr. *Dorrington* replies, That they mistake and wrest these words, as would plainly appear if they would consider, That as our Saviour here sets believing before being baptized, so he sets Baptism before being saved. And then if none must be baptized but he that believes, because Believing is here set before Baptism, none also must be saved, according to their Interpretation of this Scripture, but those who are Baptized, because he sets Baptism before Salvation.

Another Objection rais'd by the Adversaries against Infant-Baptism, and refuted by our Author in the Fourth Chapter of this Part is, "That there is no express Command for it in all the New Testament".

To this he replies, (1.) That it should be observed, that we no where find in all the Scripture in express Words such a Precept or Rule as this, that we must not believe or do any thing in Religion, but what we do find expressly commanded in the Word of God. This is then (adds he) a Law of their own Invention, an addition of theirs to the Word of God, and we are not bound to be govern'd by it, and they ought for this, to repent for their Presumption and Sin, in adding to the Word of God, and to forsake that Sin. (2.) That these poor People condemn themselves in many things by this Rule or Principle, that we must not believe or do any thing in Religion but what we have express
Scripture

Scripture for; and this he makes appear in many Particulars. (3.) That this is a false Principle and Rule he says will thus appear, in that we may gather by Consequence from Scripture both Matters of Faith, and Matters of Practice, what we ought to believe, and do in Religion; and this (as he proves distinctly and at large) the Holy Scripture it self teaches and allows us to do. (4.) That tho' our Saviour would have Infants baptized, there was no need that they should be mention'd expressly and particularly in the Command to baptize. (5.) And lastly, Against this Objection, that there is no Command of our Saviour for Infant-Baptism we may say, it is evidently *allow'd* by him, and that were enough to justify us in it, tho' it be not so expressly commanded, as they do unreasonably require.

The last Objection started by the Adversaries of Infant-Baptism is, "That there is no express Precedent or Example in the " New Testament of any Infant Baptized, therefore Infant-Baptism is not lawful".

Mr. *Dorrington* answers this Argument in several Particulars, in order to discover the Consequence of it to be false upon which they depend, and to shew, that tho' it is not expressly said in the History of the New Testament, that the Apostles, or any by their Order did baptize any Infants, yet is not this an Argument that they did not, or might not do it, or that it is not lawful or allow'd by our Saviour to be done. These things he prosecutes at large in the Fifth Chapter.

In the Sixth he represents that we have good ground to believe Infants were baptized in the Apostles time, in what we find said concerning their Baptism in some of the most early Writings of the Christian Church, soon after their time. In order to demonstrate this he says, (1.) That we find the Baptizing of Infants spoken of, and plainly intimated to be the common Practice of the Church very near the Apostles time: to which Purpose he produces the Testimony of *Justin Martyr* in his Second Apology, and in his Dialogue with the *Jem*; of *Irenaeus* in his Second Book against Heresies, Chap. 39. Book 3. Ch. 19. of *Tertullian*, and of *S. Cyprian*, in his Epistle to *Eidus*. (2.) That we find the first Christians generally perswaded of the ordinary necessary use of Baptism to all Persons, and among others expressly to Infants also for their Salvation; and to evince this, he produces besides the former Testimonies, those of *Gregory Nazianzen*, *S. Ambrose* and *S. Austin*. (3.) That we find it very early said

to be a Custom used in the Church from the Apostles times to baptize Infants, and to have been deliver'd to it by the Apostles; and for the Proof of this he produces several Testimonies of the Ancients.

Mr. *Dorrington* concludes the Treatise, with an Address to the People of that Sect who Scruple the Baptizing of Infants, which with what he farther offers to them in the whole Discourse, we with him leave to their serious Perusal and Consideration.

Thus have we run through the whole of Mr. *Dorrington's* Vindication of the Christian Church in the Baptizing of Infants; and we have insisted the larger upon it, since 'tis a full Confutation of what the *Anabaptists* have said, or may say against *Pædobaptism*; and if after this they will not believe the Scriptures, we may very fairly conclude with our Saviour upon another occasion, that *Neither will they be perswaded, tho' one rose from the Dead.*

The Account we have given of this Tract is as Impartial as possible, being delivered in the Author's own Words; and we promise his Adversaries, if they think fit at any time to reply, to give as fair and Candid a Representation of *Their* Thoughts, as we humbly presume we have done of *His*.

A Compleat History of the Turks from their Origin in the Year 755 to the Year 1701. Containing the Rise, Growth and Decay of that Empire, in its respective Periods, under their several Kings and Emperors: Collected not only from the best European, but also from Oriental Authors, never hitherto Published in English; With the Life of their Prophet Mahomet, &c. In Two Volumes. London Printed for A. Bell, and Eliz. Harris, 1701. 8vo. Vol. 1. Containing Pag. 492. Vol. 2. Pag. 406. To which is added the Maxims of the Turks, and a Dictionary, containing Pag. 136.

OUR Author in the Preface gives us a short Idea of the following Treatise, acquaints us with the Authors from whom he borrowed the Materials for the Compiling of this History, and as to the Method he has used, he says, that he has studied, to make it as natural, plain, and easie as he could, and therefore he has divided the whole into Six Books, each of which contains four Chapters, save the last, which by an odd
Life

Life comprehends five Emperors, whereof the present Sultan *Mustapha* is one. He tells us farther, that he has not been wanting in his Endeavours to correct the Errors, and supply the Defects in the Respective Tables of the Christian Princes Contemporaries with the Turkish Sultans; and out of *Halterus* his Chronology and others, has continued them down, in respect to the greater Crowns of *Europe*, to this time. Besides, you have inserted all along the Effigies curiously Ingraven of their Kings and Emperors, and of such famous Generals, &c. as have signaliz'd themselves in the Wars against them. Thus much in General, We shall now descend to a particular Account of the Treatise.

The First Book contains the History of the first Growth of the Kingdom of the *Turks* to the time of *Ottoman* the first Founder of that Empire. He begins in the first Chapter to treat of the Origin of the *Turks*, and informs us what the Oriental and European Authors have said thereof: But these Matters are very obscure, and the Writers only guess about them; however our Historian is of Opinion that the *Turks* are descended from the *Scythian*, considering the Assimilation of Manners between the One and the other. Authors are no less in the dark about the time and reason of the *Turks* leaving their Country, but let this be as it will, our Author says, That by the Straits of Mount *Caucasus*, they pass'd thro' *Georgia*, and first seiz'd on that Part of *Armenia*, which they call'd *Turcomania*, and is enjoyed by their Posterity to this day, where they lived a long time roaming up and down with their Cattle and Families, after the manner of their Ancestors, and as the *Tartarian Hords* do to this very time. They had for their Leader one *Tangrolipix*, a valiant Commander of the *Selzuccian* Family, who first assisted *Mahomet* Sultan of *Persia*, and then upon some disgust revolted against him, routed him at the Head of 20000 Men, and upon *Mahomet's* Death in the Battle, *Tangrolipix* was by common consent proclaim'd Sultan of *Persia*; about which time they embrac'd the Religion of *Mahomet*, to which they were not much averse, as before using Circumcision. And here our Author takes an occasion of giving us the Life of *Mahomet* that Grand Impostor, who from a Slave, first married his Mistress, and then by the help of *Sergius* a *Nestorian Monk*, set up for a Prophet and Legillator, and partly by Policy, but chiefly by the Force of Arms, laid the Foundation of that Mosaic of Religion, which still prevails over all the

Turkish

Turkish Empire. After this Digression the thread of the History is resumed, and we have an account of the most Remarkable Transactions of *Tangrolipix* after his being possessed of the Kingdom of *Persia*; such as his Expedition against *P.safiris* Caliph of *Babylon*, whom he slew, and joined his Kingdom to his own; His invading of *Media*, and besieging *Mantzichiart* in vain; His overthrowing his Brother *Habramy Alim* and his Cousen *Cutlu-Muses*, who had revolted from him; His Enterprize against *Diogenes Romanus* the Emperor of the *Greeks*, and the *Turks* taking and Sacking of *Neo-Casarea*.

Tangrolipix being dead, was Succeeded by his Son *Axan*, a Man of great Wisdom and Discretion; he sent Embassadors to the Emperor *Diogenes* to treat of a Peace, whom he used very haughtily, so that a Battle ensued, wherein the *Greeks* were Routed, and their Emperor taken Prisoner, but honourably discharg'd by *Axan* upon certain Conditions. *Diogenes* upon his Return to *Constantinople* was deposed, had his Eyes put out, and afterwards died in the Island of *Prola*. Upon this *Axan* the Sultan endeavours to revenge the Death of *Diogenes* by invading the Imperial Provinces, not for Spoil and Booty only as in former times, but now to Conquer and hold the same. In order to this he made an Agreement with his Cousens *Cutlu-Muses* and *Melech*, upon Condition that whatsoever the Former and his Sons should Conquer of the *Constantinopolitan* Provinces, should be wholly their own, as Sovereign Lords of them. This made them go in earnest to Work, so that in a short time they subdued all *Media*, with a great Part of *Armenia*, *Cappadocia*, *Pontus*, and *Bithynia*, as also of lesser *Asia*. But whilst *Cutlu-Muses* and his Army, supported by Sultan *Axan*, prevail'd against the Christians in the lesser *Asia* on the one side, and *Melech* with his Cousen did the same against the Caliph of *Egypt* in *Syria* on the other, one *Peter* a French Hermit, going to visit *Jerusalem*, past through *Syria*, and there observ'd the Cruelty of the *Turks* and *Saracens* to the Christians. Being got to *Jerusalem*, the Hermit consulted with *Simon* the Patriarch, and the Grand Master of the *Hospitalers* how they should be relieved from the distressed State they labour'd under, and they agreed that the Patriarch and Grand Master should pressingly write to the Pope and other Christian Princes on their behalf, which was done accordingly, and *Peter* being the Messenger deliver'd their Letter into the hands of Pope *Urban II.* This it seems gave Rise to the Crusade so famous at

that time over all Christendom. Of all these Matters, with the Various Successes which the Christians under the Command of *Godfrey of Beil lion* had against the *Turks*, we have an Account in the Second Chapter, wherein our Historian treats particularly of the Crusade.

In the Third Chapter we have a Continuation of the *Turkish* Affairs in *Syria*, *Palestine*, and *Egypt*, with an Account of their several Defeats and Overthrows by the Christians, who won several Battles, and took *Alexandria* and *Pelusium*, Cities of *Egypt*. But the Christians were not always Victorious against the Infidels; for *Saladin* Sultan of *Egypt*, not only attempted the Invading of *Palestine*, but actually invaded *Mesopotamia*, took several Cities thereof, and afterwards became Master of *Aleppo*. After this he became more Victorious, and with other Towns took *Jerusalem*, and *Antioch* was betray'd to him. However Fortune did not always favour *Saladin*, for after the taking of *Ptolemais* by the Christians, he declin'd apace both in the Eyes of his own People, as well as of his Enemies. When he died, at his Funeral he commanded only his Shirt, by way of an Ensign, to be carried before the Corps to the Grave on the Point of a Lance, with a simple Priest preceding and crying aloud, *Saladin*, Conqueror of the East, of all the Grandeur and Wealth he had in his Life-time, carries no more with him after his Death than his Shirt.

In the last Chapter of the first Book we have an Account of the Ruin of the *Turkish* Empire in *Persia*, the *Turks* being driven out thence by the *Tartars*; and their Success in the lesser *Asia* under the *Aladin* Kings. Herein likewise we are inform'd of the many Expeditions into the Holy Land, made by several Christian Princes one after another, till they began to be weary of the Undertaking. But to pass those things over, we shall proceed to give some Account of the Establishment of the *Turkish* Empire by *Ottoman*, after it had been divided and reduced to a sort of Anarchy, upon the Extinction of the *Selzuccian* Family.

Our Author then in the first Chapter of the Second Book gives us the Life of *Ottoman* the first Founder of the *Turkish* Empire. After a brief Recapitulation of some Matters, he comes to tell us of the Actions of *Ottoman* as well before, as after his becoming Sultan. Before he was made Sultan, he fell in love with *Mahbutin* a Maid beneath his Birth, upon the Death of his Father *Ertogrul* was made Governour of the *Oguzian* *Turks*, surprized *Chalce* near *Einegiol*, and put all the Christians there to the Sword; frustrates

frustrates a Design which some had form'd of Assassinating him, revenges himself on his Enemies, and took the rich City of *Nice*. Upon the Death of *Aladin*, the last Sultan of the *Selzuccian* Family, *Ottoman* took upon him the Dignity of Sultan, *Ann. Dom.* 1300. to which time the beginning of the great Empire of the *Turks* under the Fortune of this *Othoman*, may (as our Historian says) be justly refer'd. As soon as *Ottoman* was Sultan, he took care to establish his Authority, defeats the Christians in a Set Battle in the Confines of *Phrygia* and *Bithynia*, and block'd up the City of *Prusa*, which he afterwards took, and which was made by *Orchanes* his Successor, the Royal Residence of the *Orthoman* Kings. In his time, the *Greek* Empire, full of intestine Divisions and Commotions began to decline, being routed by the *Turks* on all Occasions. His Cotemporaries were, *Andronicus Paleologus*, Senior and Junior, Emperors of the East; *Albert of Austria*, *Henry of Lucelbourg* and *Lewis IV. of Bavaria*, Emperors of the West; *Edward I. II. and III. Kings of England*; *Philip the Fair, Lewis, Philip the Long, Charles the Fair, Kings of France*; *John Baliol, Robert Bruce Kings of Scotland*, and *Boniface VIII. Benedict XI. Clement V. and John XXII. Popes of Rome*. This Method of setting down a Table of the Christian Princes Cotemporaries with the *Turkish*, is observed in all the succeeding Reigns.

Orcanes or *Urchan* succeeded his Father *Ottoman* in the *Turkish* Empire, who not only retook *Nice* from the Christians, but also got several other Advantages over them, by taking *Abydus, Nicomedia*, and settling the *Turks* in *Europe*. Of this Prince's Life we have an account *Chap. 2. of the Second Book*, wherein our Author gives him this Character: *Orchanes*, says he, was a wise, courteous and bountiful Prince, more ingenious than his Father in devising Engines of War; he built several Places for Religious Worship, was very exact in the administration of Justice; and to his great Conquests in *Asia*, was the first Prince of this Race that set fast footing in *Europe*, tho' some Attribute it to his Son *Amurath*. He was a mortal Enemy to the Christians, and died so. To him

His Son *Amurath I.* succeeded, who in the beginning of his Reign surprized *Didymotiches*, and by a Stratagem became Master of *Adrianople*, which he made his Royal Residence. In his time it was order'd that every fifth Captive of the Christians, about fifteen years old, should be for the use of the Sultan; and if the Number were under Five, then he was to be paid 25 Aspers for

every Head. After this *Amurath* overthrew the *Servians*, and in the Year 1366. Circumcis'd his two Sons *Bajazet* and *Jacob*, and marries the former. This Prince enlarg'd his Conquests in *Europe*, defeats *Aladin* King of *Caramania*, his Son in Law, and reduces him to Reason. *Amurath* likewise married the Emperor of *Constantinople's* Daughter at *Neapolis*, where hearing of the Loss which the *Turks* sustain'd in *Bosnia*, who were Kill'd by a base treacherous Contrivance of the Despot of *Servia*, he resolv'd upon Chastising that Revolter. Whereupon marching into *Servia*, He defeats the Christians in a great and bloody Battle, but was after the Victory Stab'd to Death by a Christian Soldier. At the close of the Third Chapter of the Second Book, our Historian gives us the following Character of that Prince. " This *Amurath*, says he, was more Superstitious than any of his Predecessors, a Prince of great Courage, and fortunate, he greatly enlarged his Kingdom in *Asia* by Sword, Marriage and Purchase. He made use of the Discord of the *Grecian* Princes to his own Advantage, Subdued a great Part of *Thrace*, and the adjacent Territories, won a great Part of *Bulgaria*, entred *Servia*, *Bosnia*, and *Macedon*; was liberal, but withal severe, both beloved and feared by his Subjects, a Man of few words, and a deep Dissembler". To him succeeded his Son

Bajazet I. who after the Death of his Father immediately strangled his Younger Brother *Jacob*, which afterwards became a political, but barbarous Custom among the *Turks*. This Prince was made the Sport of Fortune, and experienc'd as much as any Man the Vicissitudes of it. For in the Beginning of his Reign he carried all like a Torrent before him, was successful in *Servia*, and other Parts of *Europe*, besieged *Philadelphia* in *Lydia*, which surrendred to him, beat the Christians in the Battle of *Nicopolis*, and has *Amasia*, and *Sebastia* surrendred to his Victorious Arms. Flush'd with these Successes, his Natural Pride began to swell higher than ever, till Fortune turn'd the Tables, and brought down his high Looks. For *Tamerlane*, a Descendant of the Champs of *Tartary*, and declar'd Heir to that Kingdom came against him with a great Force, fought and routed his Army in a pitch'd Battle which lasted from Seven in the Morning to Four in the Afternoon, took *Bajazet* Prisoner, and clap'd him into an Iron Cage, carrying him about in Triumph, in which Cage he ended his days by dashing his Brains out against the Bars. Thus was the Pride of this Haughty Man chastis'd. As to his Character, our

Author.

Author tells us, that he was a Prince, wife, hardy, industrious, Resolute, and very Skillful in Martial Affairs; but his excellent Qualifications, were much obscur'd by his Cholerick and froward Nature, which made him exceed both in Cruelty and Pride, being also of a more penurious Nature than his Predecessors, and so was more fear'd than lov'd of his Soldiers.

The four Next Kings of the *Turks* treated of in the third Book are, *Mahomet I. Amurath II. Mahomet II. and Bajazet II.* Of whose Lives and Actions, with the Rest that follow, we shall give you an Account in our next Journal.

The Clergy-mans Law, or the Complete Incumbent, collected from the 39 Articles, Canons, Proclamations, Decrees in Chancery and Exchequer, as also from Acts of Parliament and Common-Law Cases, Relating to the Church and Clergy of England, Digested under proper Heads for the Benefit of Patrons of Churches, and the Parochial Clergy, &c. By William Watson L. L. D. late Dean of Battel. London, Printed for John Place, 1701. Folio. Pag. 523.

THE Design of this large Treatise is fully set down in the Title-Page, and must needs be of singular Use to the Persons for whom it was intended, it being a Body of all the-Laws relating to the Subject in hand. It cannot be expected that we should give you a compleat Abridgment of it, therefore we must be contented with a short View of what is contain'd in it. But before we enter upon that, 'tis necessary to observe that this is a Posthumous Piece, the Author dying before he had Revis'd and Supplied it in so perfect a Manner, as he seems to have projected for the Standing Uses of Posterity. However, in some Measure to compensate that Loss, his Copy has been submitted to the Review of some Lawyers and Divines, who have in several Places amended and explained the Original, and in many others, have inserted on just occasion some proper Additions, that must needs give Authority to the Book, and Satisfaction to the Reader. Upon the whole Matter, The Editor of this Treatise tells us, "That as it is now adapted to the present Constitution, he may without Vanity recommend it, as the most Painful and Perfect Work of this Kind, and the most Beneficial of all others, to
" the

“ the Bishops and their Clergy, to the Magistrates and their People, to the Patrons and their Clerks, to the Common Lawyer, Civilian and Divine; in short, to all Professions and Degrees of Men, whose Interest or Inclination can direct 'em to understand the Constitution of the Church of *England* as by Law Establish'd. Thus much may suffice in general to be said of the Author and his Undertaking.

His whole Book is digested into 58 Chapters, in the first Six whereof he treats of Benefices, and by what Means they become Void, *viz.* By the Act of God, as when the Incumbent dies; By the Cession or Resignation of the Incumbent; and by Act of Law. In these Chapters he likewise takes notice from what Time a Lapse shall incur upon the Voidance of a Church by the Death of the Incumbent, tells us what Benefices are Incompatible, treats at large of Pluralities, and the Qualifications, Dispensations and Commendams by which a Man may hold them, as also of Simony and Simoniacal Contracts.

Having thus shewn by what means a Church or Benefice becomes Vacant, he says that a Clerk in the next place is to inform himself who is the rightful Patron thereof; and in order thereunto he ought to understand how, and by what Means the Right of Patronage may come to any Person. This therefore Dr. *Watson* discourses of in the Seven next Chapters, and informs his Readers of the Nature and Kinds of Advowsons or Right of Patronage; by what means the Right of Presentation may pass from one Person to another, and how it may come to the King; how Advowsons and Right of Presentation may be granted over from one Person to another, and what Grants are Good or not; as also by what means the Right of Presentation may be forfeited.

Having inform'd his Readers in the foregoing Chapters, by what means a Church does become Void, and how a Person may judge of the Patron's Title to the Advowson thereof, as things necessary to be known in order to the taking a Title to a Church Preferment: Our Author proceeds to a third thing, also necessary to be known and observ'd in order thereto; *viz.* That the Person that would take an Ecclesiastical Benefice, must, to make himself capable thereof, be Episcopally ordain'd, and that as well Priest as Deacon: upon this he insists *Ch. 14.* and at the same time takes notice, what Preferments Deacons are Capable of.

These things being premised, Dr. *Watson* goes on to speak particularly of the several Ways or Means by which a Title to an Ecclesiastical Benefice may be taken, or by which a Person may make himself the Lawful and Complete Incumbent of a Church Promotion. These Ways he says, are either Ordinary or Extraordinary; and the Ordinary Ways or Means (on which he treats distinctly in the 15th Chapter) are by Presentation, Institution, or Collation, and Induction, or by Donation, or lastly, by Election and Confirmation. The Extraordinary Ways, and Means, by which an Ecclesiastical Person may have a Title to a Benefice in the Church, are, either by procuring an Union to be made of a Church to the Church or Benefice of which he was before possessed, or by causing another to be appropriated to him and his Successors, as Incumbents of another Church, or by *Commendam recipere*. On these Points he bestows the 16th, 17th, and 18th Chapters.

In the 19th Chapter our Author discourses of Curates and Lecturers, wherein among other things he says, that the Power of executing the Office of a Minister may be had by those, that have not any Title to an Ecclesiastical Benefice, and that is either as a Curate to some Beneficed Person, or as a Lecturer without Title. But no Person whether Priest or Deacon, may serve another as his Curate, or Preach as a Lecturer in any Place of Publick Worship, by the Consent only of those that employ them, but ought to be admitted by their Respective Archbishop, Bishop, or Ordinary, and at their Admission to Subscribe before such their Archbishop, or Ordinary, the Declaration or Acknowledgment, the Form of which is set down before by our Author, Chap. 15.

It would be too tedious to run through the whole of this Treatise, since it would make a little Volume to give you an Abridgment of it, and by what has been said the Reader may have such a Taste of it, as to excite him to a Perusal of the Whole.

Cosmologia Sacra: Or a Discourse of the Universe, as it is the Creature and Kingdom of God: Chiefly written to demonstrate the Truth and Excellency of the Bible, which contains the Laws of his Kingdom in this Lower World. In Five Books: By Dr. Nehemiah Grew, Fellow of the College of Physicians, and of the Royal Society. London, Printed for W. Rogers, S. Smith, and B. Walford. 1701. Folio, Pag. 372.

OF the two first Books of this Treatise we gave our Learned Reader an Account in our former Journal, and shall now according to the Promise then made proceed to give you a more particular Representation of what is contained in the three Remaining Books.

The Third Book is divided into Six Chapters, wherein Dr. Grew undertakes to shew, That God governs the Universe which he hath made, and in what manner.

In the first Chapter then he treats of the Nature of God's Government, or of Divine Providence, which he defines to be God's Provision or Forecast of Causes, sufficient to the Fulfilling of all his Ends. The Being of this Providence, he says, is demonstrable from the Perfection of the Divine Nature; The Imperfection of the Creatures, and the Constitution of the Universe. As to the Nature of Divine Providence, he tells us, it is such as is every way worthy of God, viz. being of that Universal Extent, and becoming Form, as is most suitable, both to his own Nature, and that of his Creatures. This is what he illustrates in several Particulars, and then proceeds

In the second Chapter to treat of the Ends of Providence, and first with respect to this Life; where he shews, that tho' the Ends of things with respect to Providence are not always to be seen, yet our Enquiries into them ought not to be stinted. He farther acquaints us, that there is no real Contingent, whether in things of more or less Moment. For albeit there are many so called, and, with respect to us, may be so accounted, yet with regard to the Deity, there can be no such thing. Wherefore by Contingents he says we are to understand those things, which come to pass, without any Human Forecast. After this in the
same

same Chapter Dr. *Grew* runs out into other Descriptions of the Nature of Divine Providence, as to its being Good and Just, notwithstanding the Permission of Moral, and the Forecast of Penal Evil. He proves from sundry Instances, in the Body of Man, in the Greater Parts of the World, as the Air, Water, &c. In Minerals, Plants, and Animals, that the Divine Goodness is apparent in over-ruling both Moral and Penal Evil.

In the third Chapter, Dr. *Grew* treats of *Divine Providence over Publick States*, wherein God deals with the Body Politick, as with one Man; Exhibiting both his Justice and Benevolence sundry ways, according to the Demerits or Deserts of those Publick Communities. This he illustrates in several Instances, particularly in the *Spartan*, *Messenian*, and *Athenian* Commonwealths, and in the four great Monarchies of the World, viz. the *Babylonian* or *Assyrian*, the *Persian*, the *Grecian* and the *Roman*. In all these States the Foundations of their Growth and Grandeur were laid, and their Dominions enlarg'd and maintain'd, by Probity, Justice, Courage and other Publick Vertues: whilst on the other hand Luxury, Injustice, Effeminacy, and other Crimes of the Like Nature, Paved the Way to the Decay, Ruin, and utter Subversion of those respective States one after another.

Having seen the Forecast and Ends of *Providence* with respect to this present Life, our Author in the next Chapter proceeds to treat of *Providence* with respect to the *Celestial Life*. The Certainty of a Future State he proves from the Perpetual Identity of Corporeal Principles, and of Motion; from the Convenient Transition of Corporeal Principles from one estate of Being to another, and from the strong Conception, which the Mind of Man hath of Futurity: After this he says, That if we Consider the Nature of Man, we must also believe; That the Future Life will some way or other be Superior to our present Estate: That it will be invested with a Body of a more noble and refin'd a Make, than that with which our Souls are clothed at present; but yet such a Body as shall be Capable of *Sense* and *Fancy*, as well as of *Intellection*, tho' in a more exalted and perfect degree. He says further, that there will be no Change in the Substance either of the Corporeal or Vital Part, therefore the same Capacity and Inclinations unto Good or Evil, wherewith Men leave the Present Life, they will carry with them into the other; with this Difference that the Inclinations which are the same in *Specie* in both Estates, being in the other in Conjunction with a more Potent

Fancy, will be so much the Stronger, whether unto Good or Evil. According to these Inclinations, he tells us, God will deal with Men at the last Day, dooming them to a State either of everlasting Misery or Happiness.

Having treated of the *Nature* and *Ends* of *Providence*, both with respect to this and the other Life, he proceeds *Chap. 5.* to enquire what God expects should be done by his Creatures; Or, what Rules he hath given us, by which we also are to Act in this present Life, and by which we are to be accountable to him in the other. And here the Doctor informs us, that God hath given us *Reason* as one Rule, by which we are to make a Judgment of any other Rule. For tho' Reason is imperfect, as to the Measure of its Comprehension, yet so far as it goes, it is a true and exact Rule. He adds, If God hath given us Reason, as the Rule of Good and Evil, it is as certain that we are accountable to him by this Rule; for 'tis absurd, when we allow, that he is the Author of a Rule, to suppose withal, that he regardeth not, whether it be observ'd or no. Then he shews that our Subjection to God, according to Reason, *i. e.* Nature, is our *Natural Religion*, either in the Duties we owe to our selves and others, or in those we immediately owe to God.

On the former of these Duties of *Natural Religion*, which he reckons to be *Temperance, Sobriety, Chastity, Diligence* and *Contentment*, he thus very Elegantly and Pathetically expresses himself. "What can be more Reasonable and Becoming, and therefore Indispensible, than to be *Temperate*? Rending our Bodies, Senses, and Thoughts, Vigorous and Commendable; bounding both the Appetite, and the Fancy, so Troublesom, Dangerous, and Expensive, where they are Wanton. Agen, What can be more reasonable than to be *Sober*? When Excess, either with an Apoplexy knocks a Man on the Head; or with a Fever, like Fire in a Strong-water-Shop, burns him down to the Ground; or if it flames not out, Charks him to a Coal, Muddies the Best Wit, and makes it only to flutter and froth high; and trains Men up to the Worst of Habits, teaching them to play with those Thoughts, which they startle at when they are Sober, till by Use they become, like Witches with the Devil, familiar with them at any Time. Agen, What can be more Reasonable than to be *Chaste*? For who, that considers, would forfeit his Estate or Honour, and geld his Understanding, in lacquying after a Foolish Passion? What Security or Troth, can that Man expect from a Whore, who

" is

" is false to his Wife ? defrauding her of that Love, which is as
 " much her Right, as her Joynture. Who will not expect, that
 " a False Husband, if he comes to be tryed, will prove a False
 " Witness, or a False Friend ? What Wife or Honest Man, would
 " run the hazard of a Contagion, and all the Mischiefs which
 " may Fall on his Wife and Children, the standing Marks of
 " their own Misfortunes and his Fooleries ? Agen, what can be
 " more reasonable than to be *diligent*, when every thing besides,
 " in Heaven and Earth is in Constant Motion ? When no Man
 " is more in the way to do Good, or avoid Evil, than One well
 " employed. Lastly, What can be more reasonable, than in
 " any Condition to be *Contented* ? He that is not so, nourishes
 " not, but eats his own Flesh : he looks upon every thing he hath,
 " with a Moth in his Eye.

As to the Duties of *Natural Religion*, which we owe Immediately to God, Dr. *Grew* tells us they consist, (1.) In our Acquisition of a sound and distinct Knowledge of him ; (2.) In Loving, (3.) In Fearing, (4.) In revering, (5.) In Obeying, (6.) In Adoring, and (7.) in relying upon him, especially for future Happiness. All these Parts of our Duty to God, he shews to be highly Reasonable and indispensable, as also to have so Natural a Connection with one another, that if we acknowledge it in any one, we must in all. It is then (concludes he) our Duty to do all this, upon every fit Occasion ; but chiefly, in the two Principal Parts of our reasonable Service, our Homage of Prayer and Praise.

Besides *Reason* or the *Law of Nature*, which our Author establishes as the first Rule of Providence, by which we are to Act in this present Life, and to be accountable to God in the other, he assigns another Rule, *viz. the Positive Law*. And upon this Point he says, *Chap. 6*. That, tho' the Law of Nature, is that which Wise Men have always presupposed, as the Foundation of Positive Laws, according to that of *Plato*, Ο Νόμος τῷ ὁρίῳ ἐστὶν ἐξουσίαν, yet the Declaration of a Divine Law, Superior to that of Nature will appear to be necessary, whether with Respect to the Corrupt Estate of Mankind, or the Perfection of the Deity.

As to the former of these, he tells us, (1.) That there is a Necessity of an express Divine Law, to add *Light* unto that of Nature : For there are but few who consider, whether there be any Law of Nature or no ; and many by Degrees, bring themselves to that pass, as to deny the being hereof ; And those who

own it, yet find it so far defective, that except they trim their Lamp, and look close, they can see nothing distinctly by it; and many things are hereby undiscernible, which yet are very necessary to be known. Upon this he takes an occasion of shewing how much Human Nature is over-shaddowed with Darknes, even among the Wisest Men and Nations, (2.) He says further, that such an Express Divine Law is necessary to add *Strength* and Force to the Law of Nature, and to Human Laws themselves.

Again, the Declaration of a Divine Law, Superior to that of Nature, and to all Human Laws, will (as our Author goes on to prove) further appear to be necessary, if with the Corruption of the Mind of Man, we also consider the Transcendent Excellency of the Deity. And here he urges these Arguments, (1.) That it is inconsistent with his *Divine Power* and *Majesty*, to govern the Intellectual World, only by the Law of Nature, which always carries its own Reason along with it; and not to do it also by Positive and Peremptory Laws: *i. e.* by the express Declaration of his Will and Pleasure, without giving a Reason for it. (2.) That it was becoming God, not to leave any Man, or Society, wholly to their own *Will*, any more than to their own *Reason*; but to govern them in such a Manner, and by such Laws, for which he neither needed to give them a Reason, nor to ask their Consent, (3.) That it must also highly reflect upon the *Wisdom* of God, to suppose he hath made Men Governable in such a way, as he never designed to use. (4.) Again, the Most refined Wits in all Ages and Countries, have thought and found Religion, that is, the Real or supposed Declaration of Divine Laws, to be necessary to Government, and to the Peace and Welfare of Mankind. Had God then omitted, by Positive Laws, to give Religion to the World, the *Wisdom of his Providence*, had been impracticable by his Creature's Wit, as seeing that needful to be done, which Himself had omitted to do. (5.) And lastly, That for God to have made an Express Declaration of his Mind as aforesaid, doth much illustrate his *Good Will* unto Men; whereas on the Contrary had he not done so, his *Goodness* would have been very much Eclipsed.

Thus have we run through the Third Book of the *Cosmologia Sacra*. In the two remaining Books, Dr. Grew undertakes to shew that the Bible, *viz.* the Hebrew Code, or Old Testament, and the Greek Text, or New Testament, is God's Positive Law. But we shall not insist upon these Books, choosing rather to refer our Reader to the Perusal of them, and to see what New Thoughts there

there are in them beyond what has been offer'd by others on that Subject. We presume by the Account we have given here, and in our former Journal, we have done sufficient Justice to the Author and his Undertaking, and have fairly represented it to the View of the Learned World.

The State of Learning.

FRANCE.

PARIS, The Sieur Anison has lately Published, *un Traité Historique de la Liturgie Sacrée, ou de la Messe*, in one Vol. 8vo. This Piece belongs to M. Lazarus Andreu of Bouquillot Licentiat Priest of the Laws and Canon of Avalon, an Author noted for the Homelies which he has Published.

GERMANY.

AT FRANCKFORT, in 4to is Printed, *Michaelis Bernhardi Valentini Professoris Medicina & per tempus Academia Gießensæ Rectoris, Polychrestæ Exotica, in curandis Affectibus, Contumacissimis Probatissima. Ut & Nova Herniarum Cura. Accedunt seorsim olim Editæ, nunc autem conjunctim prodeuntes Dissertationes Epistolice varii Argumenti, cum figuris æneis.* 1701.

AT JENA, is Published, *Salomonis Cellarij Origines & Antiquitates Medicae, post prematurum illius excessum emendatiores antioreſq; editæ à Christophoro Cellario Pare.*

OXFORD.

*** Proposals for a New Edition of the Works of *Dionysius Halicarnassens* in Two Volumes, Folio; Now in the Press at the Theater in OXFORD, with considerable Improvements: a short account of which follows.

(1.) The Greek Text of the First Volume (which is to comprize the *Antiquities*) will be accurately collated with an excellent MS. in the *Vatican Library*, and with the First Edition of *Rob. Stephens*; and some part of it with MSS. in the Libraries of France. (2.) The *Latin Version*, being the last that has been made, and which was never before Printed with the *Greek Text*, will be compar'd with the Original, and with the Translations of *Lapus* and *Gelenius*; and corrected in a great many places. (3.) The *Various Lectiōs*, and such *Notes* as relate to the Reading of the Text, will be placed at the bottom of every Page, viz. those

those in *Sylburgius's* Edition, together with the Remarks of *H. Stephens*, *If. Casaubon*, *Æm. Portus*, *H. Valesius*; to which several others will be added. (4.) The *Chronology* (done by Mr. *Dodwell*) will be set at the top of every Page, when the account of time begins. (5.) The same Method will be observ'd in the Second Volume: which will comprehend all the Critical Works of our Author, collated with MSS. in the Libraries of *England*, *Italy* and *France*; digested according to the order of time in which they seem to have been written; and translated by several hands: some of which Translations are wanting in *Sylburgius's* Edition; and the rest placed after the Greek. (6.) Such *Notes* as illustrate any Passage in the whole Work, will be put at the end of this Volume; together with large and exact *Index's*, both Greek and Latin. (7.) At the beginning of each Volume will be a *Preface*; giving an account of the Life and Writings of our Author, and likewise of the whole Undertaking, By the Editor *J. Hudson A. M.* and Fellow of *Univ. Coll. Oxon.*

The Proposals are, 1. That all the Copies shall be Printed on the same Paper and with the same Letter, as the *Specimen* annex'd, except some few on larger Paper, for such Gentlemen as are curious. 2. That the First Volume (being already begun) shall (God willing) be deliver'd to Subscribers, and no others, on *Michaelmas* day 1702. and the Second Volume, compleating the whole Work, at *Michaelmas* following. 3. That the price to Subscribers will be forty four Shillings in Sheets for the *small Paper*, and three Guineas for the *large*; whereof only five Shillings to be Paid in hand for the *small*, and ten Shillings for the *large Paper*: and at the delivery of the First Volume, one Guinea for the *small*, and forty Shillings for the *large Paper*; the rest to be Paid at the delivery of the Second Volume, which 'tis hoped will be look'd upon as reasonable; seeing *Sylburgius's* Edition, which has not the whole translated, and wants a great many improvements, has been of late years sold for three Pound five Shillings. 4. For the further Encouragement of such Persons as shall promote so great and useful a Work, those who Subscribe for six Books of the *small Paper* shall have a seventh *gratis*; which brings the price of those Copies to about one Pound seventeen Shillings and six pence. 5. That the whole, as 'tis computed, will amount to 340 Sheets. But if it chance to fall short of that number, the Undertaker will be obliged to make a proportionable deduction out of the last payment; and will expect no more, if the two Volumes exceed what he proposes. 6. The Price to

any other than a Subscriber shall be fifty Shillings the *small*, and four Pound the *large Paper*, in case any be left unsubscrib'd for. 7. That all those who are Subscribers, shall have their Names Printed at the end of the Second Volume: that it may be known, to whom the world is oblig'd for the encouraging of such a Work, as (we hope) will somewhat contribute to the advancement of Learning. VIII. The Undertaker promises, that if he meets with suitable encouragement in this Work, he will then go on with *Strabo*, and perhaps other *Greek* and *Latin* Authors, when offer'd to him by such Persons as he may depend upon for their Abilities and Diligence. Proposals and Specimens are delivered, and Subscriptions taken by the Undertaker *Tho. Bennet* at the Half-Moon in *St. Paul's Church-Yard London*, and by the Bookfellers in most of the considerable Towns in *England*, as well as at *Edenburgh* and *Dublin*.

L O N D O N.

Newly publish'd, A System of Geography, or a new and accurate Description of the Earth in all its Empires, Kingdoms and States. Containing a very exact and particular Account of the Situation, Extent, Soil, Climate, Fruits and Commodities; Seas, Rivers, Mountains, Provinces and Sub-divisions of all the known Countries of the World, And especially the Descriptions of all the Cities and Chief Towns; together with the History of every Country, the Form of Government, Successions of Kings, Manners and Customs of People, and the Migration of Nations, shewing their ancient as well as present State. Extracted from the Best Geographers, Historians and Travellers, particularly *Strabo*, *Ptolemy*, *Stephanus Byzantinus*, *Pomponius Mela*, and many other Ancients, as well as from *Ortelius*, *Mercator*, *Cluverius* and *Bunobertius*, *Brietius*, *Bandrand*, *Luyts*, *Robbe*, *Dandisfret*, *Sanson*, and divers other General Geographers, and especially all the Modern Travellers and Historians. To which is premised an Introduction to Geography, shewing all the General Præcognita of that Science and Definitions of all its Terms. The whole illustrated with 45 Maps fairly Engraven on Copper by *Herman Moll* according to the New Observations; And Indexes of the Names of Places, Ancient as well as Modern. In One Volume in Folio, Price 18 Shillings. Printed for *Tim. Childe*, and Sold by all Bookfellers in *London* and the Country.

Within a few days will be publish'd *Cornaro's* Treatise, intitled, *Sure and Easie Methods for attaining a long and Healthful Life*, &c. Done into *English* from the Original in *Italian*.

Books Publish'd this Month and not Abridg'd.

A Sermon Preach'd before the University of Cambridge at St. Marys Church on Sunday the 18th of May, 1701. by *John Cornwall, D. D.*

The Excellency of Reason Demonstrated in some short Remarks on Mr. *Youngs* two Discourses, Entituled the Wisdom of Believing.

The Claims of the People of *England*, Essayed in a Letter from the Country.

Mr. *Fenings* Sermon at *Clare-Hall* Chapel, Cambridge on *Whitsunday*.

A Sermon Preach'd at *Dublin* upon occasion of Converts from the Church of *Rome*, by *John Clayton* Prebend of *S. Mich.*

The Answer of the States General of the united Provinces to the Memorial by Count *D' Avaux*, July 26, 1701.

Remarks upon Mr. *George Keith's* three Sermons Preach'd in *May*, 1700. Upon his Turning to the Church of *England*, by *William Smith*.

Bridge's Sermod.

The Muses Essay, to the Honour of that generous Foundation of the Cotton Library at *Westminster*, as it is now given to the Publick, confirm'd by Act of Parliament.

The Bath or the Western Lass; a Comedy, as it is Acted at the Theatre Royal, by Mr. *Durfey*.

Englands Enemies expos'd, and its true Friends and Patriots defended; first in an Answer to a scurilous Pamphlet called the present Disposition of *England* Consider'd: Secondly, in a free and full Vindication of the Proceeding of the Honorable House of Commons, with an Answer to the Legion.

The Beauty of God's-House, &c. In a Discourse very seasonable for these Prophane and Lukewarm Times, by *John Prince*. V. B. P. Devon.

Two Love Poems; 1. *Strephon's* Love to *Delia* justified in a Letter to *Celadon*: 2. *Strephon's* Address to *Delia*, by the Author of the Choice.

The *Kentish-men*, a Satyr occasion'd by the late Treat at *Mercers-Hall*, and the Publication of their five several Effigies.

The French King's Letter to the States General, with the Memorial delivered to their High Mightinesses the 26 of July 1701. Answer'd Paragraph by Paragraph, from the Originals, Printed at the *Hague*.

Two Letters to Disswade from the Errors of the Anabaptists by *Francis Beak*. A. M.

The Converted Sinner, a Sermon Preach'd upon that occasion at *St. James's Clerkenwel*, by Dr. *Pead*.

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THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.
OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of August, 1701.

Done by several Hands.

Vol. III.

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to this time.

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Works of the Learned, &c.

For August, 1701.

Examen du Sentiment des Cartesiens, &c. i. e. An Enquiry into the Cartesian Opinion, on the Cause of the continuation of Motion.

IT's a Maxim of the Cartesian Philosophy, That *as that that is at rest cannot of it self begin to move : So that that hath begun to move it self, cannot of it self cease to move.* [Robault's Phys. Part. I. c. 21.] This Principle is commodious, for by supposing it they save 'emselves the trouble of searching for the Cause of the continuation of Motion; a Cause which of it self is very obscure, and which hath from time to time perplex'd the Philosophers. But this Commodiousness is in my Opinion, a Cause of mistrusting the Principle. How do we know but that the Cartesians persuade themselves that Motion once begun continues it self, because they would not be at the pains to enquire into the Cause of this Continuation, or because they despair'd of ever finding it. It is but too too common for the Mind of Man to be misled on such Occasions. When the Enquiry into a thing is difficult, or that we believe we shall not succeed in it, we easily persuade our selves that this search is useless. This one reflection, serves to prove that we ought in no wise to receive

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without

without due examination this Rule of the Cartesian Philosophy; viz. *That we ought not to ask what is the cause of the continuation of Motion; because a Motion once begun continues it self; till it be stopp'd by another Cause.*

Our Author carefully examines this new Principle, and hath endeavour'd to penetrate into all the Principles on which it is founded; and the more he examines it, the less probable he finds it. He may be deceiv'd, it's true, and the Cartesians may also be mistaken; but it is the learned World that must judge on which side the mistake lies.

The Principle on which the Cartesians maintain that a Motion once begun continues always, provided it be not stopp'd by an external Cause, is this, *Nothing, say they, doth of it self tend to its own destruction; and it is a Law of Nature that things ought always to remain in the same state, if there be no external Cause that changes it.* [Robault. Phys. Part. 1. c. 11.] I do not contend against this Principle here, I suppose it evident, but am so far from inferring thence, as the Cartesians do, that a Motion once begun, ought of it self to continue, that I would conclude just the contrary. For if it be a *Law of Nature, that things ought always to remain in the same state*; it follows that the change of State ought to be look'd upon as a violent thing: Which not only cannot begin, if it be not produc'd by some exterior Cause, but which cannot subsist if it be not likewise produc'd by an external Cause. If then a local Motion is not a State, but a change of State; it is evident, that there ought to be an external Cause not only to begin it, but also to continue the local Motion. It remains that we enquire whether a local Motion in reality be a state of the Body, or a change of State.

Every State bespeaks something fix'd and permanent; as for Instance, to have a determin'd Figure, to be plac'd in a certain part of space, is to be in a state, because it is to have a manner of being stable and fixed, which the Body will not leave, except it be oblig'd by an external Cause. But local Motion doth nothing like it; on the contrary, it essentially includes a succession and a continued change. How then can we call it a State?

We say the Cartesians, by the word State, understand nothing but a certain Modification, a simple and determin'd manner of Being: I grant this also, provided they do not abuse this word, by calling that a State, which is properly nothing but a succession and continued change of State and manner of Being. Let us
examine

examine then whether local Motion is a simple and determin'd manner of Being, or if it be not a succession and continued change of manner of Being. The position and presence of a Body in a certain part of space; or if, to express my self in a word, I may be permitted to use the School Term, *ubicatio* is a simple and positive manner of Being. Whether this method of Being be an absolute Mode, as some Peripateticks say; or whether, as others pretend, it consists solely, in the different relations of proximity and distance, that the Body which is plac'd in such a place, hath to the other Bodies that surround it, and from which it is distant. However it be, *ubicatio* is a simple and positive manner of Being, and by consequence a State according to the Cartesians themselves. Then local Motion, which is nothing else but a succession and continued change of *ubicatio*, is nothing but a succession and continued change of manner of Being; so that, properly speaking, local Motion is not a State.

I should not be surpriz'd, if a clownish illiterate Man look on the successive change of Place as a simple manner of Being and a state of Body; because that sort of People often judge of things by Words, and that the change of Place is expressed by the simple term of *Motion*: Whereas the most part of other changes, as the change of Figure, or Colour, are not expressed in one word. But I cannot believe that Philosophers, but especially the Cartesians, who make a particular profession of being on their guard against Prejudices, should be surpriz'd in this manner, and that they should judge of the nature of Motion by the Name given to it. Yet for more certainty, and to avoid all equivocation, leaving the word Motion, let us substitute the definition in the room of the thing defined. This Precaution being taken, it will be easie to prove to the Cartesians, that the successive change of Place ought not to be regarded as a State.

Certainly these Gentlemen don't believe that change of Colour is a State, and none of 'em have yet adventured to say, that as a Body that hath a Colour quits it not, till a foreign cause obliges it to change it; so a Body that hath once begun to change its Colour, doth of it self continue to change till a foreign cause make it cease changing. They have taken care, not to call a State the change of Savour, Smell, nor any sort of change that we know of, except the change of Place. They make no scruple to say that all other Changes besides this, have as much need of the help of an exterior cause to continue as to begin

begin them. The change of Place is the only one to which they attribute the Privilege of being able to continue it self, when it is once begun. I demand then, for what reason they do so distinguish the change of Place from all other changes? And why they will have it to be a State, any more than the change of Colour or Smell is to?

This Difficulty will appear still greater, if we compare the change of Place with the change of Figure. The Comparison is just and complete; and perhaps those that enquire into it will find that it hath something more than a meer Comparison.

All Bodies necessarily have a Figure. But all Figures are indifferent, the Round, Triangular, Square, &c. In like manner every Body necessarily exists in a Place; but this doth not hinder but that of it self it is indifferent whether it be in that Place or in another. A Body that hath receiv'd a determination by Figure keeps it always, till an external Cause makes it abandon it. So likewise a Body that is put in a Place, remains there, till an external Cause chases it away and obliges it to depart thence. Hitherto all is equal on both sides, let us proceed.

When a Body begins to change its Figure, and that an external Cause makes it to pass from a round to a triangular Figure, it keeps this second Figure until a new Action of an external Cause obliges it to quit it to assume a third. In short, the change of Figure endures no longer than the Action of the external Cause, which produc'd this change, and we should look upon that Man as a Visionary that would maintain, that when a Body constrain'd by the force of an external Cause hath once pass'd from a round to a triangular Figure, it ought of it self to continue the change already begun, and quit the triangular Figure to change it self into a Four-Square, then into a Pentagon, then into a Hexagon, and so *in infinitum*.

It would seem that the same is to be said of the change of Place: When a Body hath been driven from its Place, and that an external Cause drives it to another, it ought to stay in that Place till a new Action of an external Cause, obliges it to go into a third. It short, it seems that the change of Place ought to last no longer than the Action of the Cause that produc'd it; and it seems no less strange to say, That a Body that hath been once forc'd to quit the Place where it was, to go into another, ought thence of it self, without being forc'd, to pass from this second Place to a third, from this third to a fourth, and

and so on for ever. This, I say, seems no less strange than it we should say that a piece of Wax that one had made round with his Hand, ought because it had once chang'd its shape, to change its self into a Pyramid, then into a Cube, then into the shape of a Man, then of a Horse, and so *in infinitum*. All this is evident, and the Reasons that prove that the change of Figure cannot continue after the external Cause hath ceased to act, may be applied in like manner to the change of Place.

I shall not trouble my self to refute all those Differences that the Cartesians may alledge between the change of Place and Figure, its easie to shew that they cannot bring one which makes to our Subject, because the change of Figure is in reality but a sort of change of Place, and that it is impossible that that which agrees with one of these Changes, in respect of the necessity of a Cause to continue it, should not agree with the other. All the Difference that can be between these two Changes, is that in the change of Place the Body changes the relation of Distance and Proximity that it had to the other Bodies of the Universe: Whereas in the change of Shape, it is properly the different Parts of the same Body, that change the relation of Proximity and Distance that they had one to the other. But whether a Body changes the relation of Proximity or Distance that it had to the other Bodies of the Universe, or that the Parts of the same Body change the relations of Proximity or Distance that they had between themselves; these are always two Changes of the same sort, both which ought to begin and continue in the same manner. I must observe also, that in the change of Shape, the Parts of the same Body don't change the relation of Proximity and Distance that they had between themselves, because they chang'd the relation of Proximity and Distance that they had with the other Bodies of the Universe: So that taking things in the strictest Sense, the change of Figure is in reality nothing but a manner of changing Place; and consequently we ought to argue of the change of Shape as of the change of Place, and of the change of Place as of the change of Shape. Since then it is evident, and the Cartesians cannot deny, that the change of Shape is not a State, and that it continues no longer than the Action of the external Cause that produc'd this Change: They ought likewise to own that the change of Place is no State, and that it can't be continued without the Action of an exterior Cause that

that continues it. I cannot tell whether the Cartesians will own it or no; but however it be, it is sufficient that I have proved, that they ought to own it. But, say they, if Local Motion cannot be continued without an External Cause that preserves it, and that produces it continually, what must this Cause be then? If it be impossible for us to discover it, that will be no Reason for us to say, that there's none. But perhaps it is not altogether impossible; at least we may imagine diverse Systems, and I will propose one next Month.

Hesiodi Ascræi quæ extant ex Recensione Joannis Georgii Grævii, cum ejusdem Animadversionibus, & notis Auctioribus. Accedit Commentarius nunc primum editus, Joannis Clerici, &c. i. e. Hesiod's Works, reviewed by John George Græve, with his Animadversions and larger Notes upon them. To which is added, John Clerk's Commentary, never before published; and Notes by several Persons, viz. by Joseph Scaliger, Daniel Heinsius, Francis Guetius and Stephen Clerk; with Daniel Heinsius's Introduction to the Doctrine of Works and Days; and likewise George Pasor's Index. Printed at Amsterdam, 1701. in Octavo, 2 Vol. the 1st containing 350 Pages, and the 2d 326 Pages.

Monsieur le Clerk having explained to some Students the *Θεωγώνια* of Hesiod to unriddle to them the Mysteries of the Greek Mythology, and having wrote his Remarks, several Persons advised him to print them, rather than to suffer them to go about in MS. which is rarely to the advantage of an Author, because few Copies are made without Faults. This occasioned his publishing a new Edition of all the Works of this Poet, which are come to our Hands, and the rather, because having the Readings of M. Stephen le Clerk his Father, (who was Professor of Greek and Morality at Geneva, and afterwards a Counsellor of that Republic) on several Parts of the Poems on Works and Days, of the same Author, he might give a compleat Commentary on all his Works, by adding something of his own, and other Remarks that he had read elsewhere. He hath translated the Fragments into Latin, which we find here more at large than in the former Editions by the Care of M. Grævius, and hath added several Notes to it.

M. *le Clerk* hath corrected the Latin Version in many Places and hath put at the bottom of the Page, the Notes of *Joseph Scaliger*, *Daniel Heinsius*, *Francis Guet*, and likewise his own.

In the second Volume we have the Readings of the same M *Grævius* on *Hesiod*, corrected and enlarged, the Introduction of *Daniel Heinsius* to the Doctrine of Works and Days, and the Index of *Geo. Pafor* fitted to this Edition, and corrected in many Places. This Index is very useful to the Learned, for seeking such Places of *Hesiod* as they want, and to those that have but a small Knowledge of the Greek Tongue for understanding this Poet.

We may perceive by this, that this Edition is preferable to all those that have hitherto been published; but we shall perceive it more plainly when we are informed of the Nature of M. *le Clerk's* Notes. There are few of the Learned that are ignorant of his System on the Origin of the Greek Fables, and on all that concerns their Mythology. He hath explained it clearly in divers Places of his Works. He is persuaded, that besides some Philosophical Fables, and some others visibly invented at Pleasure, they have their rise from some History that was ill understood, or set off with false Circumstances. The Difficulty is to discover the Truth of the History through all those Clouds, and 'tis this M. *le Clerk* endeavours to do in his Notes on *Hesiod*. He very profitably for that end makes use of the Oriental Languages, & chiefly Phenician, being persuaded that the Phenicians, who planted Colonies almost every where, settled themselves chiefly in Greece. Those of this Country, who understood but imperfectly what the Phenicians related of true History, corrupted what they heard from them. Sometimes the Equivocal Signification of a Word, made them take the Name of a Man for a Mountain, Tree, or River, &c. and they attributed many times to these inanimate Beings, either by adding or diminishing, what really happened to Men. We have infinite Examples of this sort in these Notes. When a History appeared too simple and plain of it self, they added to it marvelous Things, and the Poets oftentimes amplified their Stories with that which had no Foundation in the Principal Story. 'Tis true, we cannot always discover that which gave rise to the Fable, either because we have not a perfect Understanding of the Phenician Language, and others, whereby we might discover them, or that the true History being lost, we cannot com-

pare it with the Fabulous. Or, finally, Because the Poets one after another, have added, changed and diminished so much that the true History is swallowed up by Fables. 'Tis true, that oft-times we can give nothing, but Conjectures, with which we are obliged to content our selves for want of something better. But many times these Conjectures are so like to the truth, and the one so well supports the other, that in a Subject of this Nature, they amount to near as much as do the clearest Demonstrations of the Mathematicks. We have nothing to do, but to compare the moral Explications that are usually given of the Poetical Fables, with the Historical Explication that *M. le Clerc* gives us, to find out the vast Difference between the one and the other.

We come now to give some Examples.

There is none but what knows the Fable of *Nereus*, whom the Poets feign to be the Son of *Oceanus* and *Thetis*. This is a Riddle to those who are ignorant that *Naharo*, in the Phenician Language, signifies a *River*. The Grecians hearing the Phenicians (who came to live in that Country) say, that the Sea was *ab Naharo*, the *Father of Rivers*, they imagined there was a certain Person call'd *Nereus*, whom they feigned to be born of the Sea. 'Twas the same Error that made them say, that *Nereus* was a God of the Sea, whereas they ought to have said, that he was God of the Rivers. But whence came they to give him the Epithets of *True*, *the Enemy of Lies* and *Pacifick*? These are the Elogiums that *Hesiod* confers upon him. *John Diacre*, gives us, as he is wont to do, a ridiculous reason for it. He pretends, that the People that sail often on the Seas have the Virtues attributed to *Nereus*, for as much as being exposed to perpetual Dangers, and having Death almost always before their Eyes, it is impossible for them to forget their Duty. But certainly this Author lived in some Town 2 or 300 Leagues distant from the Sea, where he form'd these Idea's of Sailors, just as we form to our selves Idea's of the Inhabitants of the Planets. Those that are acquainted with Seamen, know that they are not more Vertuous than other People, to say no worse of them. How affrighting soever an Object be, it ought to appear to us but seldom, to make any impression on our Spirits, if it present it self to us often, we accustom our selves to it easily. We ought then to have recourse to the Phenician Language. The Roots *Nahar*, *Nour* & *Naar*, signifie to *shine*, and figuratively they signifie to *know*, to *understand* and to be *wise*, and hence

hence it is that the Poets give these Elogiums to *Nereus*; perhaps it may be for this reason, because the Ancients believ'd that *Nereus* and *Boterus* were Gods that uttered Oracles and foretold things to come. *Dii Fatidici*. The Reader may consult our Author for the Names of the Children, which the Poets attribute to this pretended Deity.

The Fable of the *Chimera*, is no less than that of *Nereus*. The Poets feigned that this Monsters fore-parts were like a Lion the Middle of his Body like a Goat and the hind Parts resembled a Dragon. *Hesiod* says, that he breathed Flames of Fire. *Homer* says, that he lived in *Lycia*, where he was slain by *Bellerophon*. If we write the VWord *Chimera*, in Phenician Characters it will be כמירה *Chamirah*, which signifies burnt, a Name that doth not agree ill with a Monster, that they represent vomiting Fire. But how can it be imagined, that an Animal can breath Fire through his Nostrils. The Truth is, that this *Chimera* was not an Animal, but a Mountain, which vomited Flames, and which, for that Reason, was call'd *Chimera*, or the burning Mountain. *Ctesias* of *Gnidos* tells us, that in *Phaselidis*, a part of *Lycia*, there is a Montain called *Chimera*, which vomits Fire Night and Day. See *Plin. Nat. Hist.* Book II. Chap. 106. And *Strabo*, in his 14th Book, assures us, That 'twas this Mountain which the Poets feign'd to be *Chimera*.

Hesiod says, That the *Chimera* had 3 Heads, one of a Lion, one of a Goat and one of a Serpent; perhaps because this Mountain had 3 Tops, which, in some manner, resembled the Heads of these 3 Animals, *erat mons triceps*. The Foretop resembled the Head of a Lion, the hind Part that of a Dragon and the middle that of a Goat, which gave occasion to say, That his Body was compounded of these 3 Animals.

Bellerophon conquer'd the *Chimera*; i. e. he chased away the Inhabitants of that Mountain, not he alone, but at the Head of an Army. *Hesiod* gives him the Horse *Pegasus*, without doubt, because it seem'd that he ought to have Wings to mount to the Top of these Mountains that were defended by the Inhabitants. Thus it was that *Arimazes*, the *Sagidian*, being summoned by *Alexander* to surrender a Rock that he had possess'd himself of, asked, If *Alexander*, who could do all things, could fly? and when that Princes Soldiers were got to the Top of the Mountain, he that had been sent to *Arimazes* to summon him to surrender, said to him, *Alexander's Soldiers have Wings*. Probably they say

some such thing of *Bellerophon*, which is sufficient to cause the Poets assign him the Horse *Pegasus*.

The *Comera* begot *Sphinx*, another Monster, who had the Face of a Woman, the Breast, Feet and Tail of a Lion; and the Wings of a Bird. Having learned Riddles of the Muses, she kept her Residence on Mount *Phicca*, and propounded her Enigma's to the *Trebeans*, slaying those who could not solve them. The Ancients much suspected that this Fable contained something of History: They say, that *Sphinx* was actually a Woman, who practised Robbery and Murder, and was slain by *Oedipus*, who fought her with the Troops he brought from *Corinth*. But *M. le Clerk* explains all this more clearly. He derives the Name of *Sphinx* from the Phenician Verb ספך, which may be confounded with סכך, the Letters ס & כ being often taken for one another in the Oriental Languages, and signify two things by Consequence. 1. *He hath been embarrassed and embroiled*, as are Thorns interlaced with one another. 2. *It hath drawn Blood, or committed Murder*, so ספ'כה *Sphicha*, will be the same with *Perplexed* or *Murder*. The first Signification agrees with the *Enigma's* that this Monster proposed; and the 2d with the Murders wherewith it fill'd *Thebes*. He says, it had a Woman's Face, because there were of that Sex amongst the Robbers, who possessed that Mountain. It had some Members of a Lion, because of their Robberies and Cruelties, and Wings, because of their Swiftneſs, with which they climbed to the Top of the Rock, when they were pursued. They said, that it proposed *Enigma's*, because they did not well understand the Word *Sphicha*, that they translated *Enigmatic*, and which signifies *Thorny*, or *full of Briars*. It slew those that could not explain its *Enigma's*, i. e. that these Robbers coming out of little Thorn Bushes, wherein they hid themselves, came suddenly on the Passengers. The Disorder of the Bushes may easily be confounded with the Obscurity of the *Enigma's* which the Phenicians that inhabited *Beetia* used to send to one another, imposing certain Punishments, when they could not explain them. They say, that *Oedipus* unriddled the *Enigma*, because he found out the hiding Places of these Robbers, and having taken them, slew them.

These Examples are sufficient to show the Nature of *M. le Clerk's* Notes.

Traite du Serment divise en deux Livres, &c. i. e. A Treatise of Oaths, divided into two Books; wherein we have the Resolution of Cases of Conscience belonging to this Subject. By John la Placette, Pastor of the French Church at Copenhagen. Printed at the Hague, 1701, 12^o. Pages 292.

THE first Book treats of an Oath in general. *M. la Placette* explains the nature of it, he proves that there are Occasions in which we are permitted to swear. He shews on what Occasions and in whose Name we may swear, what are the Conditions of a lawful Oath; if we may use equivocation, from whom an Oath is to be requir'd; what outward Gestures ought to be used at taking an Oath, and how many kinds of Oaths there are. These general Questions produce a great many particular ones, which our Author answers with much Ingenuity and Brevity.

An Oath consists, as every one knows, in taking God or that which we regard as God, for Witness to what we say; *i. e.* to declare that we wish, or that at least we consent that God bear Witness to the Truth of what we say; by which it is not pretended that he should explain himself directly, and speak what he knoweth of it, but that he do it in an indirect manner, in not punishing him that swears, in case he speak the Truth; and by punishing him severely either in this Life, if he thinks fit, or in the Life to come, in case he is perjur'd: From whence it follows, that every Oath, properly taken, includes an Imprecation either tacit or express; *i. e.* The Person with he may be punish'd in case he Lyes. If this be not the Intention of the Person that swears, especially if he swear falsely, it is at least the Intention of those that instituted the Oath, and that is enough. We may from hence conclude, that when the Scripture says, That God swears when he speaks to Men, that it ought to be understood figuratively, and signifies nothing else, but that God strongly affirms what he says, which we ought to regard as the greatest Oath. Nor did Jesus Christ swear when he begun his Discourse in these words, *Verily I say unto you*; it is but a strong Affirmation: No more. is those words of the Prophet, *The Eternal is the living God*; the Sense of which is the same with the other, which is so common amongst People, *It is as true as that there*

is a God, or that God is in Heaven. Neither is it an Oath to assert a thing on *ones Word, Honour, Conscience, by his Faith, or on his Faith.* These Expressions must be reduc'd to this Sense, *I am content to pass for a Man that hath neither Faith, Honour nor Conscience, if what I say be not true.*

Our Author proves that it is not enough when we swear to repeat an Oath. Three Conditions are requir'd in a true Oath. 1. We ought to speak internally or externally the Words of the Oath, or to use one of those Actions or Gestures, which among Men signifies the same thing. 2. We ought to know or think that what we say is an Oath. 3. And lastly, we ought to have a design, either to swear, or to do that which we look upon as an Oath. Our Author explains these Conditions in his second Chapter.

In his third he disputes against those that have absolutely condemn'd an Oath, and answers the Objections taken from the Prohibition by Christ, in the 5th of St. *Matthew*, and by St. *James* in the 5th of his Epistle. Our Author says, with many Divines of all Persuasions, that do not absolutely forbid an Oath, That Jesus Christ and St. *James* condemn'd only rash needless Oaths; *i. e.* those that might have been let alone, but not those that they take in obedience to the Orders of a lawful Superior, or to confirm some important Truth, of which it is necessary that those to whom we speak should be in no doubt. Moreover, it appears that the Scripture approves of an Oath, that it regards it as necessary, and that it hath prescrib'd Rules for it; which it would not have done, if it had not allow'd Swearing.

But tho' an Oath be lawful, it is not so at all times, it ought to be requir'd by a lawful Superior, who rules according to Law: And on this Occasion we cannot refuse to swear. The Person accus'd is oblig'd to take an Oath when a Magistrate requires it; altho' our Author wishes heartily that the Judges would not swear such Persons as to the Crimes they are accus'd of, because it lays them under an indispensable Necessity to lose the life either of the Body or Soul. But if the Laws of the Country require the Person accus'd to answer, they are oblig'd to do it; and if they do it, they ought to tell the Truth: They are likewise, he says, under a Necessity of discovering their Accomplices, if they are requir'd so to do: All this he explains and offers to prove in his 4th Chapter. But we may swear, not only when we are requir'd so to do by the Magistrate, but also when there is a necessity

necessity to confirm a Truth; the knowledge of which may tend either to the Glory of God, or to the temporal or spiritual Good of our Neighbour, or our selves. It is true, there are learned Men, that say it is not lawful for us to swear for our particular and temporal Interest, or for that of our Neighbour; but our Author confutes this Opinion. It is true, that those Interests ought to be considerable, and we cannot enough condemn those Swearers by Profession, who take God to witness every moment for Trifles.

Upon the Question, If we may swear by the Creatures, our Author distinguishes the various Senses that these Oaths may have; for either they that call these Creatures to witness to the Truth of their Assertions, *i. e.* to the conformity of their Words with their Thoughts, and consequently they attribute to 'em the knowledge of their Hearts, which belongs to God alone, and cannot be attributed to any other without Idolatry; Or, they imagine that there is in the Creatures by whom they swear, some hidden Divinity: This was certainly the Opinion of the Heathens. But it is no way credible that Men have such Thoughts now; and if any one had such, we ought to examine 'em, before we decide whether they do well or ill, and to see wherein their Notion consists: Or, in the last place, an Oath made by a Creature, may signifie, that he that swears thus, is content to pass, if what he says be not true, for a Man that hath no respect for such a Creature, and to suffer all that he shall deserve on this Supposition. *M. la Placette* believes that this is the Opinion of those of the Church of *Rome*, who swear by the Creatures, by certain Crosses, Images, &c. and this would seem to have been the Opinion of the Jews, who swore by the Heaven, Earth, Altar, Temple and Sacrifices. It is certain, that all these Oaths suppose that they render some Honour to these Creatures; and as we know that the Roman Catholicks render a religious Honour to the Creatures by which they swear, and that that Honour is excessive, and doth not belong to the Creatures; it follows that these Oaths are unlawful.

If we do not Honour the Heaven, Earth, and other Creatures, any more than they merit, and in proportion to the Dignity wherewith God hath honour'd them, there can be no harm, says our Author, in swearing in the 3d Sense, which we have just now observ'd, by the Heaven and by the Earth, provided that on the one Hand the Matter deserves it; and that on the other, they have

have distinctly in their Mind that which we have just now said, they have no other Intention than that which we have observ'd. But as it may happen that they have other Thoughts in their Mind, and that by taking these sorts of Oaths they may lay stumbling Blocks in the way of the Simple and scandalize 'em, and considering also that we find no Examples of such Oaths in Scripture, and that they may easily be forborn, it is good to abstain from them.

The Prophet *Jeremiah* hath explain'd the Conditions of a lawful Oath in saying, That we ought to swear in Truth, in Righteousness and Judgment; *i. e.* 1st. That what we say or swear ought to be true, and that we know that is so; This excludes all mental Reservations, which our Author solidly confutes, and approves that excellent Maxime of the Canon Law, *Quacumque arte verborum quis juret, Deus tamen, qui Conscientie testis est, ita hoc accipit, sicut ille cui juratur intelligit; i. e.* Whatever Equivocation we use in swearing, God who is Witness to the Conscience, takes it in the Sense of him that requires the Oath. Yet this Maxim hath need of some restriction; that is, that he to whom he swears ought to take the Words of his Question and the Answer in the Sense that they naturally bear, for I doubt whether I am oblig'd to answer to his Sense, if the words in their ordinary meaning have a different Sense from that which he takes them in, even tho' I know what his Sense is. Our Author proves that these mental Reservations destroy the usefulness of an Oath, and consequently deprive Civil Society of the only Method they have left to discover Truth.

2. They ought to swear in Righteousness, taking this Word for that Universal Justice that we call Holiness, because there is none of the particular Vertues that compose it, to which an Oath ought to be opposite, and there are several in which it may, as *M. la Placette* proves.

3. We ought to swear in Judgment, *i. e.* with Prudence and necessary Discretion, that we may not swear to no purpose.

As for the external Gestures that accompany the Oath, our Author believes, that, provided these Customs have nothing in them that is Criminal in its self, nothing Superstitious, Absurd, or Ridiculous, provided, moreover, that they be proper to make the Mind attentive to the Holiness of the Oath, there's no Reason why we should reject them.

Our Author afterwards examines divers Questions concerning those from whom we require an Oath. He demands, for example, whether we ought to require a Man, to swear, when we have reason to suspect that he swears falsely. Our Author believes that the only Reason that should hinder us from doing it, is the Outrage that this perjured Wretch offers to God, and the horrible Scandal that he will thereby give; so that it would be a better Testimony of our sincere and true Love to God, to lose some temporal Interest, rather than to suffer a wicked Wretch to offend God and scandalize his Neighbour.

He demands likewise, if a Christian treating with an Idolater, may require an Oath of him, being persuaded that he will swear by his false Gods. Our Author answers, That we may propose to him not to swear by his Idols, but to swear simply; forasmuch, as to swear in it self is an innocent and lawful thing, if he swear by what is not lawful, the Fault lies at his own Door, and not at his who is content simply to require an Oath.

II. The second Book treats of obligatory Oaths. Our Author here examines so many Questions, that it is impossible to repeat 'em all, we shall content our selves with a few of 'em, having first shew'd that by an obligatory Oath, he understands an Oath by which we engage our selves to do, or not to do, certain things. There are some who say that these sorts of Engagements include a double Promise, one that we make to the Man to whom we swear; the other that we make to God by whom we swear, and that the one of these Promises may subsist tho' the other be broke. Our Author hath formerly been of this Opinion, but as he is not one of those conceited Divines, who having once advanced a thing, will not afterwards retract, but opinionatively defend it, without Sense or Reason, he owns that he hath chang'd his Opinion. He says, that properly speaking, we promise nothing to God, when we take an obligatory Oath, otherwise there would be no difference between a Vow and such an Oath; but we oftentimes make Oaths to do things wherein God is no ways interested, and whereby he is sometimes offended; for it's ridiculous to say that we promise any thing to any one that is no way interested in it, but as it displeases him. Finally, The most sincere and true Promises fall of themselves if they are not accepted: It then an Oath

he a Promise made to God, all the force that it would have, were to know whether God accepted it : But what certainty can we have that God accepts a thousand Promises which we make to him by Oaths, which do not regard his Service? What is it then that an obligatory Oath comprehends any more than a simple Promise made to him whom the Oath regards? It is to take God for the Guarantee of the Engagement we enter into; and we declare expressly, that we submit to his Punishment and Vengeance in case we fail therein.

He asks if it be lawful to make obligatory Oaths? M. *la Placette* says, That he knows none, but Dr. *Hammond*, who condemns 'em absolutely and without exception : But he refutes this Opinion, which would condemn the Oaths of Fidelity, that Sovereigns require of their Subjects, and those that are made by Magistrates, Guardians and others, to whom those Employments are committed. It is lawful then, according to our Author, to make obligatory Oaths, tho' but seldom. These Oaths are oft times either unjust or rash, and always almost want one of the Conditions requir'd for their Innocency. Our Author advises us to abstain from 'em as much as possible, and shews the Dangers that accompany 'em. He likewise carefully distinguishes betwixt those that are lawful and those that are not. To the end that they may have this first Quality, we ought to know with utmost certainty, that the action or omission to which we oblige our selves is innocent; we ought to see if it be a thing that depends on us and is our Power; we ought to examine if it will bring us into no danger; tho' never so small, of offending God and violating his Law, and if there be a necessity so to swear. Our Author doth not approve of that generally receiv'd Maxim; *That an Oath that ought not to be made, does not bind.* It is true in regard of some Oaths, but not of all. If that to which we oblige our selves be evil, the Oath is void; if it be good, or indifferent, it is valid and obligatory, whether we sin or not in doing it. We shall give two of his Examples. A Man obliges himself by an Oath not to swear during his life; nevertheless he doth it sometimes after, and by the second Oath he obliges himself to restore something that he hath borrow'd. He sins doubtless in making this second Oath, which he was oblig'd not to do, yet he ought to keep it. Another borrows, and swears to restore that which he borrow'd, but

but yet had a design not to do it. By this he committed a horrible sin before God; but will any Man therefore say he is not oblig'd to perform what he hath sworn. This Maxim then cannot be supposed to be true, but when one obliges himself by an Oath to do some criminal Action, or to abstain from a good one, which yet he ought to do.

It doth not therefore follow, that we are oblig'd to keep every Oath that doth not oblige us to sin, as our Author shews by divers Reasons and Examples. In order to be oblig'd to keep a Treaty that is sworn to, there ought to be no Fault in the Treaty that is so confirm'd which may annul it; I say, annul it, for there may be other Errors in a Treaty, which do not hinder but that it remains in full force.

M. la Placette says, for Example, that a Man having betroth'd and married a Woman that he believ'd to be vertuous, he ought not to quit and break the Marriage Treaty, altho' he find afterwards that she is a Prostitute. The Reason that he gives for it is, that this Man knew or ought to know, on the one hand, that it was not impossible for this Woman to be such an one as she is; and on the other, that almost all the the Tribunals in Europe confirm such Marriages. Being married, notwithstanding both these, he is censur'd as being resolv'd on his own Misfortune, and consequently ought to swallow down the Cup, how bitter soever it seems to him. This is the Decision of *Vesembec*, *Sibi imputare potius debet, qui non diligentius ante sibi cavuit*, &c. i. e. He ought rather to impute it to himself, who did not take more care beforehand, than that by bad Examples Marriages lawfully contracted should be dissolv'd.

Dissertation sur le mot de Libertinorum, &c. i. e. A Dissertation on the Word Libertins, which is found in Acts 6. 9. and on this Occasion, on the Affideans, Pharisees, Sadducees and on the Name Machabees.

AS there is nothing to be neglected in the Sacred Scriptures, so, on the contrary, there is much to be learned by the Discussion of the least Difficulties therein. Here we treat chiefly on a Passage wherein Interpreters have not satisfied the Learned. And this Point in the Method that Father *H.* who is the Author of this Dissertation, takes to explain it, carries with it, as a necessary Consequence, the Discussion and Explication of three or four more such Difficulties.

In the 6th Chapter of the *Acts*, and the 1st Verse, we read,

That when the Number of the Disciples was multiplied, there arose a Murmuring of the Grecians against the Hebrews, because their Widows were neglected in the daily Ministration.

And we read in the 9th Verse.

Then there arose certain of the Synagogue, which is called, the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and Asia, disputing with Stephen.

Our Author enquires first, Who those Greeks and Hebrews, mentioned in the 1st Verse, are. His Observation seems to be very Judicious, when he says, that in Scripture, when Greek is oppos'd to Jew, they are then the Names of Religion. The Greek is a Pagan, born in Greece, and addicted to the Worship of false Divinities. The Jew is the Worshipper of the True God, according to the Law of *Moses*, in whatever Country the said Jew be born. But when the Greeks are oppos'd to the Hebrews, then it signifies only a Diversity of Language that the Holy Scripture points out to us, in Persons of the same Religion, that is to say, the Jewish. The Greeks then here, are the Jews
born

born in *Greece*, and who consequently speak Greek, and the Hebrews are the Jews born in *Palestine*, where Hebrew was spoke formerly. Finally, when the Greeks are opposed to the Gentiles, as in *Acts* 9. 29. where we read, That *St. Paul* spake to the Gentiles, and disputed against the Greeks at *Jerusalem*, those Greeks that are opposed to the Gentiles, can be no other but the Jews that spake Greek, as being born in *Greece*.

By this *Greece*, or Country of the Greeks, according to *Father H.* there's nothing else meant in Scripture, but the Kingdom of *Syria*, of which *Antioch* was the Metropolis. This is that, which, in the *Macchabees*, is so often called, The Kingdom of the Greeks: And in *Acts* 11. 20. *And some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.* The Greeks of *Antioch*, who were really the Syrians, were the Gentiles to whom the converted Jews of *Cyprus* and *Cyrene*, preached *Jesus Christ*. In this *Greece* there were some Jews call'd *Greeks*, when they are opposed to the Hebrews, i. e. the Jews of *Palestine*, to whom *St. Paul* addresses his Epistle to the Hebrews. These Greek Jews being converted, were the 1st that were called *Christians*, as we find in Scripture. The Jews of *Damascus* were Greeks. The Medals of that City, during the Reigns of *Augustus*, *Tiberius*; and *Nero*, not to name any more, prove that they spoke Greek there. For the Inscription is,

ΔΑΜΑΣΚΟΥ, And ΔΑΜΑΣΚΗΝΩΝ.

We shall soon find that this Preliminary Remark is necessary for the Understanding of the principal WORD here in Question.

Our Author says, that this Word *Libertins*, signifies neither the *Libertines*, as the *Geneva* Translation hath it, nor the *Enfranchis'd*, as others translate it: For at the time this Synagogue flourished at *Jerusalem*; about a Year and an half before the Martyrdom of *St. Stephen*, whose History begins with this Passage, that we are now about to examine; The Jews told our Lord, as we read, *John* 8. 33. *We be Abraham's Seed, and were never in bondage to any Man; How sayst thou, ye shall be made free?* The Jews might with more Reason say to these Interpreters, *We have not been in bondage to any one; How then say you, That we have a Syna-*

Synagogue of Enfranchised Persons among us in the Capital of the Country. Our Author cannot well understand who those Enfranchised Persons should be, that were so considerable at *Jerusalem*, as to have a *Synagogue* there. *Suidas* says, that *Μεσσηνιω*, was the Name of a Nation, *Μεσσηνιω*, and knows not where to place them. Yet he approaches nearer to the Truth than others, tho' perhaps he did not think on't.

For our Author pretends, that *Synagoga Libertinorum*, signifies the *Synagogue* of the 4 Nations that border on the Hebrews and Greeks, *i.e.* on the Frontiers of *Judea* and *Syria*. We have no more to do, but to look on a Map, and we shall find, that those four Nations are the same that are nam'd, according to their Natural Order, in the Passage in question; those of *Cyrene* and *Alexandria*, those of *Cilicia* and *Asia*. For *Judea*, as well as *Syria*, hath before it the Mediterranean-Sea, which the Hebrews called the *Great Sea*. The four Nations that lie round this Sea, if we may say so, and that extend themselves like two Arms to the Right and Left, to the *Holy Land* and *Syria*, at an equal distance, are on the right Hand or on the North *Cilicia* and *Asia*, that reach to the Archipelago. On the Left, or South is *Ægypt* or *Alexandria*, or *Lybia*, where *Cyrene* lies, which is just opposite to the *Archipelago*. And the Sacred Penman, according to his usual Exactness, begins the Enumeration of these four Provinces, with that that is farthest to the South, and concludes with the farthest North. For *Asia* in the New Testament extends it self to that part of *Asia Minor*, where *Ephesus*, *Lydia*, and several other small Countries lie. And altho' they speak Greek there, as in *Syria*, yet the Holy Scripture calls them only Greeks, that we at this Day call *Syrians*, and that because the Greeks, call'd *Seleucides*, govern'd there formerly, which they never did in that part of *Asia* that we speak of, nor in *Cilicia*.

The Original of this Word, according to Father *H.* comes from the Hebrew *Leiber* or *Liber*, which is found in *Isa.* 45. 15. *1 Kings* 14. 40. and other Places, and signifies *ad latus*, it is compounded with a *Lamed*, that hath the force of the Preposition *in* or *ad*, and *Heber* that signifies *latus*, *ultra*, *transire*. And it is from this Root that the Hebrew Word comes. Then from the Word *teni* or *tine*, which is a Chaldaick Word, that signifies *ambo* or *duo*, instead of the Hebrew Word *Sine*, as in *Daniel* 5. we read the Chaldaick word *Tekel*, for the Hebrew word *Sekel*. We have many Examples of this *tine* in the *Targum*; so that

Libertini

Libertini significant qui sunt ad latus utrumque. The Neighbouring Nations that are on both sides, viz. of *Palestine* and *Syria*, or the Hebrews and Greeks, of whom we spoke in the beginning; so that this Passage of the *Acts* ought to be translated according to this Explication of the Word *Libertini* thus.

And some of the Synagogue, which is called the Synagogue of the four Neighbouring Nations, viz. the Cyrenians and Alexandrians, and those of Cilicia, and Asia, disputed against Stephen.

Furthermore, we must observe, That here is but one Synagogue spoken of, altho' it hath two Names, the first General the *Synagogue of the four Neighbouring Nations*, and the other Particular, *Those of Cyrene and Alexandria, and those of Cilicia and Asia*. It is a long time since Cardinal Cajetan made this Observation, and, if we may believe the Syriac Version, the Conjunction that is before *those of Cyrene*, is not necessary, for it is there omitted, and runs thus, *Quidam ē Synagoga, &c. i. e. Some of that which is called the Synagogue of the Libertines, Cyrenians and Alexandrians*. But it is better to say, that it serves only to denote the other Name of this Synagogue, i. e. to particularize what the first Word signifies in general.

Jerusalem was certainly a very populous City, yet the Author of this Dissertation pretends, that there were but two Synagogues in that great City, the one for the Inhabitants, and the other for the People of the four Neighbouring Nations of *Palestine* and *Syria*. 'Tis true, that *Grotius* says, that for the use of the Jews there were 480. in it. But our Author says, that according to Scripture, there were but two Synagogues at *Jerusalem*, One for the Inhabitants, to whom they explained the Law and Word of God. And this is that of which our Saviour speaks in *John* 18. 20. when he answered the High Priest, who asked him about his Disciples and Doctrine; *I have always taught in the Synagogue, and in the Temple, where all the Jews are assembled*. He observes, that these Words, *In the Synagogue, and in the Temple*, plainly show, that there was but one Synagogue, as there was but one Temple. The other Synagogue was for the Strangers of the four Nations above-mentioned. For as for *Galilee* and *Syria*, the Evangelists and the *Acts of the Apostles* tell us, that there were Synagogues almost in every City, and more than one in *Damascus*.

This Synagogue of the four Nations, which was known at *Jerusalem* in our Saviour's time, under the Name of the *Synagogue of the Libertines*, is the same, says our Author, that in the *Machabees* is called the *Synagogue of the Assideans*, mighty Men of *Israel*, 1 *Macch.* 2. 42. *Assideans that were among the Sons of Israel*, 1 *Macch.* 7. 13. *Who are called the Assidean Jews.* 2 *Macch.* 14. 6. but at that time it comprehended no more but those two Nations that are on the South. For in *Egypt* there were many Jews, as we read in the Preface of *Ecclesiasticus*, and the 11th of *Esther*, 2 *Macch.* 1. This is defended by the Etymology of the Word *Assidei*. The Signification of this Word was formerly the Subject of a great Controversie between *Serarius*, a German Jesuit, on the one Part, and *Drasius* and *Scaliger*, on the other. They and *Grotius*, who follows them, believed that the Name *Assidei* coming from the Hebrew *Hafid*, which signifies *Saint* (which *Serarius* granted them without examining it) that these Assideans were afterwards called Assieans and that these are they who were at last call'd the *Essieans*, or *Essenians*; as if the Hebrew in its Derivatives would allow the cutting off of a Radical Letter as *Daleth*. If this Word came from *Hafid* the Assideans should have been called the *Saints*. For this Word is so translated in *Psalms* 78. 2. *The flesh of thy Saints*; and *Psalms* 148. 14. *The praise of all his Saints*; and so in other Places. But this is attributed to all the Jews, because they called *Saints* all those that knew and worshipped the true God, according to the form that he himself had prescribed. And in the New Testament, this word *Saint* is often used in this Sense. The Assideans were not any more *Saints* upon this Account than others, nor would they have been suffered to have taken that Name at *Jerusalem*, as a Mark of Distinction. And if they had called them *Assidei Judeorum*, all the Nation would have been offended, if that had signified the *Saints* or *faithful among the Jews*.

The Protestants nevertheless, says our Author, who cannot with all their Hebrew, find any other Original of the Assideans, and who love the Vulgar Version, no more than they do the Church of *Rome*, find Fault with writing *Assidei*, with a double *s*, because there ought to be but one, if this Word came from *Hafid*, as they pretend; because the *Samech* is expressed in Latin by a single *s*. But their Principle is false, and the Vulgar Version is most exact in this Point. *Assidei* may be wrote with a single or a double *s*; For the *tzadi*, which is found in the Original Word, is often wrote with

with a single *s*, as in *Isaac*, and often with a double *s*, as all Gramarians own, because 'tis Naturally equivalent to a *ts*, which hath the force of a double *s*. This Word then comes from *tsida* or *ssida*, which is found in 1 Kings 20. 20. and signifies *ad latus*, with the Demonstrative *he* at the beginning; so that *assidai* signifies those that are *ad latus*, or the bordering Nations, which denotes only one side of *Palestine*, the South or *Aegypt* as above-said, whence it comes that the two Northern Nations, *viz.* *Cilicia* and *Asia* coming thither since, there was a necessity of changing the Name of *Assidai*, which signifies the People on the side, into that of *Libertini*, which signifies those on both sides. This says our Author is all the Mystery that is contain'd in those two VWords.

We ought nevertheless to observe that the Names, at least in the latter times, of the Jews that end in *ai* as *Assidai*, *Pharisei*, *Sadducei*, *Alachabai*, ought to have in the Hebrew Root, from whence they are deriv'd, as well as the VWord *Jadai* it self, a guttural Letter at the end which answers to this *a* as an *he*. *Pharisei* for Example, this VWord doth not come from *Phareus* or *Pherousim*, if so it ought to be writ *Pharassii*. *Pharisei* then says Father *H.* doth not signify the *Separated* or *Separatists*, they would never have called themselves so. In every Society that makes profession of Religion, the *Separated* are Hereticks and Schismaticks or excommunicated Persons. And the Jews would never have suffer'd that sort of People in the middle of *Jerusalem* it self, that pretended to separate themselves from the rest of the Nation as being more reform'd. The most austere of our Monks do not therefore separate themselves from Christians, but our Author knows that they separate from one another, and call one another Schismaticks.

The Pharisees says Father *H.* were very near the same with the Missionaries at this Day, and the VWord signifies, *One that reaps much Fruit by going into different Countries*. It comes from *Phara*, which signifies to reap Fruit, and *Saa* which signifies to remove from Place to Place. The Vowels are chang'd, as every one knows, in composition. Our Saviour himself gives or justifies this Etymology, *Matth.* 23. 15. *Wo unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one Proselyte, and when he is made, make him twofold more the Child of Hell then your selves.* Our Saviour doth not reprehend them, because they were Pharisees, but because they were

Hypocrites, *i. e.* Because under a fair outward Pretext they conceal'd great Vices which they taught their Disciples, they were nevertheless plac'd in the Chair of *Moses*, *i. e.* they taught true Doctrine. Their Enemies as they were Pharisees, were none but the Hereticks, *viz.* the Sadducees. St. *Paul* himself thinks it an Honour to be a Pharisee and a Son, *i. e.* A Scholar in the School of the Pharisees, *Acts* 23. 6. and not as the Geneva Translation, and others have it, *The Son of a Pharisee*. The Pharisees themselves assum'd this Name, because they had the Zeal to go and preach the true God in Foreign Countries.

The Word *Sadducaei* in its Hebrew Root ought also to have a guttural Letter at the end to answer *a*. *Sadduceus* significat *qui ambulat in lege*. A Man that walks in or according to the Law. It comes from *isaad* or *saad*, *incedere*, *ambulare* & *buka*, which signifies the Law and in the Law. For the *he* is either a Note of the Feminine Gender, as this Word is found in *Exodus*, or is equivalent to the Preposition *in*, so that the Sadducees call'd themselves so, because they walk'd in the Law, as they alledg'd according to the pure Doctrine of *Moses* or the sole Word of God. So in the dispute that they had with our Saviour, they produc'd the Bible and quoted *Moses*, *Matth.* 22. *Master, Moses said*, &c.

Finally, the VVord *Macchabes*, concludes our Author, keeps the same Analogy, and it hath the last guttural in its *radix*, as the others. For it is not, (says our Author) as some think a VVord compos'd of the first Hebrew Letters of this Sentence in *Exodus* 15. 11. *Quis similis tui in fortibus, domine*, but of *Mach*, *subigere*, *centerere*, & *aba*, *desidere*, so that *Macchabeus* signifies, *one that endeavours to subdue any one, or that breaths nothing but War*. This is what the Father of *Judas Macchabeus* seems to insinuate himself, when he made him General of the Troops, he said to his other Brethren. *1 Macch.* 2. 66. *As for Judas Macchabeus he hath been Mighty and Strong, even from his Youth up, let him be your Captain, and fight the Battle of the People*. The Surname of *Macchabeus* was given only to *Judas*, his four other Brothers had each of them different Surnames, the History gives them all, *Chap.* 2. *verse* 2, 3, 4, 5, and that of *Macchabeus* was not Hereditary as some think.

Analyse de la Nouvelle Conjecture pour expliquer la nature de la Glace : i. i. An Analysis of a new Conjecture to explain the Nature of Ice.

In our last we gave an Account of this new Conjecture about the Nature of Ice, and think fit now to acquaint the Publick with this Analysis of it by another Hand.

ARTICLE IV. The Author cannot defend what he says in this Article, but y demonstrating from Experience that the Water from which one hath extractd all the Air by a Machine, or by making it boil, and wherein Fishes cannot live, is incapable of freezing. If our Author had read what M. Mariotte says in the beginning of his Treatise of the Movement of Waters, he would soon have found the contrary, wherefore we desire him to look into that place, where he will find among other things, that such frozen Water suffers no dilatation nor compression.

ARTIC. VI. Altho' our Author thinks this Bastion impregnable, yet it is easie to shew him that it hath no Foundation. For altho' it is incontroversible, that several Particles of Air join'd together have a Spring, when they make a sensible bulk, it doth not thence follow that every one hath a Spring in particular; as the Spring of Vapours included in the *Æolipylæ* or bubbles of Wind, which often breaks 'em, doth in no ways proceed from this, that every Vapour hath a Spring in it, but only from the Motion which is found in all the Particles included in the *Æolypylæ* or bubbles.

ARTIC. VII. Tho' our Author should prove what he proposes here, what he aims at will no ways follow, for by that he will prove that we ought to have some Ice softer than other in all Proportions, as it happens to Fat that congeals, which we never yet saw; for from the very moment that Water freezes it acquires its full hardness.

ARTIC. VIII. What our Author advances holds good only in Water, that hath not been purg'd of its Air, but in that that hath been purg'd there are no bubbles, as M. Mariotte observes in the same place, adding that there hath excellent burning Glasses been made of it by reason of its homogeneousness.

Artic. IX. There is a second Reason which destroys the two that our Author produces here, and which is yet easie to be seen, viz. If several Particles of Air unite, for they will make sensible bulk, it remains to prove by what mechanism they assemble themselves in thick bubbles, which is not very difficult.

Artic. X. I do not know if our Author, who seems to be a Cartesian, is sensible of a new Opinion that he maintains here contrary to the Doctrine of M. *Descartes*: For it follows from what he advances, that the less there passes of subtle Matter by the Pores of one and the same Body, the less it hath of Motion, and the Body ought to have more of Spring. So that he is far from attributing the Cause of the Spring to the rapidity and quantity of the subtle Matter. Besides, he doth not tell us, what it is that restricts the Pores of the Body and yet less, wherefore when they are restricted they have the greater Spring.

Artic. XII. I cannot perceive that the flexibility of the Particles of Water not frozen, that M. *Descartes* hath taken for the Principle of Liquidity, is any way proper to explain its principal Effects, as the extream hardness of Ice, its extream Fluidity, its Penetrability, its separation from the aerial Particles in the Gills of Fishes, the Difficulty it has to mingle it self with fat Parts, &c. which on the contrary explains it self if we suppose 'em to be round and polish'd.

Artic. XV. In the emptying Machine the Water congeals as without, which is a Proof that the Air contributes nothing to the production of Ice.

Artic. XX. It remains to be prov'd that the Air included in Fat is more subtle, that the most subtle hath the least Spring, and that that which hath the least Spring passes away the most easily, for Men are not agreed on it.

Artic. XXI. It remains to be prov'd, that polish'd Bodies have less disposition to unite themselves, which is not yet granted.

Artic. XXII. It remains to be prov'd that Water freezes within a Bullet while the Icicle or stalk lengthen'd it self, that is not agreed on neither.

Artic. XXIII. It remains to be prov'd, that the Particles of Air have Pores penetrable by the Nitre of the Air, for that is no ways agreed on.

In the last place, instead of a *Phenomenon*, that ought to have been explain'd, our Author hath rais'd a great Number of others that are more difficult.

Histoire de la Medicine, ou lon voit L'origine & le progres de cet art de siecle en siecle, &c. i. e. An History of Physick; wherein we may see the Origin and Progress of that Art from Age to Age, the *Sells*, and Names of the Physicians, their Discoveries, Opinions and the most remarkable Circumstances of their Lives. Illustrated with Copper Plates taken from antient Medals. By *Daniel le Clerk*, M. D. *Amsterdam* 1701. Part 1. Page 274. Part 2. Page 248. Part 3. Page 236.

THE first Part contains the History of Physick from the Creation of the VWorld until the beginning of the 37th Age inclusively. It is divided into four Books. The first seems to contain nothing but Fables or at least Uncertainties. Yet we may there discover among the Fables of *Æsculapius* and other Gods of Physick, and amongst the Experiments that the Ancients made to preserve or deliver themselves from Diseases, the Footsteps of the principal Remedies, such as are Bleeding and Purging. VVe there find the Original of Medicine, and its Progress for 2800 Years, from the Creation of the VWorld till the *Trojan War* inclusively.

Most of the Antients believ'd that the Gods were the Authors of this Art, those who were not of this Opinion, did at least place in the Rank of Gods, those that invented Arts in general and Physick in particular. But we have no Reason to doubt, that it was Reason and Chance; that brought to the Antients Hands the first Remedies they made use of. The most antient Examples, that we have of their way of discovering the Vertues of some Plants, shew that it was owing to meer Chance, afterwards they consider'd the Case that by Chance they light upon, to draw Inferences from it. Physicians have also found out several Remedies without Chance, by comparing Diseases one with another, and again, by examining the Nature of the Remedy found out, in order to find out more, that were not yet known.

It is probable that at first every one plaid the Doctor, and that it was a long time before Physick was a distinct Profession. He that had made any Experiment on himself, or others, repeated it on the like Occasion, and communicated it to his Friends or Neighbours.

Neighbours. *Herodotus* assures us that the Babylonians did so in his time. They caus'd the Sick Person to be carried into the public Places so that the Passers by might see him, and if they had such a Distemper or had seen any such they gave them Advice, and encourag'd them to practise what they themselves had experienc'd with Success in the like Case. They would let none pass by the sick Person, but he must see him, and inform himself of his Distemper. But as it is very easie to be deceiv'd in taking one Disease for another, when we have not made it our particular Study, and that moreover Men of different Constitutions ought to be differently treated, in the same Distempers, we may easily judge whether the Babylonians were well treated by this Method.

In process of time since every one was not capable of making true Experiments, and that the number of those Experiments was infinitely increas'd, they were forc'd to commit that Care to particular Persons, who made it their Study, and employment. Then it was that Physick became properly an Art, but the Difficulty is to know the time when this happen'd. As for what we call Natural there is no doubt but it was as ancient as *Adam*, and that the first Mans Sin having expos'd him to several Distempers, he sought Remedies to deliver himself from those that afflicted him, and threatn'd him, but tho' *Adam* liv'd a long time, the strong and healthy Constitution of his Body, which was made by God himself, making the Diseases more rare than they were afterwards, there is no likelihood, that he had occasion to study much Physick or to reduce it into an Art. The same we may say of his first Descendants.

We pass over in Silence all that the Antients said of their *Bacchus*, *Hammon* & *Zoroaster*, &c. they that please may read it in our Author. It is all so fabulous, or the little Truth that is in it is so mix'd the Fables, that is almost impossible to distinguish it. We come then at once to *Melampus* one of the antientest Poets we know of. He understood the Art of Divination and Physick, which were inseperable in those times. He purg'd the Daughters of *Pratus*, who were mad, with *Hellebore*, or with the Milk of Goats that had eat of this Herb. This says, *M. le Clerck*, is the first example that we have of Purging. *M. Dacier* hath the same Remark in the Preface to his French Translation of the Works of *Hippocrates*. *Melampus*, says he, gave the first purgative Potion, that we find in Antiquity. It was also this ancient Physician who first us'd

us'd a mineral Medicine taken inwardly, at least we cannot find a more antient Example. He caus'd *Iphiclus* one of the *Argonautæ*, who could have no Children, to drink the Rust of a Knife in Wine. *Melampus* was worshipp'd as a God, after his death, and had Temples built him in several Places of *Greece*.

The Greek *Æsculapius*, much younger than another Egyptian *Æsculapius*, who learnt Physick of *Hermes*, is the most famous, and the most generally known of all the Inventors of Physick. Here we have the Method that he us'd in curing Diseases. Several miraculous Cures were attributed to him, nay, even the Resurrection of some that were dead. Besides his Remedies he us'd Charms and Amulets. Others believe that all his Art did not go much beyond the Operations of Chirurgery, and M. *le Clerck* is not far from this Opinion, or at least, he believes that it was this he was chiefly esteem'd for. It was said that he rais'd one from the dead, because he cur'd *Hippolytus* whose Limbs were all torn or broke by Horses.

It's Evident that Chirurgery is the part of Physick that was first known. The Strong Constitutions of the Ancients kept them from Diseases; but it did it not make them invulnerable, nor hinder them from breaking a Leg or an Arm. And as it was not possible for them to cure themselves of such Mischances by the meer Strength of Nature, it follows that they had recourse to other Assistance, those who distinguish'd themselves by their dexterity on such Occasions, were very much enquir'd after and belov'd in all Societies as being very useful. As for what relates to other Diseases, some are of Opinion, that they might be without a Physician; and others think that every one might be his own or take Advice of the first he met with.

Æsculapius had two Sons that were Physicians or Chirurgions, viz. *Machaon* & *Podalire*. The latter cur'd King *Damaribus*'s Son, who fell from an House, by bleeding him in both Arms. This is the Ancientest Example that we have of Bleeding. We have this Instance from *Stephen* of *Byzantium*, and M. *le Clerck* concludes that tho' what this Author says should be a Fable, the uncertainty that we are at concerning the time wherein they began to let Blood, is a certain Proof of the Antiquity of this Remedy. Adding to this, that *Hippocrates*, the most ancient Author that

we have in Pavick, and the first that speaks of Bleeding, gives us ground to believe that this was no new Remedy in his time. Altho' we have no good Proof to the contrary, yet we may reasonably infer that Bleeding was practis'd long before, because this Physician had already crus'd open all the Veins that we do at this Day, those of the Arms, Feet, Hams, Forehead, &c. They were bold enough then to dare to open, cut or burn the Arteries. All these different ways of letting Blood, necessarily suppose that Bleeding was practis'd long before, it not being probable that they dur'd to do such things all at once. Our Author observes a little after, that there must have been much more reason to bring them to open the Veins than to give Purgatives, for which he gives us his Reasons. Monsr. Dacier, who undertakes in his Preface to the Book I just now nam'd, to give us an Abridgment of the Origine and Progress of Physick till Hippocrates's time, thought that he ought also to observe the Original of the two most general Remedies of that Art, Purging and Bleeding. We have seen that what he advances about Purgation is very conformable to what M. le Clerc says. And what he says of Bleeding is so too. After the Instance of Podalire he adds, *If this Particular be not fabulous, it shows us that Bleeding was practis'd in the time of the Trojan War, altho' till Hippocrates, there is no mention of it, which makes us to be entirely ignorant of its Origine. If we say on one side that a Remedy, which seem'd then so opposite to Nature, could not be found out but very late, by those whose Physick was founded only on Experience without Reason, we may say on the other, that it is no way probable that it was discover'd all at once, as we find it in the time of Hippocrates, when it was in its full perfection, for at this Day we don't open one Vein that they did not open then.*

We must refer the further Account of this Book till next Month.

Histoire de l'Eglise, Et des Auteurs Ecclesiastiques du Seizieme Siecle, &c. i. e. *The History of the Church and of the Ecclesiastical Writers of the sixteenth Century of Christianity: By M. Lewis Ellis Du Pin Doctor in Divinity of the Faculty of Paris, and Regius Professor of Philosophy. In two Parts.* Paris, Printed for Andr. Pralard. 1701. in 8vo. Part I. containing Pag. 801. Part II. Pag. 742.

WE have already in our former Journals given an Account of some of the Writings of this *Sorbonne* Doctor, and shall now endeavour to give as fair a Representation as possible of these Papers now before us. Ecclesiastical Affairs and Authors come thick upon *Du Pin* in this Century, so that in both these Volumes he could only run through the one half of it. And considering all Circumstances, it must not be wondred at that he looks upon *Luther* and all the *Protestants* in general as *Hereticks*, since this is the common Language of the *Catholicks*, and our Author could not avoid running in with the Stream, unless he would have incur'd the Fate of a *Spanish Inquisition*, or what is worse, the *French way of Dragooning a Man to Death*. However to take things as they are, it must be said that *Du Pin* seems to be still Master of that Candid and Impartial way of Writing, which hitherto has been his peculiar Talent, and which is somewhat Extraordinary in a Doctor of the *Romish* Communion. But to come to the Treatise it self.

Du Pin tells us that the Ecclesiastical History of the sixteenth Century, does naturally divide it self into four Parts. The first contains what occur'd from the beginning of the Century down to the Schism of *Luther*, which happend in the Year 1517. The second part comprises the History of the Rise and Progress of *Luther's* Schism, and of the Sects which it producd down to the Council of *Trent*. Wherein are Represented the Troubles raised in *Germany* upon the Account of Religion, the Conventions, Conferences, Confessions of Faith, Edicts, Disputes and Writings upon that Subject, as well by the *Roman Catholicks* as by *Protestants*: With the Origine of the *Herefie* (as he Terms it) of the *Sacramentarians*, and the Disputes which they had

with *Luther* and his Disciples. The third Part contains a full and compleat History of the Council of *Trent*, and of the Affairs, that occur'd in *Europe* about Religion, from the Convention of that Council to its breaking up which was about the Year 1564. To which is design'd a particular Chapter of the History of the Revolution in *England*. The last Part is to contain an Account of what pass'd from the *Tridentine* Council to the End of the Century, with the Troubles in *France* and *Holland* upon the Account of Religion.

This is the general Division of the Affairs of the sixteenth Century; and of the two first Parts he Treats in these two Volumes; designing (we suppose) in two more to carry down his History to the End of this Century.

V O L. I.

In the first of these Volumes he handles at large the Ecclesiastical Affairs, and in the second he Treats of the Ecclesiastical Writers who flourish'd to the Year 1550. It cannot be expected, that we should give a compleat Abridgment of this Work, since 'tis an Abridgment of it self, we shall therefore only take notice of some of the Principal Matters contain'd in it and of his manner of handling them, presuming that will be a sufficient Specimen to the Learned Reader.

The first Volume then is divided into two Chapters, and each Chapter into distinct Sections, *viz.* One into nine, the other into thirty three Sections.

In the first Chapter we have an Account of the Ecclesiastical Affairs from the beginning of the sixteenth Century to the time when *Luther* first appear'd in opposition to the See of *Rome*: But before our Author comes to this, he looks back into the foregoing Century, sets down the several Articles of the *Pragmatick Sanction* made in the Assembly of *Bourges* in the Year 1438. and confirm'd by *Charles VII.* King of *France*. He tells us that this Sanction put a stop to a great many Abuses of the Court of *Rome*, was conformable to the ancient Liberty of the *Gallican* Church, maintain'd the Jurisdiction of Ordinaries, the Elections and Authority of the general Council, and was strictly and punctually observ'd during the Life of King *Charles*, notwithstanding all the Endeavours and Remonstrances of the Popes to the contrary. But his Son *Lewis XI.* was not so stedfast in main-
taining,

taining it, but upon some Considerations and Promises made him by the Pope, he reovok'd the *Pragmatick Sanction*, and clap'd the Original Record of it into the Hands of his Holiness. This Revocation was the occasion of great Disturbances in *France*, the Parliament drew up a long Remonstrance, wherein they represented to His Majesty, That the Cancelling of that Sanction would be the occasion of four irreparable Evils, viz. 1. The Confusion of the Ecclesiastical Order. 2. The Ruin of His Majesties Subjects. 3. The Draining of the Money out of *France*. And 4. The Ruin and Destruction of the Churches. Nor would they ratifie and confirm the Repealing thereof, when demanded by the King, but protested against it, as did also the University of *Paris*, who made their Appeal to the next Council. These Disturbances lasted till the *Pragmatick Sanction* was re-establish'd by *Lewis XII.* who appear'd more vigorous for it than any of his Predecessors, and in the Year 1499. orderd that it should be inviolably Observ'd.

These things being premis'd concerning the *Pragmatick Sanction*, which gave rise to the Contests between the Popes and the Kings of *France*, *Du Pin* opens the Century with the Death of Pope *Alexander VI.* and the Advancement of *Julius II.* to the Papal Chair. Of the first of these Popes he gives no very good Character, telling us that he died of a Poyson which he had prepar'd for another, loaded with his own Sins, and with those of his Bastard Son *Cesar Borgia*, whose Name will be always had in Detestation. As to Pope *Julius II.* he observes that he was of a Martial Genius, conceiv'd a Design of making himself Master of *Italy*, and of driving out the *French*; that he first of all underhand moved the *Italians* against them, afterwards took off the Mask and openly declar'd himself their Enemy, and made use of both Carnal and Spiritual Weapons to attack them.

The Attempts of this Warlike Pope made King *Lewis XII.* call an Assembly of the *Gallican Church* to meet at *Tours*, to whom he propos'd eight Queries, in order to be inform'd what he might do lawfully and with a safe Conscience to prevent the Storm with which the Pope threatned him. The Queries, with the Resolutions of the Assembly upon them, we beg leave to insert, since they shew what the *French Church* and Kings formerly did to restrain and curb the Exorbitant Power and Usurpations of the Court of *Rome*, and may serve as a Justification of

the *Protestant* Princes and Churches, who have separated from; and shook off the Yoke of that Tyrannical See.

The Queries then which King *Lewis* put to the Assembly are as follow. (1.) Whether it be Lawful for the Pope to make War against Temporal Princes who are not of the Patrimony or under the Dominion of the Church. To this they Answer'd, that he could not and ought not to do it. (2.) Whether it be Lawful for a Prince who stands in Defence of himself and his Dominions, not only to repel the Injury offer'd him by force of Arms, but likewise to make Inroads into the Territories of the Church possess'd by a Pope who is his declared Enemy, however not with a design of keeping them, but only of hindring that Pope from levying Forces to attack him and his Subjects. It was resolv'd that the Prince might do it in such Cases and under such Restrictions mention'd in the Article. (3.) Whether it were Lawful for that Prince whom the Pope notoriously Hates, and unjustly Assaults, to withdraw himself from the Obedience of that Pope, especially if he has excited other Princes and States and oblig'd them to invade the Territories and Demesnes of that Prince, who rather deserv'd the favour and Protection of the Holy See. Upon this the Assembly resolv'd that that Prince might do it, not absolutely and without Reserve, but only so far as concern'd the Defence of his Temporal Rights. (4.) Provided such a Separation be Lawful, what ought the Prince and his Subjects, as well as the Prelates and the rest of the Clergy of his Kingdom to do in such Cases, wherein they were formerly us'd to have recourse to the See of *Rome*. The Assembly declar'd, that in such a Case the ancient Right, and the *Pragmatick Sanction* of the Kingdom taken out of the Decrees of the Council of *Basle* ought to be observ'd. (5.) Whether it were Lawful for a Christian Prince to Defend by force of Arms another Prince his Allie, whom he had Lawfully taken under his Protection. To this they replied in the Affirmative. (6.) If the Pope pretends that a certain Fief belongs to the Patrimony of the Church, and a Prince on the contrary maintains that it belongs to his Empire, and offers to refer the Arbitration to Umpires, whether the Pope can in such a Case make War against that Prince, and if he does, whether it be Lawful for that Prince to oppose him by force of Arms, and other Princes his Relations and Allies to succour him, provided the Church of *Rome* has not for an hundred

dred Years last past been in Possession of the Fief in Contest. The Reply was that that Prince might in such a Case oppose the Pope's Designs, and the other Princes might Assist him. (7.) If the Pope will not accept what the Prince offers him in a juridical and honourable Way, but on the contrary against all Order and Right, Pronounces a Sentence against that Prince, whether he be oblig'd to submit to that Sentence, especially when such a Prince was not at Liberty or safety of going or sending to the See of *Rome*, and there to maintain his Right by the Civil Law, and by Reason. To this it was declared that the Prince was not oblig'd to submit to that Sentence. (8.) If the Pope by a Process, without observing a *Juridical* Method but by Force of Arms, pronounces and publishes several Censures against the Princes; who oppose his Designs, or against their Allies or Subjects, whether these Censures ought to be regarded, and what Remedy can be applied thereto? Upon this it was unanimously resolv'd by the Assembly that this Sentence was Null, and of no Obligation either in Point of Justice or otherwise.

At the same time that these things were Transacted in *France*, the Emperor *Maximilian* who was in the Interest of the *French* King caus'd ten Grievances in the Name of the Empire to be drawn up against the Court of *Rome*. These Grievances with the Remonstrances and Edict that follow'd were a great Mortification to Pope *Julius*; however neither the Empire nor the King of *France* could prevail upon him to call a general Council till having won over some Cardinals by their Ambassadors upon certain Conditions to convene a Council at *Pisa*, his Holiness to divert that Storm appointed a Council to meet in the Palace of the *Lateran*. Notwithstanding this the Council of *Pisa* met, and among other things Decreed, "That Pope *Julius* being notoriously a Disturber of the Council, Contumacious, the Author of the Schism, incorrigible and hardend, they look'd upon him as such, to have incur'd the Penalties appointed in the Decrees of the Council of *Constance* and *Basil*, to be suspended from his Papal Authority which was devolv'd in full Right upon the Council: And as a Consequence thereof they Prohibit all the Prelates, Ecclesiasticks and the Faithful from owning and obeying him".

The Council of *Lateran*, compos'd of 15 Cardinals, 79 Archbishops or Bishops all *Italians*, and six Abbots, likewise met, and cancell'd what was done at the Council of *Pisa*, and Pope

Leo X. who succeeded *Julius II.* caus'd several Constitutions to be made. Of these two Councils and their Decrees *Du Pin* gives us a large Account in the sixth and seventh Sections of the first Chapter; after which in the two last Sections he tells us of the Agreement that was made at last between *Leo X.* and *Francis I.* King of *France*, what were the Motives on both sides that inclin'd them to this Agreement, the Articles thereof, how it was Receiv'd and Publish'd in the *Lateran Council*, the Remonstrances and Oppositions of the Parliament of *Paris* against it, as also the Acts of the University to the same purpose, and how it came to be Executed at last under the Reign of *Charles IX.*

The second Chapter of this Volume contains the History of the Rise and Progress of *Luther's* Heresie (as the *Sorbonne* Doctor is pleas'd to term it) and of the Sects that sprung from thence down to the Convention of the Council of *Trent*. Upon this Occasion *Du Pin* observes, That no sooner was the Difference between the Pope and the Princes about the Collation of Benefices adjust'd, but there arose in the Church a New Contest, which tho' but small in its beginning, yet became so great at last as to rend the Christian Church into Pieces. The Occasion of this Contest he owns to be this, That *Leo X.* willing to finish *St. Peter's* Church, begun by his Predecessor *Julius II.* and having no Money in the Apostolical Chest to defray so expensive an Undertaking, he thought upon this Method of raising it, viz. by granting plenary Indulgencies to all who would contribute towards the carrying on and compleating that Sumptuous Fabrick: That having publish'd these Indulgencies all over *Europe*, he appointed Commissioners in every Country to Preach up the Indulgencies, and to collect the Contributions of the People, and among the rest appointed *Albert of Brandenburg*, Arch-bishop of *Mentz* and *Magdelburgh* to be his Commissioner in *Germany*: That this Arch-bishop instead of employing the *Augustine* Monks (as was usual) made use of the Dominican Friars to be his Preachers and Sub-collectors of the Money given for the Indulgencies, and that this Proceeding gave distaste to the *Augustin* Friars. Hereupon *John Staupitz* Vicar General of the *Augustines*, and near allied to the Family of *Saxony*, prevail'd upon the Elector not to suffer the Publication of these Indulgencies; representing the Abuses which the Collectors and Commissioners made of them, who minded the gratifying their Avarice by Robbing of *Germany*, more than the Salvation of Souls. At the

the same time (as *Du Pin* informs us) *Martin Luther* of the Order of *St. Augustin* and Doctor of Divinity of *Wittenberg*, began to Preach against those Indulgencies, and maintain'd a Thesis of 95 Propositions against that Practice. This drew upon him the Answer of *Tetzel*, and the Remarks of *John Eckius*; but this did not silence *Luther*, it rather put him upon enquiring and writing farther, for he publish'd other *Theses* upon Pennance, Justification and Free-will, and wrote very submissively to the Pope in his own Defence; saying that he did not write against his Authority, or the Power he had of Granting Indulgencies, but only against the Abuse which his Ministers made of them. However this did not satisfy the Pope, who with the Emperor was intent upon extirpating *Luther* and his Followers, cited him to *Rome*, sent his Legat to the Elector of *Saxony* to persuade him against him. But the Elector continuing to protect him, he continued his Preachings and Writings at *Wittenberg*, and by the Disputes and Conferences he had with his Opposers became more deeply rooted in his Opinions, and laid the Foundation of the Protestant Religion, to whom adher'd *Melhancton*, *Zuinglius*, and others of great Note.

It would be too tedious to run through the whole of this History, and to Account for all the Oppositions that *Luther* and his Party met with, both from the See of *Rome*, and other Potentates; 'tis enough to Observe that notwithstanding all, his Doctrine spread, and got ground every day, and at last deliver'd a great part of Christendom from the Darkness of *Popish* Superstition and Idolatry. Upon the whole Matter, our Author has no Crime to charge *Luther* with, only the common Calumny, cast upon him by the *Romanists*, of his being a hot and angry Man, and one who oppos'd the Errors of *Rome*, not so much out of a Love of Truth, as out of a Principle of Pride and Ambition.

In this Volume, besides the Account of *Luther* and his Followers, particularly of *John Calvin* who was the chief Person that Introduced the Reform'd Religion into *France*, our Author in a particular Section gives us a List of the Provincial Councils held in *Germany* and *France*, before the Council of *Trent*, with an Abstract of their Decrees. These Councils were that of *Bourges* 1528. Of the Province of *Sens* held at *Paris* 1528. The first Provincial Council of *Cologne* 1536. The Synod of *Ausburgh* 1548. The Synod of *Treves* the same Year. The Provincial

vincial Council of *Cologne* 1549. The Councils of *Mentz* and *Treves* the same Year. All these Councils were held for the extirpating of *Lutheranism*, which they could not effect, no more than the great and pretended General Council of *Trent* afterwards could do.

V O L. II.

Thus have we given you some short View of what is contain'd in *De Pin's* first Volume of his Ecclesiastical History. His second is taken up with a large Account of the Writers, that flourish'd during the first fifty Years of the sixteenth Century and of their Writings. And upon this occasion he says, that this was a fruitful Age which abounds with Good Authors and Excellent Pieces, on which he has enlarg'd in his Abstracts of them. However he tells us that he would not take in all, for fear of swelling the Volume to too large a Bulk, but was oblig'd to cull out the choicest of them; leaving a farther Account to be given of those he has omitted and their Works, in a Universal Catalogue of Ecclesiastical Authors and their Writings, which he intends speedily to Publish.

The Authors then, of whose Life and Writings he gives us a View in this Volume, are a follow. *John Reuchlin*, Sirnamed *Cappion*; *James the German*; *James Hochstrat*; *Desiderius Erasmus*; *Cardinal Perault*; *John Raulins*; *John Baptist Spagnoli*, Sirnamed the *Mantuan*; *Geoffrey Bouffard*; *Joannes Ludovicus Vives*; *Claudius of Seyffel*, Arch-bishop of *Turin*; *Silvester de Prierio*; *Paul Cortez*; *James Wimpheling*; *Anthony of Lebrixa*; *Thomas de Vio*, Sirnamed *Cajetan*, Cardinal; *Matthias Vgonius*; *Christophilus Marcellus*. *Thomas the Illyrian*; *Henry Cornille Agrippa*; *John Fisher*, Bishop of *Rocheſter*; *Sir Thomas More*, Lord Chancellor of *England*; *Joannes Driedo*; *Philip Decius*; *Noel Beda*; *James le Fevre de Estaples*; *Peter Sutor*; *Eustachius of Zichen*, Sirnamed *Rivius*; *Jerome Hangeſt*; *John of Lanſperg*; *John the Greater*; *James Merlin*; *Cardinal Jaſpar Contarini*; *Joſhua Clichtoë*; *John le Fevre*, Bishop of *Vienna in Auſtria*; *John Eckius*; *Albert Pighius*; *James Latomus*; *Francis de Victoria*; *Francis Vatable*; *Beatus*, or *Bildius Rhenanus*; *Cardinal James Sadoleſt*; *Cardinal Gregory Cortez*; *John Gagnee*; *Auguſtin Stencheus of Engubio*; *Pierius Valerianus*; *Joannes Cochleus*, and *FredERIC Nauſea*.

for August, 1701.

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This is a Catalogue of all the Authors taken notice of in this Volume, on which we shall not enlarge at present, chusing rather to leave the further Perusal of them to the Learned and more Curious Reader.

An Exposition of the Creed, Lord's Prayer and Ten Commandments with two other Discourses to which is annexed a short Catechism. By the most Reverend Robert Leighton, D. D. late Arch-bishop of Glasgow. London, Printed for J. Taylor, and J. Newton. 1701. 8vo. Pag. 245.

THE Nature of this Treatise is such, as not to require any large Account to be given of it; we shall therefore only give you a general View of what is contain'd in it. The Subject Matters on which it Treats, are the three great Things to which a Christian is oblig'd, and which go under the usual Names of *Credenda*, *Fetenda* and *Agenda*, i. e. The things to be believ'd, to be ask'd for, and to be practis'd by a Christian in Order to his Souls Health. There are several other excellent Pieces of the same Nature in the World, done by very Eminent and Learned Hands; however since they are generally either too Learned or too Large, and so above the Capacity of the Illiterate, and above the Purchase of the Poorer Sort, 'tis to be suppos'd that these Sheets may not be useless to the meaner and younger Persons, to whose Capacity they are Principally Adapted.

The Character which the Editor of these Papers gives of their Author is, "That he was a Person of an Apostolical Spirit, inflam'd with Divine Love and Affection, diligent and laborious in his Ministry, a Despisers of the World and its Vanities, Patient under the many Crosses and Hardships, that he met with in the Course of his Ministry: In a Word, truly exemplary in Religion, Goodness, and the Exercises of Piety, and a famous Light in the Northern Parts of this Island.

But not to insist upon that Pious Arch-bishop's Character; The first Discourse in his Treatise is upon the Words of the Apostle, 1 Tim. 3. 9. *Holding the Mystery of Faith in a pure Con-*

science. From hence he takes an occasion of telling us what he means by Faith, *viz.* that it is either the Doctrine which we believe, or that Grace by which we believe that Doctrine, or rather both these join'd and united together. After this he runs through the twelve Articles of the Apostles Creed, and the several particular Branches of them, giving us a plain and brief Exposition of each, and shewing, as he goes along; what use ought to be made thereof.

His next Discourse is a short and familiar Explication of the Lord's-Prayer, on the Words of our Saviour, Matt. 6. 9. *After this manner therefore Pray ye.* And here after he has taken notice of the two Evils in Praying, which Jesus Christ warn'd his Disciples to avoid, *viz.* the vain Ostentation of Hypocrites, and the vain Repetition of the Heathen, he then proceeds to shew the Duty, the Dignity, and the Utility, of Prayer. (1.) *As to the Duty,* he says, That we owe this Homage to God, not only to Worship him, but particularly to offer up our Supplications, and to acknowledge him our King, and Ruler of the World, and to testify our Dependance upon him, as the Giver of every good Gift. (2.) *As to the Dignity thereof* he tells us, That this is the Honour of the Saints, that they are admitted to so near and frequent converse with the great God, that they do not only expect from him, but may so freely speak to him of their Desires and Wants, and may pour out their Complaints into his Bosom. (3.) *As to the Utility of Prayer,* he exemplifies it by shewing, that it quiets and eases the Heart when it is troubled to vent it self to God: And that in it the Graces of the Spirit are exercised, and they gain by that, as all Habits do; they are strengthened and increased by acting Faith in Believing the Promises, and that is the very Basis of Prayer.

Next he Discourses of Forms of Prayer, and of these he observes, "That as for prescribing Forms of Prayer in general, to be bound to their continual Use in Private or Publick, is no where Practis'd; nor is there (as he conceives) on the other side, any thing in the Word of God, nor any solid Reason drawn from the Word, to condemn their Use". But then as to the Form in particular prescribed us by our Lord, he says, that it is above all Exception; that it is given us as the Pattern and Model of all our Prayers, and the closer we keep to it, the nearer they Resemble, they are the more Approveable. After this our Author takes notice of the Matter, the Manner and the Brevity

Brevity of the Lord's-Prayer, and then runs through and briefly and practically Explains the several Parts into which it is generally divided, *viz.* The Preface, the Petitions, and the Conclusion.

In Discoursing upon the Ten Commandments from these Words, *Exod. 20. 1. God spake all these Words, saying*; the Archbishop in the first Place takes notice of the Perfection and Excellency of this Law given by God to the *Jews*. And for the better apprehending the Perfection of this Law, he says, that we must not forget these Rules that Divines give for the understanding of it in its due Latitude. (1.) That the Prohibitions of Sin contain the Commandments of the contrary Good. (2.) That under the Name of Sin, all Homogeneous, or Sins of that Kind are forbidden. (3.) All the Inducements and Occasions of Sin; Things that come near a Breach to be avoided. (4.) That it is Spiritual and hath the Prerogative above all Human Laws, reaches the Heart and all the Motions of it, as well as Words and Actions.

As to the Excellency of the Moral Law, he says, that it was not indeed design'd that this Law should be the Adequate, and compleat Means of Man's Happiness, that by perfect Obedience to it he might be saved; for the Law is weak for this, not in it self, but through the Corruption of the Flesh, altogether Impossible for it alone to save us, because impossible for us to fulfill it. But yet he tells us, that it doth profit us much if we look aright upon it. Since (1.) It discovers us to our selves, and so humbles us, and frees us from the Pride that is so natural to us in the midst of our great Poverty and Wretchedness. (2.) As this Discovery humbles us in our selves, so it drives us out of our selves. (3.) It restrains the Wickedness even of ungodly Men. (4.) But chiefly it serves for a Rule and Square of Life to the Godly.

After this he proceeds to explain the ten Precepts of the two Tables distinctly, and all along raises some practical Observations upon them. His two other Discourses are upon *Matt. 22. 37, 38, 39.* and upon *Heb. 8. 10.* But we shall not enlarge upon them, leaving the farther Peaufal thereof to the Candid and Pious Reader.

Select Letters to the Prince of Orange (now King of England) King Charles II. and the Earl of Arlington upon Important Subjects, Vol. III. To which is added an Essay upon the State and Settlement of Ir. land. All written by Sir William Temple, Bart. Pub. lish'd from the Originals of Sir William Temple's own Hand-writing, and never before Printed. London, Printed for Tho. Bennet. 1701. 8vo. Pag. 215.

IN our Journal for the Month of *December* 1699. we gave an Account of the two first Volumes of the Letters written by this great Statesman; in which as well as in these Letters, it appears how Faithful a Minister he was in the Discharge of his trust to his Master, how just a Sense he had of the Affairs and State of *Europe*, and how true a Friend he was to the particular Interest of the *English* Nation. As to the Genuineness of these Letters, of which we are going to give you some Representation, The Publisher appeals to the Original Manuscripts from whence this Book was carefully Printed, being every Word written by Sir *William's* own Hand; and he farther tells us, That any Gentleman may command a sight of these Manuscripts, who has the Curiosity to look them over for his better Satisfaction.

but to speak of the Letters themselves; they are most of them written to the *Earl of Arlington* then Secretary of State to King *Charles II.* The three first taken out of Cypher, were sent to that Lord in the Year 1665. and relate to the *Munsterian Treaty.* Therein he acquaints the Earl with a Private Conference he had with the Bishop of *Munster* in his Closet, who insisted upon the second Payment of the Money Stipulated to be given to him before he could enter the Field with any considerable Force against the *Hollanders*, as also of the Consequence of that second Payment, which Money Sir *William* says he saw daily employed among brave Officers. In the first of these Letters he sets down the Character of the Bishop of *Munster*, "whom
" (as he tells us) he found to be a Man of about fifty five Years
" old, of very firm Body and Health, of slow and soft Speech,
" but great Heart and Thoughts; he Sleeps little, is Temperate
" rather

“rather Loves to Hear than Talk much ; is taken up with nothing but his Books ; thinks and disposes all himself: That he should guess him to be a Man very firm and steddy in all his Resolutions, True and Sincere, and of great Honour, of sound natural Sense ; and tho’ he be undertaking, yet Sir William thinks not rashly, but rather mov’d by a Warmth of Heart than Head, seeming to be bent upon being reveng’d upon the *Hollanders*, as much as to greaten himself”. What further relates to the Treaty of *Munster*, and the ill Effects thereof, and how that Bishop agreed with the *Hollanders*, may be seen at large in the first Volume of Sir William’s Letters.

The next Letters were Written to my Lord *Arlington* in the Year 1668. most of them from *Holland* and *Flanders*, and some from *London*. In the first of these, Dated at the *Elgar* 16. 3. N. S. 1668 after he had inform’d the Earl of the Difficulty he and M. *De Witt* had in Decyphering his two long Dispatches to no purpose ; he acquaints him among other things with a long Discourse he had with the Count d’*Iffrade* at the *Portugal* Ambassador’s House ; who very sharply reſented the *Dutch* Proceedings, and said his Master would do so too ; not for the Substance, but the Manner and Dishonourableness of it, to conclude a League Defensive with us [the *English*] to that Degree, without offering his Master to enter into it, or so much as giving his Ambassador the least part of it till it was Sign’d, especially after his Master had broke with *England* meerly upon their Quarrel and given them part of all his Designs. To this it seems, Sir William told the Count plainly, that he wonder’d his Master, or his Ministers should expect nothing of this kind, when there was not a *Shop Boy* in *England* or *Holland*, that did not know and say upon occasion, it was neither of our Interests to let the *French* fall into the *French* Hands, nor to let the Power of *France* grow to that Extent, that those Princes or States who had hitherto Treated with them upon equal Terms, should be forced to do it hereafter with their Hats in their Hands. As to the Manner of it of the *English* or the *Dutch* side, he told him, Ceremony was only us’d when Men are secure and at leisure, but always forgotten (and indeed not expected) in haste or in danger.

By this Conference with the Count d’*Iffrade*, and the Letters that follow, we may easily perceive what a great Friend Sir William Temple was upon all occasions to the *Dutch*. He seem’d so
joya.

joyn their Interest and that of the *English* together: He dislik'd all attempts made to separate the Union between those two States. He was in esteem and Credit with M. *De Wit* the Pensioner of the States General, as also with the then Prince of *Orange*, now King of *England*. After all, notwithstanding the good Services he did to *England* by his several Embassies, it seems he was but sordidly paid, as appears by those Letters written upon that occasion to the Lord *Arlington* and others. But we shall not enlarge any farther, since that would be to Transcribe the Letters, and enough we presume has been said to give the Learned a Taste of them, and to excite the Curious to run through the whole which is so Diverting as well as Instructive.

As to Sir *William's* Essay on the State and Settlement of *Ireland*, as it stood in the time of King *Charles II.* we think fit to add a Word or two about it.

He tells us *in ipso limine*, "That who ever knows the Country, the Story and present State of *Ireland*, and gives himself leave to consider it without Partiality to his own or his Friends Passions or Interests, must needs confess what is now call'd the Settlement of *Ireland* to have been from the beginning to the End a meer Scramble, where he that throws out the Prizes contended for, has indeed the just Praises of great Bounty in parting with his own to please a Crowd, among whom there are few he knows or considers; but the Golden Shower falls without any well directed Order or Design, and is gather'd up in greatest Measures by the strongest and nearest Hands; while many who need it most, or deserve it best, either fail of any share, or go away with no more than what is very dear bought by the Pains they take, or the Blows they meet with in the Scuffle.

After this general Reflection, and other Matters, observ'd upon it; Sir *William Temple* Proposes some Methods for the better improving the present Establishment of *Ireland*; and particularly with respect to the *Quit-rents*, which he looks upon to be the truest and most considerable Part of the Revenue, upon which he says that Improvements may be best and most justly made. To this Purpose he tells us, that (1.) An Act of Parliament may be fram'd for the recalling all Grants His Majesty may have made of *Quit-rents* reserv'd him by a late Act, making Void all that shall ever be granted for the time to come, and imposing

ing the same *Quit-rents* Payable by Adventurers and Soldiers upon all Lands that ever were seized upon as Forfeited, and this to be paid Constantly by the respective Possessors into the Exchequer by half years Portion; which he says he is confident will amount to 70000 Pounds a Year. (2.) Another Act (he observes) may likewise be framed, for imposing upon all Grants without exception another Yearly Quit-rent to the Value of one fourth Part of the real value of such Lands, Houses or Estates, as they now are, or may be let without Fines, over and above the first mentioned Quit-rent reserved upon all the new disposed Lands in general; the said Lands to be valued by Commissions issued out to that Purpose. (3.) The same or another Act, he says, may very reasonably impose the same Quit-rents consisting of a full fourth Part of the true yearly value upon all Houses and Tenements built, or to be built within Towns Corporate granted to the Forty-nine Officers or any other. (4.) Lastly a fourth Act may be framed for raising (instead of Subsidies which are unequal and disorderly rais'd in that Kingdom, and do not amount to what is pretended) Six thousand Pounds a Month by a Land Tax for three Years to come toward the constant maintenance of the Army and Payment of their Arrears.

These are the Proposals Sir *William Temple* makes in order to advance the Revenue of *Ireland*, and upon them observes, that for the first and second of the Acts proposed concerning the general Quit-rents, and those upon Grantees; he questions not their passing in the Houses by help of the usual influence of the Government upon them, so that they only require firmness in the King against all particular Suits and Complaints, to the end no one Case upon what Grace or merit soever may get in time to break the Rule. The third Act concerning the Corporate Towns, he says, will find much Opposition from the Forty nine Officers who are strong in the Houses, but yet may possibly be compassed, and if not, is of less moment than the other Branches. As to the last concerning the Monthly Assessments, that he tells us may seem invincible, and will meet with Opposition, but yet he questions not, may be brought about with the King's shewing himself concern'd in it, and the Government using their strongest application.

Next he tells us how the Charge of that Kingdom may be lessen'd, as first in general by cutting off, as far as is possible,
all

all unnecessary Expences, especially all Gifts, till the King's Coßers grew fuller than they were. But the great Parsimony, he says, must be made out by reducing the Army to the number both of Officers and Soldiers, which are but necessary to the support of the Government, and he supposes 3000 Foot and 1000 horse sufficient for that Purpose.

From these, and other Thoughts which he advances concerning the Settlement of *Ireland* in the time of King Charles the II. Politicians may judge what ought to be done at present, in order to make that Kingdom a flourishing and well govern'd State, and more serviceable to *England*.

De Messia duplici Adventu Dissertationes duæ, adversus Judæos, &c. i. e. Two Dissertations against the Jews concerning the first and second Advent of the Messiah. London, Printed for J. Taylor. 1701. 8vo. Pag. 86.

THE Author of this Tract, tho not mentioned in the Title Page, appears by the Dedication address'd to the honourable Robert Harley Esq; present Speaker to the house of Commons to be the noted Dr. *Alix*, who is already very well known to the Learned part of the World, by the Works he has already publish'd.

In this Tract he discourses of the first and second Coming of the *Messiah*, but inverts the Order, treating of the latter first; & *vice versa*, for which he gives us the Reason in the Preface.

His first Discourse then contains a Conference he had with two *Jews* concerning the time of the future Advent of the *Messiah*; and the Occasion of this Conference he tells us to be this. That one time going into their School to buy or borrow some Books which he wanted, one of their Rabbies said several things in *Spanish*, in order to support the Minds of his Auditors in the Expectation of the *Messiah* that was to come, altho they had long waited, and there was no time fixed for his coming. Upon this he was ask'd by a Priest then present, what he thought of the Rabbies Discourse; to which he replied among other things that the Time of the *Messiah's* Coming was fix'd, and that he could

could prove by Scripture what he asserted to be true; that he could not indeed argue the point with them at that time since he could not speak *Spanish*, and must have recourse to his Books, but if they pleased to come to his house at their Leisure, he would endeavour to give them Satisfaction.

Hereupon the Priest he Discours'd with, and another Learned Jew waited upon the Doctor, and then after some previous Discourse he undertook to prove what he had before asserted, *viz* That the time of the Messiah's coming, was fix'd by God in the holy Scripture. To this purpose he told them that he could easily acquit himself of his Promise, if they would allow of the Divine Authority of the Writers of the New Testament, but since they did not, he would prove his Assertion by the Testimony of the Prophets, particularly by the second and seventh Chapters of *Daniel*.

This he very learnedly Manages, and proves from those two Places that the coming of the Messiah was fix'd. We shall not enter into the Detail of this Argument, but leave it to the Consideration of the Learned, as also his other Discourse concerning the seventy Weeks mention'd in *Daniel*; wherein he undertakes. (1.) to remove the Prejudices of the *Jews* arising from their unaccurateness in the point of Chronology. (2.) To set down and Confute the chief Opinions of the *Jewish* Commentators concerning this Prophecy. And (3.) To Corroborate his own Opinions about the Matter, that if his Account of Times be exactly Calculated, nothing can be objected against it.

A Compleat History of the Turks from their Origin in the Year 755. to the Year 1701. Containing the Rise, Growth and Decay of that Empire, in its respective Periods, under their several Kings and Emperors: Collected not only from the best European, but also from Oriental Authors, never hitherto publish'd in English; with the Life of their Prophet Mahomet, &c. In two Volumes. London, Printed for A. Bell and Eliz. Harris. 1701. 8vo. Vol. I. containing Pag. 492. Vol. II. Pag. 406. To which is added the Maxims of the Turks, and a Dictionary, containing Pag. 136.

IN our last Journal we gave you a brief Account of what is contain'd in the two first Books of this History, and shall now according to our Promise proceed to the four next Kings whose Reigns are accounted for in the third Book, in as many distinct Chapters.

Upon *Bajazer's* Death great Confusions arose between his Sons, several of whom set up for King: But *Mahomet* his sixth Son, a Person of much Resolution and Constancy, having Defeated and put to Death, *Emer-Solyman*, *Isa-Zelebi* and *Musa-Zelebi* his Elder Brothers, one after another, took upon him the Government of the *Turkish* Kingdom, as well in *Europe* as in *Asia*. And here the *Turkish* Histories begin *Mahomet's* Reign, accounting the Troublesome Times from *Bajazer's* Captivity to *Musa's* Death, a time of Anarchy, wherein the whole Kingdom was not at any time Possess'd by any one of *Bajazer's* Sons. However it seems *Mahomet* was not at Peace in *Asia* all this while; for the King of *Caramania* Invaded his Territories in *Asia*, Burnt the City of *Prusa*, laid Siege to the Castle, but rais'd it upon the Arrival of *Musa's* Dead Corps, which was sent to *Prusa* to be buried, and which being attended by a great many People, the *Caramanian* King took them for *Mahomet's* Army. This Accident made the *Turks* jestingly say, If the King of *Caramania* ran away for fear of the Dead Body of the *Ottoman* King, what would he have done, if he had come against him alive? *Mahomet* after this fell into *Caramania* to be Reveng'd of that King, took *Aspropolis*, *Despotopolis*, *Hierapolis*, and laid Siege to *Iconium*, routed the King of *Caramania*, and took him
and

and his Son *Mustapha* Prisoners, but releas'd them upon Surrendering up many strong Cities and Castles to his Hands. Among other things which this *Mahomet* did, he very much Beautified *Adrianople* with a great *Mahometan* Mosque, stately Palace, sumptuous Abbey, and another Mosque, and also gave great Sums of yearly Money to be paid at *Medina* and *Mecca*, for the Relief of Poor Pilgrims Travelling from remote Countries to *Mahomet's* Sepulcher at *Medina*, or his Temple at *Mecca*. When he fell Sick, and found himself in danger of Death he appointed by his last Will and Testament, his Eldest Son *Amurath* to Succeed him, who was forthwith sent for: and *Mahomet's* Death was conceal'd by his Order for 41 Days till *Amurath's* Arrival. The Character given by our Historian of *Mahomet*, is, that he was a Wise and Valiant Prince, exceeding Bountiful, and may justly be accounted the restorer of the *Turkish* Kingdom, for he not only recover'd what *Tamerlane* had taken away in *Asia*, but at length got Possession of the rest in *Europe*.

Amurath II. Was no sooner advanc'd to the *Turkish* Throne, but he met with Troubles on all sides, both Foreign and Domestick. It would be too tedious to tell you of all the various Transactions that happen'd during his Reign, and of the many Battles he Fought with the *Christians*, particularly with the *Hungarians* and *Epirots*. 'Tis enough to observe to you that in his time *John Hunniades* the Vayvod of *Hungaria*, and the famous *Scanderbeg* King of *Epirus* liv'd, and gave him very much Disturbance, often overthrowing his Armies. But one notable Occurrence in his Reign we must not pass over, and it is this; That a League being made between *Vladislaus* King of *Hungary* and *Amurath*; the former, tho' a *Christian* by the Solicitation of Cardinal *Julian* the Pope's Legate broke his Faith with the *Turk*. Upon this in the very heat of the famous Battel of *Verna*, when the *Turks* were giving Ground, *Amurath* with great concern observing it, and seeing the Picture of the Crucifix in the Colours of the *Christian* Volunteers, he pull'd out of his Bosom the late League, and holding it in his Hand with his Eyes lift up to Heaven, he cry'd out, Behold thou Crucified Christ! This is the League thy *Christians* in thy Name made with me, which they have unjustly Violated: Now if thou art a God, as they say thou art, and as we Dream, Revenge the Wrong now done unto thy Name and me, from thy Power unto thy prejudiced People, who in their Actions deny thee their God. The Event of this was, that *Vladislaus* was Slain, his Army

routed, and the *Turks* got the Victory tho' they paid dearly for it. This *Amurath* resign'd the Kingdom to his Son *Mahomet* twice, and as often re-assum'd his Authority, but at last at his Death, he in a long Speech to his Son Admonish'd him of the Conduct he ought to observe, in order to Govern Well. The Character that was given him by our Historian is, That whilst he liv'd he was wonderfully belov'd of his Subjects, and no less Lamented by them after his Death: That he was more constant to his Word than any of his Predecessors; by nature Melancholly and Sad, and accounted rather Politick than valiant, yet was indeed both: A great Dissembler, and painful in Travel, but froward and testy above Measure, which many imputed to his great Age.

His Son *Mahomet* II. Who Succeeded him, was not so good a Man, for he began his Reign with the Barbarous Murther of his two younger Brothers, and upon all occasions shew'd the Cruelty of his Temper. He laid Siege to *Constantinople* and took it by Storm in the Year 1458. Sacrificing a great many of the *Greek* Nobility and principal Citizens to his Revenge, and sending others Captive into remote Countries, never to be released but by Death. When *Mahomet* was become Master of *Constantinople*, and of *Pera* or *Galata*, which soon after Surrendred to him, he there resolv'd to fix the Seat of his Empire, and having ordered all things to his Desire he there took upon him the Name and Title of an *Emperor*. And here our Historian gives us a remarkable Story of the Sultans Love to *Irene* a *Greek* Slave, with whose Perfections he was so far Smitten, that the very Government of his Empire seem'd to be little regarded by him in Comparison of her. At this his Subjects in general, but more particularly the *Janizaries* were discontented, tho' none durst tell the Sultan of it, till one *Mustapha* Bassa at Court, ventur'd his own Life in telling him of it one day roundly. The Event of the Bassa's Discourse was this, the Sultan pardon'd his Rudeness, and the next day convening all his Officers before him, he brought the Fair one in his hand richly Cloathed, and then by way of Bravado, to shew he did not overvalue any thing in this World, but was Master of his Passion, he with his Fauchion cut off the Ladies Head before their Faces, to the great Terror of all who were present. After this he caus'd speedy Preparations to be made for the Conquest of *Peloponnesus* and the Siege of *Belgrade*, the first of which he subdued, but was very unsuccessful

in the Latter. The famous *Scanderbeg* was still living, and did wonders against the *Turks*, till at last in the year 1461. A Peace was made between him and *Mahomet*, and he died in the year 1466, after he had recommended his Wife and Son to the Protection of the Republick of *Venice*. *Mahomet* besides his War with *Scanderbeg*, likewise carry'd on his Expeditions against the *Hungarians*, the *Venitians* and others, wherein Fortune sometimes favour'd the *Turks*, sometimes the *Christians*. But at last after 31 years Reign this first Emperor of the *Turks* died, not without some suspicion of being poison'd. His Character is, " That he
 " was of Stature but low, and nothing answerable to the height
 " of his mind, Square set, strong limm'd, in his youth inferior
 " to none in strength in his Fathers Court but *Scanderbeg*; his
 " Complexion Tartar-like, fallow and melancholy: That he was
 " of a sharp wit, learned especially in Astronomy, and could
 " speak *Greek*, *Latin*, *Arabic*, *Chaldee*, and *Persian*: That he
 " delighted much in History, especially the Lives of *Alexander*
 " and *Cesar*: That he was very courageous and fortunate, a severe punisher of Injustice, a great Favourer of Men that excelled in any Quality. But then his many Vices tarnish'd all,
 " for he was irreligious, most perfidious, very ambitious, and
 " much delighting in Blood, insomuch that 'tis probably conjectured he had been the Death of 800000 Men. Craft, Covetousness and Dissimulation were accounted tolerable Vices
 " in him: in his Love no assurance, his least displeasure was
 " Death, so that he liv'd fear'd of all Men, and died lamented
 " of None.

Next to him succeeded in the *Ottoman Empire* his Son *Bajazet II.* who met with some Opposition at first from his Brother *Zemes* and his party, but the latter was forc'd to fly to *Rhodes*, and then afterwards being in Pope *Alexander's* Custody he was Poison'd, and left *Bajazet* in possession of the *Turkish Throne*. However this Emperor was not long undisturbed, for he met with troubles at home and abroad; nay his very Sons gave him great disturbance; One of which, viz. *Mahometes* upon a bare suspicion he ordered to be poison'd, and was himself afterwards Poison'd by his youngest Son *Selymus*, who succeeded him in the Empire. *Achomates* another of his Sons; being disgusted with his Father for disappointing him of the Succession, took up Arms against him, and continued in open Rebellion till after *Bajazet's* Death so that the whole Course of *Bajazet's* long Reign was one continued Series of Confusion, trouble and Bloodshed.

Sely-

Selymus I. with whose Reign the fourth Book begins having got the Empire thro' Treachery and Parricide, distributed two Millions of Ducats among the Soldiers of the Court, and augmented their pay; and leaving his Son *Solyman* to govern at *Constantinople* in his Absence, march'd into *Asia* against his Brother *Achomates*. He began his Reign with the Murder of five of his Brother *Makometes* Sons, all young Princes of great hopes, and attempted to Surprize the two other Sons, but mis'd of his aim. However he got his Brother *Corcutus* into his power and put him to Death, and afterwards overthrowing *Achomates* the only surviving Brother, he dispatch'd him likewise. Thus was the Settlement of *Selymus* upon the *Turkish* Throne established by Blood, which provok'd all mankind, particularly the brave *Sophy* of *Persia* against him. This made *Selymus* resolve upon a War against *Persia*, where in a pitch'd battle he defeated the *Persians*, and design'd to have winter'd in *Armenia* had not the Mutiny of the *Janizaries* diverted him from it. Among other Actions of *Selymus*, he made an Expedition against the *Egyptians*, who came to assist the *Persians*, fought several Battles with them, and at last took *Grand Cairo* from them, after which all *Egypt* submitted to him. Upon his Death

Solyman I. his Son ascended the Throne, at about 20 years old, being at first supposed to have been of a mild and peaceable Disposition and as such the Neighbouring Princes look'd upon him, tho they found themselves much mistaken. His first attempt was upon *Belgrade*, which was taken by the *Turks*; next he had his Design upon *Rhodes*, which he attacked several Times without success, tho it was at last surrendered to him upon Articles. Upon this the Grand Master, in a Rich Robe went to prostrate himself before *Solyman* in his Camp, and being admitted to kiss the Sultans hand, *Solyman* told him *That tho he might justly violate the Articles he had made with them, yet he was inclin'd to Clemency, if he would make amends for his former Transgressions, and put himself under his protection, whom he should find very bountiful and gracious to him.* But to this the Grand Master, after he had acknowledg'd his own Demerit, said, *He had rather lose his Life, or for ever hereafter live in obscurity, than be accounted a Fugitive, since he look'd upon that to be no other than base Cowardise and Treachery.* This won upon *Solyman* so far, that he admiring the Courage and Majesty of the brave old Man, sent him back with a rich Robe into

into the City, and suffered him at last to depart in Peace where-ever he pleased. After this Expedition he bent his Forces against *Hungary*, espous'd the Quarrel of King *John* against *Ferdinand* Arch-Duke of *Austria*, takes *Buda*, sits down before *Vienna* with a Puissant Army, but after several Assaults was forc'd to raise the Siege, as he did sometimes afterwards that of *Günz*. In his time the famous *Barbessa* flourish'd, who was sent for to the *Ottoman* Court, and employ'd by *Solyman* to whom he did signal Service, an Account of which our Historian sets down at large. At last after a Reign of 46 Years, *Solyman* submitted to the Common Fate of all Men, as he was Besieging *Sigeth*: In this Tract of time he had variety of Wars carry'd on against various Princes of *Asia*, *Africa* and *Europe*, and extended the Dominion of the *Turks* farther than any of his Ancestors. He was styled the Magnificent, and the Character given him by our Historian is, "That he was Tall of Stature, slender Make, long Neck, pale Colour'd and Wan, his Nose long and hook-ed, of Nature Ambitious and Magnificent, more Faithful to his Promise than any of his Predecessors, and in short hardly wanted any thing worthy of a great Prince of his Religion.

His Death was conceal'd by *Muhamet* the Prime Visier, who sent Post for *Selymus* then at *Magnesia*. That Prince Succeeded his Father *Solyman* and Reign'd eight Years. He began with making a Peace with the Emperour *Maximilian*, that he might be the more at leisure to Suppress a great and dangerous Rebellion in *Arabia Felix*, neither was he out of fear of the *Persians*, with whom he likewise in a short time concluded a Peace. These things being adjust'd *Selymus* had his Thoughts fully bent upon a War against the *Venetians*, the Principal Seat of which War was the Island of *Cyprus*, of which our Author gives us a short Description. *Nicosia* was the first Place attempted by the *Turks*, which they took, and then laid Siege to *Famagusta*, which last Place was reliev'd by the *Venetians* under the command of their Vice-Admiral *Quirinus*; tho' afterwards upon the renewal of the Siege, it was taken by them. A League was at length Concluded between the Pope, the King of *Spain* and the *Venetians* against the Infidels, *Don John* of *Austria* natural Son of the Emperuor *Charles V.* was sent to joyn the *Venetians* with a brave *Spanish* Fleet on Board which were several Noble Volunteers, and they came to a Battle with the *Turks* near *Lepanto*, and

overthrew them; but notwithstanding this and other Advantages, the Republick of *Venice* clap'd up a Peace with the *Turk*, tho' upon hard Terms. *Selymus* next turn'd his Arms against the Vayvod of *Moldavia*, which latter Overthrew the *Turks* at first, but by the Treachery of *Czarnievice* the *Moldavians* were overthrown, and their Vayvod barbarously Slain. But *Selymus* did not long Survive, for being spent with Wine and Women he departed this Life in the Year 1574. The Character he bears is this, "That he was but of a mean Stature, and of a heavy Disposition, his Face rather Swollen than Fat, and much resembling a Drunkard; that he had the least Valour of any of his Predecessors. and therefore was less regarded, as being a Person wholly given to sensual Pleasure.

To him Succeeded his Eldest Son *Amurath* III. who Reign'd about 19 Years. The first thing he did was the bestowing Largesses on his *Janizaries* (a Custom observ'd by all the *Turkish* Emperours upon their Accession to the Throne) and confirming their Immunities; then according to the barbarous Manner of the *Turkish* Policy, he caus'd his five Brethren to be strangled in his Presence. After this he recommended *Stephen Batori* Vayvod of *Transylvania* to the *Poles*, who Elected him for their King. Next he resolves upon a War against the *Persians* which was carried on with various Success on both sides for several Years together. Nor was *Amurath* Idle on the *Hungarian* side for he made several Inroads into the Emperor's Territories, Besieg'd *Raab*, and had it betray'd to him, tho' he lost several other Places. But not to enlarge on these Particulars; we will conclude the Account of this *Ottoman* Emperor with giving you his Character. "He was a Prince (says our Author) of a manly Stature, but Pale and Corpulent. The Fiere Nature of the *Ottoman* Kings did not appear in his Countenance, he being of himself of a peaceable Disposition, a Lover of Justice, and in the way of his Superstition very zealous. The Riot and Excess of his Father's Reign, he reform'd by his own Temperance, and the severe Punishment of Notorious Drunkards. He was more of a penurious Nature than became his high Quality, and gave more way to the Counsels of his Mother, Wife and Sister, than of his great Bassas.

Thus have we run through the two last Books of the first Volume, and should proceed to give you an Account of the two Remaining which make up the second Volume; But this would

carry

carry us out too far, therefore we shall only set down the Names of these Emperors with the time of their Respective Reigns; *Mahomet III.* Reign'd eight Years; *Ackmet I.* 15. *Osman* seven Years; *Morat* or *Amurath IV.* 17 Years; *Ibrahim* eight Years; *Mahomet IV.* 42 Years; *Solyman II.* four Years; *Ackmet II.* four Years; And *Mustapha* the present Emperor, has Reign'd above five Years.

A Treatise of Ancient and Present Geography, together with a set of Maps, design'd for the Use of young Students in the Universities: By Edward Wells M. A. and Student of Christ-Church. Oxford, Printed at the Theater. 1701. 8vo. Pag. 183.

THis Piece with the Maps belonging to it, was intended by the Author for a help to young Students in acquiring a compleat knowledge of the Geographical Science: But since those young Gentlemen are oblig'd by the Course of their Studies to converse as much with old Authors as with New, if not more; 'tis requisite they should have a considerable Insight into Ancient as well as Present Geography. Accordingly Mr. *Wells* has in his Treatise given them the distinct Limitations, principal Divisions, and more remarkable Cities, &c. of the several Ancient as well as Present Countries of the World.

Besides, since 'tis of Use, not only to reckon up all the Ancient and Present Countries by themselves, but also to know how they stand in Relation to one another, he has therefore throughout the whole Tract observ'd this Method: First, he has compar'd in general the Present Country or Countries Treated of in each Chapter, with the respective Ancient Country or Countries, which formerly took up the same Extent of Ground. After which he particularly Enumerates the principal Divisions of the said Present and Ancient Countries; casting both sorts of Divisions (that they might lie under one View) into Tables, placing opposite to the old Divisions, the new Answering thereunto: To each Division, whether Old or New, he has added its chief or more remarkable Cities or Towns, adjoining to the Old ones, if there be any Remains of them yet extant the Name whereby they are now call'd, if certainly known. At the

close of each Chapter is an Account of remarkable Mountains, Rivers and Lakes; as also the adjoining Seas, Gulfs or Straits; all express'd both by their Ancient and Present Denominations, as often as they are different, and might be obtain'd with any Certainty.

Lastly, whereas there were several things which could not be inserted into their respective Chapters, which interrupting and perplexing the Method he has observ'd, and yet seem'd too material to be wholly committed, he has sub-join'd to the Chapters by way of Notes.

Thus much in general for the Author's Design and Method in this Work: As to the Maps, he tells us that they will highly contribute to the rendring the Parallel part of the Geography easie to the Apprehensions of young Students; since in them the parallelism or Agreement (and consequently Disagreement) of old and new Geography is represented in the most natural manner to the Eye it self; the Old and New Countries being exactly drawn alike as to the Latitude, Longitude, and (excepting some few Differences which here and there happen'd in process of Time) their Shape in respect of their Coasts, &c. So that the meanest Capacity may easily perceive the Difference of Old and New Geography, by barely inspecting and comparing correspondent Maps.

Our Author freely owns that others have written on this Subject before him, and among the rest he looks upon *Cluver's* Introduction, as it was first Publish'd, without that vast Heap of Notes since added to it, to be in the main very well fitted to the Use of young Beginners in the Study of Geography; but yet he thinks the Method made use of throughout that whole Treatise is very liable to Exception, and capable of being alter'd for the better; of which he gives these two principal Instances. First, that *Cluver* constantly proceeds so far as to lay down the particular Divisions of the present Countries, answering thereunto, before he hath given the Reader any distinct Idea of the said present Divisions by acquainting him with their Number and situation; whereas it appears much more Natural, and consequently more easie for the young Students Apprehension, in the first place to be inform'd, what be the Divisions of the present Countries, and how these are Situated; and then what Divisions of corresponding old Countries answer thereunto. The other particular is that the Divisions are not cast into Tables by *Cluver*,
for

for want of which a great deal of Trouble is occasion'd in several Respects.

Mr. *Well's* Treatise is divided into Eighteen Chapters, wherein he Treats Chap. 1. Of Latitude and Longitude, and other Geographical Terms. Chap. 2. Of the general Divisions of the Terraqueous Globe, and more especially of the old Continent. Chap. 3. Of Ancient and Present *Europe* in General. Chap. 4. Of Ancient and Present *Spain* with *Portugal*. Chap. 5. Of Ancient *Gaul* and Present *France*, with the *Netherlands*, *Lorrain*, *Switzerland* and *Savoy*. Chap. 6. Of the *British* Isles. Chap. 7. of Ancient *Germany*, *Rhetia*, *Vindlicia* and *Noricum*, together with present *Germany* and *Bohemia*. Chap. 8. Of Ancient and Present *Italy*. Chap. 9. Of present *Turky* in *Europe*, and Ancient *Greece*, *Thrace*, *Mafia* and *Illyrium*. Chap. 10. Of Ancient *Pannonia*, *Dacia*, *Sarmatia* *Europea*, and Present *Hungary*, *Transylvania*, *Moldavia*, *Wallachia*, *Ioland* and little *Tartary*. Chap. 11. Of Present *Denmark*, *Norway*, *Sweden* and *Muscovy*, together with Ancient *Scandinavia*, *Feringia*, &c. Chap. 12. Of Ancient and Present *Asia* in general. Chap. 13. Of Ancient *Scythia*, *India*, *Persia*, *Media*, *Parthia*, &c. together with Present *Tartary*, *India* or the *East-Indies*, *Persia*, *China*, &c. Chap. 14. Of Ancient *Asia Minor*, *Armenia*, *Syria*, *Arabia*, &c. together with Present *Turky* in *Asia* and *Arabia*. Chap. 15. Of the Sacred or Bible Geography. Chap. 16. Of Ancient and Present *Africk*. Chap. 17. Of *America* or the *West-Indies*. Chap. 18. Of the Unknown Continents, &c. To these are added a Catalogue of Arch-bishopricks and Bishopricks, another of Universities, with the Methods of finding the Latitude and Longitude of Places, and a Table of those Places, whose Latitude and Longitude may be most relied upon.

This in short is the Division of the Work, but we cannot enter into the Detail thereof, and must leave the Learned to judge for themselves of the Usefulness of it, as well of the Accuracy of the Maps belonging to it.

The State of Learning.

LATELY Publish'd at PARIS in two Tomes in 8vo. *Pentateuchus Moſis cum Notis, Quibus ſenſus Literalis exponitur. Authore Ludovico Ellies Dupin, Sacra Facultatis Pariſienſis Doctore Theologo, necno. Philoſophia Profefſore Regio.*

De la Néceſſité de la Foy en J. C. pour être ſauvé, ou on examine ſi les Payens et les Philoſophes qui ont en la Connoiſſance d'un Dieu, et qui ont moralement bien Vécu, ont pu être ſauvez ſans avoir la Foy en J. C. in 12°. Deux Tomes. A Paris chez Charles Oſmont, rue S. Jaq. 1701.

At the ſame place is publiſh'd, *Inſtitutio Concionatorum Tripartita, cum Præcepta et regula ad Prædicatores verbi Divini informandos cum Idæis, ſive rudimentis concionum per totum annum. Authore R. P. Natali F. Alexandro, in ſacra Facultate Pariſienſi Doctore Theologo, et cmerito Profefſore, Ordinis F. F. Predicatorum. Editio ſecunda, Batavicâ longe Auſtior & correctior. in 8vo. 1701.*

Deſenſe de la Cenſure de la Faculté de Theologie du Paris du 18 Octobre, 1700. contre les propoſitions des livres intitulez, Nouveaux Mémoires ſur l'état preſent de la Chine. Hiſtoire de l'Edit de l'Empereur de la Chine. Lettre de Ceremonies de la Chine. Par M. Louis Ellies du-Pin, Docteur en Theologie, &c. in 12°. 1701.

H O L L A N D.

At AMSTERDAM is printed in Folio, *Theſaurus Theologico-Philologicus, ſive Sylloge Diſſertationum elegantiorum ad ſelectiora et illuſtiora Veteris, et Novi Teſtamenti loca a Theologis Proteſtantibus in Germania ſeparatim diverſis Temporibus conſcriptarum ſecundum Ordinem utriusque Teſtamenti librorum digeſta.*

O X F O R D.

O X F O R D.

Lately Publish'd Mr. Dodwell's Treatise Intituled *De Veteribus Græcorum Romanorumque Cyclis, Obiterque de Cyclo Judæorum atate Christi, Dissertationes decem cum Tabulis necessariis. Inferuntur Tabulis Fragmenta Veterum inedita, ad rem Spectantia Chronologicam. Opus Historiæ veteri, tam Græcæ, quam Romanæ, quam & Sacræ quoque necessarium, &c.* in 4to. An Account of which you may expect in our next.

*** Proposals for Printing a *Greek Testament* in Folio, with useful *Scholia* upon the whole, under the following Title. *Novum Testamentum una cum Scholiis Græcis & Græcis Scriptioribus tam Ecclesiasticis quam exteris Magnâ ex parte desumptis, in gratiam Philoxari ac Theodori av, operâ Johannis Gregorii Archid. Gloc.* To this the *Varie Lectiones* will be added relating to the Text of the New Testament: And the Names of the Fathers, &c. are put to each Quotation as they occur in the *Scholia*. There will be no occasion to trouble the World with any Particulars of this Undertaking; since several very Eminent Divines who Examined the Work, are pleased to give the following account of the Performance. Having perused the *Greek Scholia* upon the *New Testament*, composed by the late Reverend Mr. Arch-Deacon Gregory, we look upon it to be a very Learned and useful Work. *W. Jane* D. D. Dean of *Gloc.* and *Regius* Professor of Divinity in the University of *Oxon.* *H. Aldrich* D. D. and Dean of *Christ-Church.* *W. Sherlock* D. D. and Dean of *St. Pauls.* *W. Cave* D. D. and Canon of *Windsor.* *C. Alston* D. D. Arch-deacon of *Essex.* *F. Atterbury* D. D. Arch-deacon of *Totness.* *W. Lancaster* D. D. *R. Duke* late Fellow of *Trinity Colledge* in *Cambridge*, Prebend of *Glocester.*

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promote so useful a Work, those who Subscribe for six Books of the small Paper shall have the seventh *Gratis*, which brings the Price of those Copies to about eighteen Shillings and six Pence a Book, and the Price afterwards shall be one Pound five Shillings the small, and two Pounds the large Paper to those who do not Subscribe.

Proposals and Specimens are delivered and Subscriptions taken, by the Undertaker *Thomas Bennet* at the *Half Moon* in *St. Paul's Church-Yard London*, and by the Bookfellers in most of the Considerable Towns in *England*, as well as at *Edenburgh* and *Dublin*.

L O N D O N.

There is preparing for the Press, and will with all Convenient speed be publish'd the *English Version* of *Du Pins* Ecclesiastical History of the Writers, &c. of the sixteenth Century, down to the Year 1550 (of which we have given an Account in this Journal) done from the Original in *French* to be Printed for *T. Child*.

In three or four days will be publish'd a Narrative of the Proceedings of the Lower House of Convocation. Drawn up by the order of the House. Printed for *Tho. Bennet* at the *Half Moon* in *St. Paul's Church-Yard*.

Books Publish'd this Month and not Abridg'd.

THE Apostates; A Poem written by the Author of the Foreigners.

The Case of the Earl of *Stamford* relating to the Wood lately Cut in *Enfield-Chace* to which is Annexed A Plain of the Chace and the Intended Ridings therein.

The *Silvan Dream* or the Morning Muses, A Poem.

Bellum Medicinale or the Present State of Doctors and Apothecaries in *London*, in Answer to the State of Physick and Surgery in *London* wherein the An-

tient and most Effectual way to Practice is proposed, as the Best means to put an End to the Contest.

The Power of the Lower House of Convocation to Adjourn it self, vindicated from the misrepresentations of A late paper, Entituled, *A Letter to A Friend in the Country*, concerning the Proceedings of the Present Convocation.

The Case of Parties in Baptism in which is shewn, that schismaticks ought not to be admitted as Godfathers and God-

God-mothers in the Ministration of that Holy Sacrament.

An Answer to 17 Queries sent to *G. Keith* by the Quarterly Meeting of the People called Quakers at *Oxford*; &c. By *G. Keith* M. A. printed at the Theater at *Oxon*.

A Vindication of the Rights of the Commons of *England*, by a Member of the Honourable House of Commons.

The several Proceedings and Resolutions of the House of Commons in Relation to the Bill for taking Examining and Stating the Publick Accounts of the Kingdom together with the Copy of the Bill.

The pleasures of a single Life or the Miseries of Matrimony, occasionally Writ last Sessions of Parliament upon the many Divorces lately Granted by the Parliament.

The Unhappy Penitent, a Tragedy. By *Mrs. Trotter*.

The Danger of Deism and a Vindication of the Christian

Religion, &c. By *Mr. Hole* B.D.

The present State of the Universe, the third Edition continued and enlarged with Cuts.

Battel without Bloodshed, or Martial Discipline Buffoon'd by the City Train-Bands.

The Emperor's Manifesto plainly setting forth the Right of the House of *Austria* to the Crown of *Spain*, done from the Original.

A Justification of the Proceedings of the Honourable the House of Commons in the last Sessions of Parliament.

The true Picture of a Modern Whig, set forth in a Dialogue between *Mr. Whiglove* and *Mr. Double*, two Under-spur-Leathers to the late Ministry.

Captain *William Kidd's* Tryal for Murther and Piracy upon six several Inditements, Perus'd by the Judges and Council.

A Sermon Preach'd before the Honourable Fraternity of *Trinity House* at *Deptford Church* in *Kent*, by *W. Baldwin* M. A.

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FINIS.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the
State of Learning
In each COUNTRY.

For the Month of September, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

L O N D O N: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill, T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard, 1701. Where are to be had the first and second Volumes; or single ones from Jan. 1699. to this time.

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Works of the Learned, &c.

For September, 1701.

Histoire de la Medecine, ou l'on voit l'Origine & le progres de cet Art de siecle en siecle, &c. *i. e.* The History of Physick; containing the Origin and Progress of that Art from Age to Age; the Sects that were form'd in it; the Physicians Names, their Discoveries, Opinions, and the most remarkable Circumstances of their Lives. Illustrated with Copper Plates, engraven from ancient Medals. Printed at Amsterdam 1701. Part I. Pages 274. Part II. Pages 248. Part III. Pages 236.

In our last we gave an Account of the 1st Book of the 1st Part; and now, according to Promise, shall give an Account of the rest.

THis second Book contains the History of Physick, from the Trojan to the Peloponnesian War; *i. e.* from the 28th to the 36th Age. *Pliny* says, That *Physick* lay cover'd in thick Darknes till the War of Peloponnesus, that *Hippocrates* brought it to Light. *M. le Clerc* doth not altogether own that there was an *Interregnum* from *Esculapius* and his Sons till the time of *Hippocrates*, but proves on the contrary, that during that interval there were some that laid the Foundations

of rational Physick, by dissecting Animals, and searching into the Causes of Diseases, in another Method than had been formerly practis'd. It is to *Pythagoras*, *Alcmeon*, *Democritus*, and other Philosophers, of whom our Author speaks, that we are oblig'd for this.

Aesculapius's Sons, whom he calls *Aesclepiades*, preserved the Art of Physick in their Families without any interruption; but as they satisfied themselves with the Praxis, and applied themselves chiefly to the cure of Wounds, without reasoning either on the Cause of the Distemper, or the Operation of the Remedies, they wrote nothing of Physick, but contented themselves to transmit that Practice from Father to Son by Tradition, which gave ground to believe that Physick was neglected all that time.

When the Philosophers began to meddle with Physick, they introduc'd Reasoning, and added *Physiology*, which treats of human Bodies, in their natural State, and enquires into the Reasons of the Functions of the Body, by examining its Parts, and all that relates to it, by Anatomy and the Principles of Natural Philosophy. *Pythagoras*, who liv'd about the LX Olimpiad, was the first that join'd Physick to Natural Philosophy. Not that he and his Followers were Practitioners, for they applied themselves to nothing but the Theory of Physick, except it was *Empedocles*; at least, we do not read of any Cures they perform'd.

Pythagoras was very singular in his Opinion, concerning the manner of the formation of Animals, he thought that certain Parts of their Bodies were contain'd in that which the Male contributes to Generation; others in that which the Female contributes; and that these Parts naturally endeavouring to rejoin themselves, causes the two Sexes to have a desire of Union. He believ'd that the *Fetus* had the use of respiration in the Mothers Womb, and look'd upon the Seeds of Plants as their Eggs, which fall when they are ripe.

Democritus, that perpetual Laugher, ought likewise to be numbred amongst the Philosophers that were Physicians. *Hippocrates*, who was sent to cure him of his pretended Folly, found him employ'd in dissecting Animals, and own'd that he was far from what he was said to be. This Philosopher had a very singular Opinion as to pestilential Diseases, and others that pass'd for new or unknown. He believ'd that some of the other Worlds happening to perish or dissolve, strange Bodies fell into ours, and occasioned those Diseases.

M. *le Clerc* concludes this 2d Book with an Observation, That altho' every thing almost seems to be fabulous or uncertain in this first Age of Physick, which reaches to the time of *Hippocrates*, yet we may see that these ancient Physicians knew almost every thing that was of any use in this Art; or, at least, that that passes for such at this Day in *Europe*, if it be true, as we can scarce doubt of it, that the Invention of Remedies is of much more value, than all the Arguments that we can draw from Diseases. These ancient Physicians knew the use of Bleeding and Purging, Milk and Whey, Baths and Exercise. They knew the use of Poppy and Opium, that great and universal mollifier. Besides, it is likely they were possess'd of several Specific Remedies, and perhaps of more than we. It's true, that M. *le Clerc* hath not discover'd the Tracks of Chymistry in these ancient Times, as others have done, at least as far as they relate to Physick; for as to Alchimy, which is the Art of transmuting Metals, as the love of Riches is as ancient as the World, there is ground to believe, that from the beginning, Men search'd after all the ways of acquiring them.

III. The Third Book explains how far *Hippocrates* had advanc'd Physick, in the time of the War of *Peloponnesus*, and during the greatest part of the 36th Age. And here our Author speaks of some of his Contemporary Physicians.

After Physick and Philosophy were perfected by the Knowledge that Men acquir'd during the space of about 110 Years, which pass'd between the time of *Pythagoras* and that of the War of *Peloponnesus*, there was a necessity of parting those two Professions, seeing one of them was enough to take up a Man's time. *Hippocrates* was the first that undertook to divide them. He was of the Family of the *Asclepiades*, but did not keep to that sort of Physick, which was hereditary to his Family, he had learn'd very far in Philosophy; but not thinking that the Speculations of the one were so useful to Society as the Practice of the other, he retain'd no more Philosophy than was necessary to teach him to reason in Physick, which he made his chief, or rather his only study.

He succeeded so well in it, that all Antiquity does him the Honour to look upon him as the first that re-establish'd it after *Esculapius* and his Sons. The Physicians that were called *Dogmatists*, or *Reasoners*, to distinguish them from the *Empiricks*, have

have unanimously acknowledg'd him for their Leader, and the Man that first join'd Reason to Experience, in the Practice of Physick. We have likewise a most exact Plan of all his Doctrine, as it relates to Philosophy and Anatomy, to the Causes of Health and Sickneſs, to the Crises or remarkable Changes that happen in it, as to their different Symptoms and Kinds, the means of preſerving the Health, and his practice or manner of curing Diſeaſes. This Plan is ſo exact and ſo neatly explained, that we may in a few Hours inſtruct our ſelves in all the Doctrine of *Hippocrates*, perhaps better than by reading large Volumes. We cannot give an Extract of all this, but muſt content our ſelves with ſome particular Remarks.

It's difficult enough to diſcover what was the Sentiment of this Prince of Phyſicians on many Subjects, becauſe ſome of his Works are loſt, and others are attributed to him, that are either ſuſpected or plainly counterfeit. It's probable he did not neglect the diſſection of Animals, to perfect himſelf in the Knowledge of Anatomy, yet he fell into great miſtakes on that Subject. In his time they uſ'd the general name of Vein to denote all the Veſſels that contain'd the Blood, and the name of Artery properly denoted the *Aſpera Arteria*, or Pipe of the Lungs. They likewiſe call'd the *Ureters* Veins, and ſo it ſeems they did the Nerves. He believ'd that when we drink the greateſt part of the Liquor falls into the Belly, the Gullet being as a Tunnel, which receives what we ſwallow, be it liquid or ſolid, but that the Wind-pipe draws a ſmall part of the liquid, which inſinuates it ſelf by its ſlit, the *Epiglottis*, which is the Flap of the Wind-pipe, hindring the greater quantities falling into it. If it ſhould be inquir'd whence it comes, that when we drink too much, the Water entring into that Chink of the Wind-pipe, cauſes a violent Cough. He answer'd, That it is becauſe this Water being in too great a quantity, oppoſes it ſelf directly to the return of the Air, which comes from the Lungs; whereas that little that enters the ſlit gently running along the partition of the *Aſpera Arteria*, is ſo far from hindring the Airs mounting up, that it facilitates its paſſage by moiſtning the Conduit. Several Phyſicians and Philoſophers were of this Opinion before and ſince *Hippocrates*. He believ'd that the rational Soul had its Seat in the left Ventricle of the Heart, and that it is nourish'd with pure and luminous Matter, which ſeparates it ſelf from the Blood, ſo that it ſpreads its Beams on all ſides, much in the ſame manner

as the natural Nourishment which comes from the Intestines and the Belly, and distributes it self into all Parts.

As long as Men could contradict Dr. *Harvy* in his Discovery of the Circulation of the Blood, there were to be found Physicians that contradicted him; but when they could not contradict him any farther, they maintain'd that *Hippocrates* taught this Doctrine. *M. le Clerc*, who chiefly applies himself to set down all the Opinions of that ancient Physician, which have any relation to modern Discoveries, affirms that *Hippocrates* acknowledg'd a sort of Circulation of the Blood and Humours: But at the same time he says, that this Circulation was very different from that which is taught at present. He alledg'd that this Circulation, or Flux and Reflux was perform'd by the same Vessels, which equally carried it backward and forward, from the Centre to the Circumference, and from the Circumference to the Centre. And as for that that did not go by those known Vessels, it pass'd, says our Author, by insensible Canals and Ways that we cannot discover, but which are always open as long as the Creature is alive. The *attraction* that he made use of on a thousand occasions, and the Faculties that were the Servants of Nature, were of great help to rid him from many Incumbrances and Difficulties. He thought that the Motion of the Blood and Humours was regulated ordinarily according to necessity, and as the attraction determin'd it. We shall give one Instance, by which we may judge of the clearness of *Hippocrates's* Idea concerning the Circulation of the Blood. *There are*, says he, *two other Veins, between the Temples and the Ears, which press the Eyes and beat continually: These are the only Veins in the whole Body that contain no Blood, for the Blood turns always from them. For that that is turn'd away, and that which returns, have contrary Motions; so that the former retiring from these Veins, and that that comes from above, striving to descend, they do not agree, but pushing one another are confounded, and circulate one with another, which occasions the pulsation or beating of the Veins.* A Physician that should reason thus at this time of Day, would be a laughing stock to the Publick: Yet, if some of the Idolizers of Antiquity may be believ'd, *Hippocrates* taught the Circulation of the Blood.

He knew the Nerves indeed, but it seems he was ignorant of their use, because there is a place wherein he assigns to each Vein its particular Office. Neither did he distinguish them

from the Tendons or Ligaments. He and the Philosophers of his time seem not so much as to have thought that the Nerves have any part in sensation, as *M. le Clerc* shews, when he relates what *Hippocrates* taught concerning the Organs of Sense. It seems that he attributed the concoction of Meat in the Stomach to nothing, but the heat of that part; which, says he, is all nervous, and joins the Liver on the left Side; from whence that Heat comes. He likewise assigns to this latter part the Office of separating the Choler; which is done, according to him, by the help of the Veins of this Entrail, that attracts what is Cholerick, or proper to create Choler in the Food.

Hippocrates believ'd that Infants born in the 7th Month might live to the most advanc'd Age, but that it was not so with them that were born in the 8th Month. Our Author gives us the Reasons that he alledges for it, which are very ingenious, but too long to be inserted here.

As to the Cause of Diseases, he believ'd that the Air was the most general Cause. He attributed Epidemical Diseases to the Air, and endeavours to prove that they don't proceed from the Food. He chiefly applied himself to observe even the least Symptoms of Diseases, and it seems that he pretended to be the first, that taught the Method of telling a sick Person beforehand what should befall him, which is called the Pronostick of the Distemper. It is chiefly this that all Antiquity admired him for. And we may indeed say that this was his Talent. And *Celsus* observes that the Physicians that flourish'd after *Hippocrates*, altho' they innovated several things as to the manner of curing Diseases, yet as for Symptoms they kept to what that Physician wrote. He sets down several Observations on Symptoms throughout his Works, but they are particularly collected in his Book of *Aphorisms*, and in three others that treat only of this Matter. Our Author hath a curious Abridgment of this Doctrine of Symptoms. He commends *Hippocrates* extreamly because he was not superstitious, altho' the other Physicians that lived before him, and those that were Contemporary with him, were far gone that way.

M. le Clerc gives us an Alphabetical List of all those sorts of Diseases, that *Hippocrates* knew, nam'd or describ'd: After which he speaks of his Method of preserving Health, and of the Remedies that he us'd against Diseases. It was thought that he advis'd People to make themselves drunk from time to time, because

because some People did not well understand the Greek word *μηνυαδίναι*, which signifies simply, to *drink pure Wine, to drink much, or to drink ones self into a good Humour*, without making our selves drunk. We would think strange of certain Drinks, that he prescribes, if we did not know, that the way of living in his time was infinitely different from ours now adays. He orders, for Example, in a certain place, *to boil Barley-Meal, with Leeks and Goats Fat*, to give to Women that are brought to Bed and have Pains in their Belly.

Hippocrates us'd Bleeding on several Occasions, but he neither bled Infants, old Men, nor Women with Child: He relied chiefly for the cure of Diseases on the *help of Nature* and on the *Regimen*, which was his darling Remedy. He pretended that if they took care to treat sick Persons, according to his Rules, that the most to be done besides was to let 'em have Rest. This Maxim acquir'd *Hippocrates* much Honour, altho' perhaps if he had liv'd in our days it would have expos'd him to the Contempt of most sick Persons, who reckon a Physician does not understand his Art, if he does not drain an Apothecaries Shop to procure them Medicines. *Hippocrates* likewise made use of Blister-Plaisters, sometimes he contented himself with attraction alone, and sometimes he scarrified. The compound Medicaments that he us'd were very few, and made of few Simples, two or three ordinarily, or five on extraordinary Occasions, but seldom more. He prepar'd 'em himself, or caus'd 'em to be prepar'd in his House, by Servants appointed for that End. He was likewise a Chirurgion; Physician, Apothecary and Chirurgion, not being then three distinct Professions, Chirurgery had no particular name. Cauterizing was so familiar to *Hippocrates*, that there was almost no Chronical Distemper, wherein he did not use it. They made then so little difficulty to cauterize or burn some part of their Body, that they did it whether they were sick or not; as it is said, that in *Germany* they reckon it a kind of Diversion to apply Blister Plaisters.

They cut likewise in *Hippocrates* time, those that had the Stone in the Bladder; but there is ground to believe that he himself did not perform that Operation, the Practice of which was at that time a particular Business, separate from the other parts of Chirurgery. The Matter of his Chirurgical Medicines was not compos'd of Herbs, as in the Times of *Clinus* and *Esculapius*; for we find in *Hippocrates* the use of divers Minerals, as Nitre,

Alum, Verdegreese, Flowers of Brass, burnt Copper, Lead, Spodum, Chalcitis, &c. *M. le Clerc* concludes this 3d Book, with several Observations on the Writings and Life of *Hippocrates*, on the Reputation he acquir'd, and on certain things of which he was accus'd.

IV. The 1st Book contains what pass'd from the Death of *Hippocrates*, till the Time of *Chrisippus* exclusively; or from the end of the 36th until the beginning of the 37th Age inclusively. We have scarce any new thing during all that time, because the term is very short. He observes only that the Philosophers that liv'd then, the chief of which were *Plato* and *Aristotle*, imitated their Predecessors. They carried the Anatomical Discoveries a little farther, particularly *Aristotle*. Nor can we find that the Foundation laid by *Hippocrates* and his Predecessors, in so far as it related to Practice, did vary much during that time.

M. le Clerc doth not much esteem the Anatomy of *Aristotle*, and believes that he made bad enough use of the 800 Talents and other Helps that *Alexander* furnish'd him, to make Discoveries on this Subject. What Opinion can we have of that Philosophers exactness, when we find him maintaining that all Animals have a flexible Neck, compos'd of Joints, except Wolves and Lions, which have this Part compos'd of one Bone, and he assures us that the Lions Bones have no Marrow. We may consult *Borrichius* for the other Errors of *Aristotle* in the Anatomy of a Lion, Eagle and Crocodile. Those that publish'd the Dissection of a Lion at *Paris*, in the Academy of Sciences, have likewise taken Care to shew that Philosophers mistake in the Anatomy of that Animal, but they ill understood one Passage of *Aristotle*, where they make him speak what he never thought of, as *M. le Clerc* proves in his first Part, pag. 58.

As for what remains, it's enough to observe, that *Aristotle* dissected nothing but Beasts, and that in his time they durst not as yet Anatomize human Bodies, altho' *Riolan* says the contrary out of his fondness for the Ancients. *Plato* applied himself to Physick, as well as *Aristotle* his Disciple. *M. le Clerc* explains his Sentiments concerning that Art. He speaks, among other things, of a sharpness and saltness, which are found naturally in the Body during Health: He speaks of another sharpness and saltness which are not natural, and which are found in the Humours that

*Hermet. Egypti-
-rum & Chimici
Sapientia.*

that cause Diseases. He makes mention of a third sharpness, which is that of the black Choler; this he says of bitter becomes sharp, when the bitterness that was natural to it is diminish'd and subtilized to a certain degree. He says that sharpness is the cause of the boiling of the Blood, and of the fermentations which happen when thick and earthy Humours, come to be in motion and swell. Let the Chymists see if they can find here their Doctrines of Acids and Alkali's.

Praxagoras, the third celebrated Physician after *Hippocrates* and *Diocles*, was the first that distinguish'd the Veins from the Arteries, properly so called.

The 2d Part of *M. le Clerc's* History of Physick, shews us this Art in quite another shape than the former. Here we find Physicians, the chief of whom was *Cbrysippus*, who by force of Reason or Philosophy, condemned Bleeding and Purging, two Remedies that the Experience of all former Ages had confirm'd. Here we find in the second place a great progress in Anatomy by *Herophilus* and *Erasistratus*, who had many Followers, and abandon'd the Practice of the Ancients.

Then comes the Empyricks, who being fatigu'd by the many Reasons of others, affected to follow nothing but Experience, without giving a Reason for any thing, or enquiring in any manner into the Causes of Diseases or the Effects of Remedies. Things having remain'd for some time in this Condition, *Asclepiades* appear'd on the Stage, and again introduc'd Philosophy into Physick: But such Philosophy as had never before been made use of for this purpose. It was that of *Democritus* or *Epicurus*, by which *Asclepiades* overturn'd all the Principles of *Hippocrates*, at the same time that he combated the Empyricks. Then the Patients heard talk of nothing but of Atoms and Pores, little Bodies of different Magnitudes and of Passages shut up or open'd. But this was not the Method of Physick through the whole World. *Themison*, *Asclepiades's* Scholar, undertook to render it more easie. He did not keep to his Master's System, except as to the opening or shutting up of the Passages. He reduc'd all Diseases to two kinds, the binding and opening, and consequently us'd but two sorts of Remedies, one to bind up and the other to loose, without reasoning on the manner or cause of this binding or loosening, but contented himself to discover 'em by their Effects. This new Physick, which was called Methodical, and was a *medium* between the Empirick and rational Physicians

had many Professors, because it was eassie to be acquir'd. *M. le Clerc* undertavours to explain this Methodical System and Practice, because it is a thing little known in the Schools. The Methodical Sect produced several others: The History of which our Author gives us at the end of this 2d Part.

The General Plan of it, is as follows.

I. The first Book of this Second Part contains what happened during the Remainder of the 37th, till the beginning of the 38th Age, and particularly the Innovations of *Clevisippus* and his Followers, the Progress of Anatomy under *Erasistratus* and *Herophilus* and the Division of Physic into Three Professions. *Herophilus* rendred himself famous chiefly by Anatomy. *M. Dacier* speaking of him in the Preface to his French Translation of the Works of *Hippocrates*, calls him, as *Tertullian* did before him, the famous Physician, or rather Executioner, that hath disselted 700 living Men to dive into Nature, and to the end that he might know Men, butchered them. 'Tis true, he adds, that that which might cause us to call in question this Testimony of *Tertullian* and of *Celsus*, who says the same thing, * was the great Respect the Greeks had for the Dead, and the Regard that they had for condemned Criminals, whom they looked upon as consecrated Victims: They thought 'twas not lawful to keep them in Irons, but unbound them as soon as their Sentence was pronounced. To solve this Difficulty, *M. Dacier* observes, That *Herophilus* was of *Chalcedonia* a Town of *Bythinia*, which, altho' founded by the Megarians, was infected with the Manners of their Barbarian Neighbours, that besides he practised Physick in the Time of *Phalaris*, the most cruel of Tyrants, and that there is great likelihood that they did not follow the Greek Customs. *M. Dacier* had better have solv'd this Difficulty, the same way with the Author of the *Art of Thinking*, who asks *Plutarch* this Question, *Wherefore the Colts that have been hunted by Wolves are swifter than others?* [*Perhaps 'tis not true.*] I say, that the Author of the *Art of Thinking* makes *Plu-*

* He says, that *Herophilus* and *Erasistratus* disselted alive the condemned Criminals, whom the *KINGS* brought out of the Prisons for them to Disselt.

arch answer thus ; altho' I understand by *M. Boyle* †, That he having read over and over the Original of the 8th Chapter of the 2d Book of *Table Discourses*, wherein this Question is examined he cannot find this Answer. However it be, we may answer in the same Manner to this Question, *How Herophilus could dissect so many living Men ?* That [*perhaps 'tis not true.*] At least *M. le Clerc* suspects, that *Herophilus* and *Eristratus*, being the first that dissected humane Bodies, the Novelty of their Enterprize having surprized People with Horror, made them aggravate the Matter, and say much more than was true, as is customary on the like occasion, just as *Medea* was charged with boiling live Men, because she was the first that used hot Baths.

That which is certain is, that these two Physicians dissected Men alive or dead ; and if *Herophilus* dissected live Men, we cannot answer the Objection that *M. Duver* proposes, without falling into an Absurdism of 200 Years, since *M. le Clerc* proves, that *Herophilus* practised Physick in *Egypt* and not at *Samos*, and that he lived under *Ptolemy* the Son of *Lagus*, and not in the time of *Phalaris*.

As to *Eristratus*, the chief Discovery that he made in Anatomy was not on Men, but on Beasts, that is, of certain white Vessels that he found in the Mysteriery of sucking Kidney, and which he believed to be Arteries. He added, that these Vessels appeared first full of Air and then of Chyle. He discovered also in his old Age, that all the Nerves proceeded equally from the Brain. He maintained that the Veins and Arteries equally deduced their Original from the Heart ; That the latter in their Natural State contain no Blood ; and, That they are filled with nothing but Air, no more than the left Ventricle of the Heart : And if any should offer to convince him of the contrary by Sight, he answered, that as soon as we open this Ventricle, the Air evaporates without our seeing it, and the Ventricle is filled immediately with Blood. He said the same of the Arteries. That that brought him into so false an Opinion, was that he did not understand wherefore there were two sorts of Vessels appointed to convey the same Liquor, that is to say, wherefore the Veins and the Arteries did equally contain and convey the Blood. As for Respiration, he pretended, that it profited Animals no farther than to fill the Ar-

teries with Air. He had a singular Opinion concerning the Digestion of Meat in the Stomach, which our Author gives an Account of in the 17th Page.

We have already observ'd, that *Erasistratus* and his Disciples condemned Bleeding; but, if we may believe *Galen*, they did not agree on the Reasons of their Opinion. They said, that it was very difficult to succeed in Bleeding; either because we cannot always well discern the Vein that we would open, or because we are not sure but we prick an Artery instead of a Vein. That some had died of Fear, or of Swooning before or after Bleeding. Others added, that we cannot know the just Quantity of Blood that ought to be taken away: If we take too little, it signified nothing; if too much, we run the risque of killing the Patient. Others said, that the Evacuation of Blood from the Veins, is followed by that of the Spirits, which pass on this Occasion from the Arteries into the Veins. Finally, others say, that the Inflammation being formed in the Arteries, by the Blood that is congealed at their Entrance, it's useless to let Blood.

He purged likewise but very seldom, altho' he often gave Glusters and Vomits. The Reason that he alledged, was, That Purgation, no more than Bleeding, served only to abate Repletion; and that he had better means for it. He added, that the Humours voided by Purging, were not such in the Bodies as they appear to be after they are voided, but that the Medicine makes them change their Nature by a sort of Corruption, an Opinion that hath been since maintained by many Physicians.

The chief Remedy that he substituted instead of Bleeding and Purging, was Fasting and Abstinence; but forasmuch as this Remedy joined with Glusters and Vomits, was not sufficient to abate Repletion, which, according to him, is the most general Cause of all Diseases, he had recourse to Exercise. In the Scirrhus of the Liver, or in Humours that happen to that Entrail, *Erasistratus* made an Incision on the Skin, and thro' all the Teguments that covered it, and having opened the Belly, he then applied Medicines to the Part.

As for *Herophilus*, of whom we have spoke already, he lodg'd the Rational Soul in the Ventricles of the Brain. One of his chief Discoveries, with Relation to those that were made only in this Age, and which he thought new, altho' they might be very ancient, is that of certain Veins that he found in the Mesentery, which are, according to him, appointed to nourish the Intestines, and

and which don't go at all towards the *Vena Porta*, as all others do, but meet at certain glandulous parts. It was he that gave the name of the *Vena Arteriosa*, to the Vessel that passes from the right Ventricle of the Heart to the Lungs; because he took it for a Vein, and yet saw that it had a thick Tunicle like an Artery. For a contrary reason, he called the Vessel that goes from the Lungs to the left Ventricle of the Heart, *Arteria Venosa*. It was *Herophilus* likewise that gave the two Tunicles of the Eye, the name of the *Retina* and the *Arachnois* Tunicles. We are oblig'd to him likewise for several other Names that he hath given to the various Parts of the Body: And his Authority in Anatomy was so great, that the Names he gave to all those Parts are almost all of 'em preserv'd. This was the first of all the Dogmatical Physicians, that made great use of Medicines simple and compounded, and that treated with exactness the Doctrine of the Pulse, or the beating of the Arteries, which was neglected by all his Predecessors. He speaks of a Distemper that is very rare, which is the Palsie of the Heart; he was of Opinion that it is to this Distemper that we ought to attribute some sudden Deaths, that happen now and then.

It was much about the time of *Herophilus* and *Erasistratus*, according to *Celsus*, that Physick, which till then was practis'd with all its dependencies by one Person, was divided into three parts, each of which was one Persons sole business. These three parts were called the Dietical, the Pharmaceutical, and Chirurgical. The first used a Regimen in Diet, the second Medicines, and the third Manual Operations. We must not think that this division denotes the three Professions by which Physick is practis'd at present, that is Physicians, Apothecaries and Chirurgions. It's true, that they that practis'd the Dietical part were the same with our Physicians, but it is not so with the others. Those that practis'd the third part, differ'd from our Chirurgions, in that they did not perform so many things as they do. They meddled with none but Manual Operations, and they did not undertake Diseases which could be cured by other means. They were not allowed to dress Wounds, and yet much less Ulcers or Tumours, but only where an Incision must be made of necessity. The Diseases that we just now spoke of were the business of those that exercised the Pharmaceutical part. They used Medicines proper to stop Blood, to consolidate, &c. but if they could not succeed, and that it was necessary to make use of Iron and Fire, they left their Patients to the Chirurgions.

Before

Before this Division, the Physicians alone exercis'd these three Professions, and they acknowledg'd but two Orders of Physicians; the first were call'd *Architects*, and gave their Advice to the sick, and Orders to the second, who were call'd *Manual Operators*, and that perform'd their Operations and compos'd their Medicines in the presence of the former. But it happen'd that the last, who were the others Servants, and sometimes their Children or Scholars, adventur'd to perform their Parts themselves by the others Directions, and to make each of 'em their particular business, of what they understood best in relation to Chirurgery, or Pharmacy; so that Physick remain'd divided as at a time.

Those that practis'd Chirurgery were call'd *Chirurgians*, or *Doctor-Chirurgions*. Those that practis'd Pharmacy or Medicinal Physick were call'd *Pharmacutæ*. The name *Pharmacopæus* was taken in an ill Sense, and signified commonly a *Poisoner*. The word *Pharmacopola* was understood by the Ancients of another kind of Profession: They call'd so in general all those that sold Medicines, altho' they did not prepare them. But they gave this Name particularly to those that we call at this day *Quacks* and *Mountebanks*, that go up and down selling their Medicines.

As for the division of Physick, just now mentioned, that Custom chang'd afterwards; for some having encroach'd upon others, or practis'd more than one Part, the same Names remain'd, tho' the Employments were not the same. This Division did not hinder many Physicians from observing the ancient Custom. It is not improbable but they might at the same time use them, in a different manner in different places.

Our Author at the end of this second Book, speaks of a famous Chirurgeon of *Alexandria*, call'd *Ammonius*, who was surnam'd *Lithotomus*, because he was the first that advis'd to cut or break the Stones in the Bladder, that were too big to be voided: From whence *M. le Clerc* concludes, that the word *Lithotomy*, which some People make use of to denote the Operation of taking the Stone out of the Bladder, is not proper, and that it were more just to call that Operation *Cystotomie*, since it is the Bladder and not the Stone that they cut.

II. The 2d Book is taken up wholly with the History of the Empirick Sect, which began in the 38th Age. The Physicians being wearied, or but little satisfied with the Arguments and

Discoveries of the Philosophers and Anatomists, pretended that they might dispence with both of 'em, and that the only Guides which we were to follow in the practise of Physick, are those that are furnish'd by Experience : For this reason they were called Empiricks, from a Greek word that signifies Experience. *Serapio* of *Alexandria* was the first who taught this Doctrine, or at least who maintain'd it with warmth, and being speedily follow'd by others, became the Leader of the Sect. Others attributed the same to *Philinus* of the Isle of *Cos*, who was *Herophilus's* Scholar; others to *Acron* of *Agrigentum*, who liv'd before *Hippocrates*. The Empiricks hold the latter Opinion, that they may plead a greater Antiquity than the *Dogmatists*, who did not begin till *Hippocrates*.

They said, that we might make three sorts of Experiments, to discern with relation to Health what was useful, from what was hurtful. The first and most plain was that of Chance. As any one for Example that had a great pain in his Head, and had fallen, and so opening a Vein in the Forehead, and lost much Blood, did find that he thereby had Ease. They plac'd in the same Rank, the Experiments that are made by observing that which sometimes Nature it self operates, without the help of any Remedy; as when any one that had a Fever, finds himself better by bleeding at the Nose, by Sweating, or by a Diarrhea. The second sort of Experiment, is when we do any thing by way of Trial, with a design to see what will be the success of it; as when any one has been bit by a venomous Creature, he applies the first Herb he finds to the Wound. The third manner is that which the Empiricks call Imitation; that is, after having seen what Chance, Nature or design produc'd, they try it another time, if they can in like manner succeed again, by imitating what was done on the like occasion. They said that this last Experiment is that that is properly done by Art, when it is repeated several times. But because that sometimes new Diseases happen, concerning which neither our own Experience nor that of others does furnish us with any thing; or it may happen, that where we then are, the means of help that we have formerly experimented cannot be had. The Empiricks provided for these particular Cases by that they called *the substitution of its like*. It was a new Trial that they made after having compar'd one Disease with another, or one Part of the Body with another of the same Nature, or finally, a Simple or Remedy, whatever it was, whose

Nature had been experienc'd or known, with another that had relation to the former. *Observation* then, that is to say, what every one experienced himself; *History*, that is to say, what is committed to writing, and the *substitution of a parallel thing*, were the three Foundations of their Art, and that which some of 'em apparently called the *Tripes of Physick*.

M. le Clerc adds very judicious Reflections on this Method of the Empiricks, which he advances as from a Friend, whom he doth not name, either because they were not really such, or that he hath taken this Method that he might not affront those that find any thing contrary to their Sentiments in these Reflections. But however that be, our Author maintains that there was nothing more absurd, than the Project of the ancient Empiricks to condemn the rational part of Physick, if we take this Proposition in a large Sense; but he believes that we may give their Opinion a meaning that will make it appear more reasonable than it does now. This meaning is, that Experience is more useful in Physick than Reasoning; that we ought to wish, that we had, for Example, an exact and particular Knowledge of the Causes of Diseases, either by means of Anatomy or otherwise, then there might be a probability that we may cure some part of 'em more easily. But this is rather wish'd than hop'd for, and Remedies are sooner found in certain Cases than the Causes of the Diseases are discovered. It's true that we may reason justly on certain generalities of the Causes of some Effects, that we our selves perceive; but when we would penetrate into the Causes of these Causes, it's this about which we commonly perplex our selves, and this is what we would arrive at. Yet it's certain that Physick was not founded on Reasons abstracted or carried very far, but on simple and natural Reasonings; the chief of which were drawn from *things that do good and those that do evil*. *This was hurtful to a sick Man, then they ought to avoid it another time; this on the contrary help'd him, he ought then to repeat it in the like Cases*. A small stock of common Sense is sufficient to reason after this manner.

The Indication that evident Causes furnish us with, presents it self very naturally. That Man is like to die with loss of Blood, he ought then in order to cure himself, to endeavour to stop the effusion of Blood, &c.

There needs not much Philosophy to discern on many Occasions^s the diseased part, no more than the different Causes of the same Accident. 'Twas thus far that *Erasistratus* and *Herophilus* approv'd of Reasoning, but this is what Physicians that are Philosophers pretend to be not sufficient. We see, say they, for Example, that the Observation drawn from the extraordinary and intestine Motion of the Blood in a Fever, and of the Heat that accompanies it, serves not much for the Cure of it, since neither Bleeding, nor Purging, nor Cooling did always cure; nay, sometimes were of none effect. All Men agree to this; and if, by force of Argument, we could find surer Remedies than these, the Empiricks would not have a word to say; but our Misfortune is, that we cannot see that we it advance much more; tho' we carry the Reasons farther. If we enter into Particulars, and say, that since Evacuation of Blood, or that of some Humours, which we thought to be in Motion, have not stop'd the Fever, no more than cooling Remedies did, we ought then to find some other. If we add, that That which excites this Motion of the Blood, is a particular Ferment that we ought to labour to stay and mitigate, or otherwise the Fever will continue, tho' we leave but little Blood in the Body; this may also be true: But what will Reason do? It will cause us carefully to enquire into the Nature of this Ferment, but will contribute nothing to the discovery of it. We know in General, or at least we think we know, that this Ferment ought to be an Acid. We will likewise suppose, that it ought necessarily to have an Alkali oppos'd to it, because we have already observed, That Alkali's destroy Acids, and quite dissolve them. But there are so many different sorts of Acids and Alkali's, that we may try perhaps 100 sorts of the latter, before we find that that can mortifie the Acid that is our Subject. All kind of Alkali's indifferently not being at all proper to destroy all sorts of Acids; and if Chance had not discovered to us the *Kinkina*, we had been perhaps to seek to the end of the World.

M. le Clerc, or his Friend, shows us likewise, that we have made no great Advantages from the fine Discoveries that have been made in Anatomy in our time. He affirms, that it is not without Ground that One * hath justly told the Physicians, that no fewer People die since they found out the Circulation of the Blood, than

* Fontelle, in his *Dialogues of the Dead*.

died before. This Discovery is of the utmost importance, to know the Motion of the Blood; yet except some Uses that Chirurgeons may draw from thence, as well as from the watry Vessels and the excretory Canals of the Glands, all the rest is not very considerable. The same may be said of other Discoveries, as he shows, in the 6th Chapter of the second Book, which is not the least curious of the Whole. He there likewise carefully examines what may be said against Experience. Here he mightily praises Specific Remedies, and pretends, That it is a shameful Thing, that of more than 10000 Plants that the Herbalists describe, there are scarce the 10th Part used in Physick. Here our Author proves, that it's as easie to be deceived by Experience as by Reasoning. He shows two or three principal Causes of the Scarcity of good Remedies.

The 1st is, The Dishonesty of Physicians, who have assured People, contrary to Truth, that they have found the good Effect of certain Remedies in certain Cases that they observ'd.

The 2d and most common is, Their own particular Interest, or the Envy that prevails amongst Men of the same Profession; and this hath always hindred Physicians from communicating to one another the most excellent Remedies, whilst they were liberal of their Arguments, that they knew were of no great use.

The 3d is, The Laziness of Physicians, who will not be at the pains to search into Remedies, as if Physick were a perfect Art, that could be carried no farther. And forasmuch as from all that we have now said, it would seem that we may conclude, that Physick is nothing but a *Chimera*. Our Author gives a solid Answer to this Objection.

After this Digression, he returns to the Empiricks. *M. le Clerc* believes that they were the first that made much use of Opium. They could use nothing more capable of doing them greater Honour, since they mocked at Reasoning. People would without doubt demand Effects from them, since they refused to give them Words. For there was nothing more commodious than Opium, to enable them to keep their Promises to sick or aged People, oppressed with Pain, & to allay their Diseases by a gentle Sleep. Moreover, we find that *Heraclides*, the Empiric, used Opium on divers Occasions.

III. The third Book contains the introducing of Physick into Rome by *Archagathus*, in the 38th Age of the World, and the Changes that *Aclepiades* caused in that Art in the 39th Age. *M. le Clerc*, on the Occasion of *Cleopatra*, speaks of Women that practis'd Physick.

In the Year 535 of the Foundation of Rome, *Archagathus* a Greek Physician, settled himself there, and carried with him his own Country Physick. Some say, that before him Physick was not known in that great City; and, if we may believe * *Pliny*, it was not received there till after all the Liberal Arts and Sciences. *The Romans* (says he) *were above 600 Years without Physicians*, &c. But *M. le Clerc* is not of that Opinion, and opposes to this Authority that of *Dionysius Halicarnassens*, who says, That there was in the Year 301. such a dreadful Plague at Rome, that it em-ploid almost all the Slaves, and the Moiety of the Citizens, the Physicians not being sufficient for the Number of the Patients.

Then *Pliny* was either mistaken, or he meant only Foreign Physicians, and particularly the Greeks, as he says in the Place we have just now quoted. He explains himself afterwards: The Passage is Long, but seeing it is Curious, we will quote it.

To be convinced (says he) *of the Truth* [of what I say, [i. e. of the Averſion the Romans had at that time for Physick,] *we ought to understand the Opinion of Marcus Cato, who lived 70 Years after Archagathus, and was a Man of whom we may say, that the Honour of a Triumph which was decreed him, and the Office of Censor that he exercised, are those that advanced him least, forasmuch as there were other considerable Things in his Person.*

We will give you his own Terms, in a Letter that he wrote to his Son.

" I will tell you, when Time serves, my Son *Mark*, what I
 " think of the Greeks, and what I esteem most at *Athens*.
 " — It's good to study their Learning and Sciences slightly,
 " but not to study them thoroughly. I shall accomplish my De-

* *Lib. 29. Cap. 1.*

“ sign on that wicked and fierce Nation ; but be assured, as if a
 “ Soothsayer * had told it you, That as soon as that Nation
 “ hath taught us its Learning, it will spoil or corrupt all ; and
 “ this will be done so much the more easily, if they send us their
 “ Physicians. They have sworn amongst themselves to kill all
 “ the Barbarians by Physick, and yet require a Salary for that
 “ of those they take in Hand, that they may trust them the
 “ more, and that they may the more easily destroy them. They
 “ are so insolent as to call us *Barbarians* as well as others ; nay,
 “ they treat us more insolently in calling us *Opiques*, i. e. dull,
 “ ignorant, unpolished Fellows. In one Word, remember that I
 “ have forbid you to use their Physicians.

It appears by this, That *Cato* meant none but Foreign Physicians. The Romans then were not without Physicians in the beginning of their Republick, but there is a Probability, that before the coming of *Archagathus* they used none but Natural or at least Simple Empirical Physick. 'Twas this Physick pleased *Cato*, and of which no Roman wrote before him.

† Some Moderns say, that the Physicians were banished from *Rome* when *Cato* was Censor ; but *M. le Clerc* believes that this Story was forged upon this Adventure of *Archagathus*, tho' it is not said, that this Physician was banished from *Rome*, but only that his Profession was cried down there. Moreover, *Cato* had no part in this Affair, because it was but five Years after *Archagathus* came to *Rome*, and this was not done till long after ; whence it is evident, that they that say so do not exactly consider Chronology.

Asclepiades re-established Physick at *Rome* about 100 Years after *Archagathus*. Here we have an Account of his History, his System of Philosophy and Physick, and his Practice. He used only two gentle Remedies, and he commonly said, that a Physician ought to cure his Patients *thoroughly, quickly and pleasantly*. These three Words, adds *M. le Clerc*, include all the fair Promises that can attend Physick ; but the misfortune is that few effect it. The Chief Remedies of *Asclepiades* were Abstinence from Meats

* *Plutarch* observes, That *Cato* was very much deceived in his Conjecture.

† *Agrippa de vanitate Scientiarum*. Montaigne's Essays.

and Wine, on certain Occasions, and Rubbing, Walking and Exercise. *Apuleus* says, he was the first Physician who advised to give Patients Wine. He ridiculed the Crises or Critical Days. He acknowledged no Attraction; nay, not that of the Loadstone and Iron; but supposed all to be done by the Concourse of small Bodies, and by the different Disposition of the Pores. He would not allow, That the Soul in the beginning had any Knowledge, or Idea of Just or Unjust, Honesty or Dishonesty. He believed that there was not in the Soul any Reasoning Faculty; but that we are instigated by our Passions as the Beasts. His Philosophical System hath a great Affinity with that of *M. Descartes*, altho' he admits a *Vacuum*, which *Descartes* absolutely rejects. For his System of Physick and Practice, we refer to our Author.

IV. The fourth Book is subdivided into two Sections.

1. The first contains the History of the Foundation and Progress of the Methodical Sect, founded by *Themison* in the beginning of the 40th Age. The Principles of *Asclepiades* seeming to him to be too difficult and large, he thought to find out an easier and shorter Method or Abridgment, suited to every ones Capacity. Hence it was that this new Doctrine took the Name of the *Methodical Physick*. The Empiricks had already underraken to abridge and facilitate the study of Physick, by retrenching that of the Secret Causes of Diseases. The Methodists went much farther. They undertook to reduce to two principal Kinds that great Number of Distempers that the Dogmatists and the Empirics themselves had distinguished with great Care and imagined that by observing what Diseases have common to them, in certain Respects it signified nothing to descend to Particulars. This being laid down, they imagined that there being, according to them, but two sorts of Diseases, there ought to be but two sorts of Remedies, which were naturally shown by the two Kinds we have just now spoke of, so that if we knew to which of these Kinds we ought to refer the Disease, it was easie to find the Remedy in a short time. For that same reason it was not necessary to understand Philosophy nor Anatomy, nor to have any great Experience, in order to profess Physick. This System appeared so commodious that a great number of Physicians embraced it, and this Sect, which began almost with the 4th Age, about 200 Years after the Establishment of the Empirics, sustained it self, with some splendor for 3 or 4 Ages.

Here

Here likewise we have their Sifters largely and nicely explain'd. We shall content our selves, to say in general, that *Themison* reduc'd all Diseases to two sorts, or at least under three principal kinds; the first was binding Distempers, the second opening Distempers, and the third the mix'd kind, which contain'd the two former. But how ingenious and profitable forever this Division was, we may easily perceive, when we descend to particulars, that *Themison* had enough to do to reduce certain Diseases to any of these kinds; and when he attempted it, shew'd more subtilty than honesty. We may in some sort attribute to him the invention of Bleeding with Leeches, at least History doth not tell us of any that us'd 'em before him. *M. le Clerc* believes that this Remedy hath all the Air of an Empirical Medicine, or of one that perhaps was invented by Peasants, who probably were the first that perceiv'd the effect of Leeches.

2. The second Section of this 4th Book speaks of certain Sects less known, which had something common with the Methodists, and were establish'd soon after. Our Author treats here in particular of the Physick of *Celsus*. He observes on the Subject of the Physician *Aretaus*, that those who pretended that there was no Sect, are mistaken, and he proves demonstratively that he was one of the Pneumaticks founded by *Athenaus*. In the time of *Aretaus* there were Physicians who let Blood in the Hand, which *Aretaus* did not at all approve of; and this is the most ancient Example that we have of bleeding in the Hand. *M. le Clerc* seems to esteem this ancient Physician very much, who did not live before the *Cesars*, as *Vossius* pretended, but rather under *Nero*, which no Man ever observ'd before our Author.

We must again refer the further Account of this Book to the next Month.

Memoirs de M. Artagnan: i. e. The Memoirs of M. d' Artagnan, Captain-Lieutenant of the first Company of the King's Musketeers: Containing many particular and secret Passages of the Reign of *Louis le Grand*. Printed at *Cologne*, 1701, in large 12° small Letter. Tome II. Pages 363. Tome III. Pages 598. besides the Tables.

IT is above a Year since we gave an Account of the first Volume of these Memoirs. In these two Volumes our Author insists not so much on his own particular Adventures, but applies himself more to the Affairs of the Public. They contain what pass'd from the Peace of *Ruel*, which follow'd the Barricado's of *Paris*, to the Siege of *Maestricht* in 1673, where our Author was kill'd. Tho' he was one of Cardinal *Mazarine's* Creatures, he does not at all spare him when he has Occasion to speak of him. He represents him throughout as one that was ambitious to the highest Degree, and always Forming some Chimerical Designs, so that he thought of marrying one of his Nieces to *Charles II.* King of *England*, and another of them to *Louis XIV.* King of *France*. He tells us that he was no less Covetous than Ambitious; that he sold all Places, and made Money of every thing, not for his Master's Profit, but to fill his own Purse; and concludes that he was a Man of no Honour nor Conscience, he made no account of his Word, never thought himself oblig'd to perform next day what he promis'd over-night; and for the least Gain would break with his best and greatest Friends.

On the contrary, he looks upon the King of *France* as a perfect Hero, a Prince that possesses all Vertues, and who hath no Faults, but such Illustrious ones as are necessary to make up the Character of a Hero. We must consider that these Memoirs come no lower than 1673. so that it not being possible for our Author to know what hath since come to pass, he could not compleat the Character of his Sovereign, whom he every where represents as a good and generous Prince, a Friend to virtue, which he is always ready to reward; and an Enemy to Vice, which he frequently punish'd; but was very apt to pardon the Vicious, when he had any prospect of their sincere Repentance.

He tells us that the late Prince of *Conde* was one of the greatest Captains of his Age; but at the same time does not dissemble the Faults that every one knew he was guilty of. He was insupportably Proud, which made him despise all Mankind, and so monstrously ungrateful, that he would scarcely daign to look upon those who had taken Arms against their Sovereign, to deliver him out of Prison. The Vicount of *Turenne* was one of the chief of those, and was so incens'd by the Ingratitude of that Prince, that he swore he would never run such a risk for him again, since he rewarded him so forrily. The Prince had cause enough to repent of that sort of Carriage afterwards, for the Vicount putting himself at the Head of the King's Troops, defeated the Prince in several Rencounters, and baulk'd most of his Designs. Our Author gives us a continued History of that War, which had its Origin from the last Revolt of the Prince of *Conde*, and was concluded by the Treaty of the *Pyrenees*. He alledges that how Cunning and Tricking soever the Cardinal *Mazarine* was, in getting himself nam'd to be Plenipotentiary for that Treaty, that *Don Louis de Haro*, the Spanish Plenipotentiary, outwitted him in manner as follows.

The Cardinal, who minded his own particular Interests more than those of his Master, was afraid, above all things, lest the Prince of *Conde* should be restor'd to the same Post he had before his Revolt, he apprehended, and not without Reason, that he would avenge himself upon his Eminence for all the ill Offices he had done him; and therefore, to avoid this, he sacrific'd the Interest of the State to his own private Security, and gave up three or four Places to the Spaniards, on Condition that they should speak no more of the Interests of the Prince of *Conde*. This being done, *Don Louis de Haro* declared to the Cardinal, that tho' the King his Master was willing, for the sake of the Peace, to forget his Promise to the Prince of *Conde*, of taking Care of his Interests in the Treaty, that did not hinder but he might testify his Acknowledgment to him in another manner. That in order to this he design'd to form him a small Sovereignty in *Flanders*, of such Places as he should dismember from it; that this was the least he could do as a Reward of the many Obligations the Prince had put upon him, and as a Compensation for the loss he should sustain by his not keeping his Word to him. The Cardinal understood very well by this Declaration that he was outwitted by *Don Louis*, and dreading nothing more than

than such a Sovereign as the Prince of *Conde*, so near to *Paris*, he was the first that offer'd to reverse what he himself had done. He demanded that the *Spaniards* might restore him the Places which he had abandoned, on Condition of their deserting the Princes Interests, and promised that he would get the Prince restor'd. Don *Louis* answer'd, That what was done was done, and that the King of Spain, after having settled his Measures, would not allow of any Innovation. This Answer was like to have thrown the Cardinal into Despair. He begg'd that he might obtain that which he had refused on very advantageous Conditions; and all that he could get was, that instead of giving up four Places to prevent the Princes return to *France*, he was only to give two, on Condition that he should be allowed to return.

The Story of the Disgrace of M. *Fouquet*, Superintendant of the Finances, is related at large in these Memoirs. Our Author must needs be better inform'd on that Subject than another, because he was employ'd to take that Minister, and kept him till the Judges pass'd Sentence of Banishment upon him, which the King changed into perpetual Imprisonment, fearing that if *Monf. Fouquet* went out of the Kingdom, he might discover to Strangers some important Secrets which he knew. Our Author does not think that M. *Fouquet* was so innocent as many People believe him to have been, and therefore wonders the Judges were so mild in their Sentence, since they knew that it would not have been displeasing neither to the King nor his Ministers had they been more severe. Besides his extravagant Expences in Building and other Superfluities, he bestow'd Pensions upon a vast number of People, to make himself Creatures; not considering that tho' these Pensioners might probably acquaint him with any violent Measures that were agreed on against him, if they came to their knowledge, yet they would be the first that abandon'd him when ever he came to be questioned; and accordingly he was incampais'd with a multitude of Courtiers when he was taken, but he was no sooner laid Hands on then they all vanish'd. He had fortified *Belie Isle*, which he purchas'd, and suspecting that some Design was forming against him, had the Confidence to send into England to demand the Assistance of His Majesty of Great Britain, in case he found himself straitened. This M. d' *Arzignan* mentions, but confesses that it is scarcely credible; he alleges with more probability, that he cheated the King of *France*

of several Millions. M. Pelliffon, his Deputy, was arrested at the same time with himself. The way that he took to employ himself in Prison, before he was allowed Pen, Ink and Paper, is very singular. Our Author assures us that he bought him a thousand Pins, which he pluck'd out of the Papers one after another, threw them about his Chamber, and diverted himself by gathering them up again and putting them into the Papers in order. As soon as he was allow'd Pen, Ink and Paper, he set about writing an History of the King of France, and gave his Papers to the Governor of the Bastile, who shew'd them to that Prince from time to time as he receiv'd them.

We must not forget another Crime, of which our Author accuses M. Fouquet, and tho' it made no part of his Trial, yet was perhaps more abominable than all the rest. M. Despreaux said, that never did any Superintendant find the Ladies to be hard-hearted. M. Fouquet is a convincing Proof of it. M. d' Artagnan is positive that he had debauch'd abundance of Maids of Quality by his Money, and that when he seized him he found about him a Journal, mentioning them by Name and Surname; and, to shew that he was an exact Man, there was also set down the particular Sums he had given them for their Favours.

We shall conclude our Account of this Book with what our Author says of the Conquest of the French County by the King of France in 1668, in a Weeks time, which partly gave occasion to that so well known Distich,

*Una dies Lotharos, Burgundos hebdomas una,
Una domat Batavos Luna, quid annus erit.*

Our Author alledges that the Rapidity of this Conquest was owing to the Avarice of the Marquis de Tarine, who was Governor of that Province for the King of Spain, and sold it to the Prince of Conde; but he much doubts whether the Sum was paid him. This is an easie way of purchasing the Title of Conqueror, without running any great Risk for it.

Henrici a Deventer Medicina Doctoris Operationes Chirurgicae : i. e. The Chirurgical Operations of Henry de Deventer, Doctor of Physick ; exhibiting a new Light to Midwives and others that bring Women to Bed. Faithfully explaining all that belongs to that Art. With several Figures representing the different Situation of the Matrix, and the bad Situation of Infants. Explaining likewise the Manner of giving them a good Situation by the Hands alone, without any other Instruments, or to take them out by the Feet when Necessity requires it, whether they be alive or dead, in the straight or oblique Situation of the Matrix, so as to preserve both the Life of the Mother and of the Child, if it be not dead before-hand. The whole illustrated by, and founded upon the many Years Practice and Observations of the Author ; and published for the Benefit of the Publick. Printed at Leiden, 1701. in 4to. pag. 274. in a Small Pica.

THE Title is sufficient to give the Reader an Idea of the Nature and Usefulness of the Book, and the Niceness of the Subject will not allow us to be large in the Account of it. Our Author says, that there happen so many Accidents in those important but difficult Occasions, that he cannot be too careful in instructing those whom the Women must intrust with the Lives of themselves and their Infants. And he is of Opinion, That the Publick can never be thankful enough to those who communicate not the meer Fruits of their own Meditations, which for the most part are very insignificant ; but that which they have learned by long Practice and repeated Experience.

He tells us, That he hath observed this Method in the Book now under Consideration ; and says, that those who have hitherto treated of this Subject, have applied themselves more to prescribe Medicines for the several Distempers to which big-bellied Women are liable, than to teach Midwives how they ought to lay those Women successfully that are committed to their Trust, whether it be that there happen nothing more than usual, or that the

Case

Case be extraordinary by reason of the ill Situation of the Matrix or of the Infant.

Our Author is very particular in all these things, which with the great Number of Figures that he hath put into his Book, seems to make the Work compleat.

He refutes M. Moriceaus Opinion, as to the Change that happens to the Matrix after Conception, in his Book concerning the Distempers of Women with Child.

M. Cailly's Propositions concerning Transubstantion, which were censured lately by the Bishop of Bayeux.

Mons. Cailly is a noted Professor of Philosophy in the University of Caen in Normandy. He published sometime ago a sort of Dissertation upon Durandus's Treatise of the Eucharist. He expressed his Sentiments somewhat differently from the common sort of Roman Catholick Divines, which occasioned the Bishop of Bayeux to censure his Book in a Synod, to suppress it and oblige him to retract it.

The Propositions that were censured are as follow.

I. Transubstantiation consists in this, That the Matter which was Bread and Wine, is miraculously united to the Soul and Divinity of Jesus Christ.

II. This miraculous Conversion cannot be made but in so far, as the Soul of Jesus Christ doth thereby unite it self with the Matter which was formerly Bread and Wine.

III. Every Portion of Matter which is truly united, as well with the Soul of Jesus Christ in the Unity of Nature, as with his Divinity in the Unity of the Person, ought to be not in Figure, but Really and Substantially the Body of Jesus Christ which was sacrificed upon the Cross for Mankind. The same Body, I say, if
not

not as to its Extremity and Circumference, at least as to its Union with the same Soul and Divinity.

IV. Jesus Christ hath said, *This is my Body : This is my Blood :* which cannot be true, but by the Union of the Soul of that Divine Saviour with the Matter which was Bread and Wine.

V. This Matter of the Body of Jesus Christ, Eucharistiz'd by the Miraculous Union of the Soul of Jesus Christ and his Divinity.

VI. The Impenetrability, the Divisibility, and the Eucharistical Figure, is the Impenetrability, the Divisibility, and the Figure of Jesus Christ Eucharistiz'd.

VII. The Consequences of Transubstantiation explain'd in the Peripatetical manner, are principally three Miracles; against which Reason militates so strongly, that if it was not the Cause of the Schism, which the Protestants have made in the Church, it does at least harden them in it. The first of those Miracles is, that a Body is produc'd in several Places at once; as, for Example, at *Paris* and *Rome*. The second is, that a humane Body of an ordinary Stature, as of 5 or 6 Foot, is reduc'd within so small a space, that its Head, Feet, Hands, and all the rest of its Parts penetrating one another, take up no more room. The third, that all that which is called the Accidents of Bread and Wine, such as quantity and quality, and the rest, are without any subject of Bread or any thing else. Their Books are full of this Doctrine. On the contrary, the Consequences of Transubstantiation, explain'd by *Durandus*, are the Annihilation of all these Miracles.

VIII. The Body of Jesus Christ Eucharistiz'd, is not in several Places, but with relation to the several Parts of the Matter, to which the Soul of that Divine Saviour is united.

IX. The Sentiments of those who maintain 'em (speaking of absolute Accidents) is opposite to the Doctrine of the Church, and agrees with the Error of *Luther*, as to the Subject of the Eucharist.

X. We could not adore Jesus Christ in the Eucharist, and there would be ground to fear that the ignorant People should fall into Idolatry, if their remain'd in the Eucharist any of those absolute Accidents.

XI. So far would they (says the Author speaking of the Fathers) have been from opposing him that should have shew'd to them, that the Soul of Jesus Christ is in the Sacrament, by the same power of the Words which make what they signifie; that, on the contrary, they would have imbraced that Sentiment, to which they have no Aversion, but because they did not think of it, or that they feared their Divinity did not agree with the Peripatetic Philosophy that they had been taught, and was at that time most in vogue.

XII. We must not advance, That the Body of Jesus Christ upon our Altars is Glorious and Immortal.

XIII. The Body of Jesus Christ in the Eucharist may be subject to Corruption, to Increase and Decrease, at least after the Manner of Inanimate Bodies.

XIV. Though it belong to Faith to instruct us in the Terms of this Change (speaking of Transubstantiation) it is nevertheless the Part of Philosophy to explain the Nature of this Conversion.

XV. We may say, That the Questions of the Nature and the Person, are Questions about Words, in which the *Sabellians*, the *Arians*, the *Nestorians* and the *Eutychians*, were obliged to consent to the Councils, that were assembled on that Occasion, for the Mysteries of the Trinity and of the Incarnation. The Questions of the two Wills in Jesus Christ, were like Questions about Words, wherein the *Monothelites* were in the Wrong, in that they did not subscribe to the Decrees of the Councils assembled on that Head. The Question of the Reality of the Body of Jesus Christ in the Eucharist, may also be called a Question about Words.

The Doctrine of the Holy Trinity, and the Manner of our Saviour's Divinity; as they are held in the Catholick Church, and the Church of England: In four Letters, to a Peer. By Stephen Nye, Rector of Hormead. in 8vo. Pages 190.

THIS Book is not designed to *Prove*, or to *Defend*, but to *Explain* the Doctrine of the Holy Trinity; and the manner of our Saviour's Divinity. As 'tis necessary, that we *Believe* those Sacred Articles; it is no less necessary that, we *Understand* them; because the Articles of our Faith are not the *Words*, which may be Repeated by *Parrots*; but their *Sense*; which Sense is to be enquired into so much the more carefully; because the mistaken Sense of the Article of the Holy Trinity, is *Sabellianism*, or its opposite *Tritheism*: And a mistaken Sense of the *Nature*, *Reason* or *Manner* of our Saviour's Divinity, is either *Photinianism*, or the as blamable Contrary, *Eutychianism*; which are Heresies, that stand Condemned by the General Councils, of the Catholick Church, and are esteemed to be *fundamental Errors*, by all the *Protestant* and *Reformed Churches*, as well as by the Church of *Rome*.

But Mr. Nye was also engaged, he saith, in his present Design of Explaining these Articles; by the too gross Mistakes of some, and the (very) Imperfect Explications of other late Writers. Especially, by occasion of two famous Books, *the Judgment of the Jewish Church*, and *Bilibra*; Publish'd about a Year since: The first in *England*, the other in *Holland*. He Discusseth the Doctrine and Contents of these two Books; in four Letters, that are Addressed to a *Peer*.

The first Letter.

In the first Letter, he beginneth with Enquiring, what sort of Trinity the Author of *the Judgment* Proposes to our Belief; as the Faith of the *Church*, and the *Synagogue*? Why, a Trinity of uncreated **BEINGS**, and of infinite **SPIRITS**; which saith Mr. Nye, is *implicit Tritheism*: Nay of **CREATORS**
Zzz
and,

and GODS; which is *express* Tritheism. He saith, the *Judgment* renders the following Texts, in these Words, *In the beginning the GODS Created the Heavens and the Earth.* Gen. 1. 1. *Remember thy CREATOR in the days of thy Youth.* Eccl. 12. 1. *Thy MAKERS are thy Husbands.* Isai. 45. 5. And in like manner about twenty other Texts. Nor hath he (as Mr. Nye observes) vouchsafed to say the least Word, in abatement, temper or excuse of his Perversions of so many Texts; that were never thus Translated by any but the Author of the *Judgment*: Or of his Doctrine of three Infinite BEINGS, and three Eternal SPIRITS; tho' it stands Condemned as Heresie and Blasphemy, by the greatest Authorities (Civil and Ecclesiastical) of this Church and Nation.

We will not enter into the detail of these *Letters*; written on so nice a Subject, therefore we shall observe only that Mr. Nye enquires into the Critical Reasons of these new Translations; and the extraordinary Doctrine that is infered from them. He saith, they are grounded on this; that the *Hebrew* Words for GOD, CREATOR, MAKER, have in those Texts a *plural Termination*; and therefore are rendered by the Author of the *Judgment*, in the *plural signification*; that is to say, MAKERS, CREATORS, GODS. Mr. Nye Answers, the plural Termination in the *Hebrew* doth not denote the *plural Number*, but the *superlative Degree*: When the *Hebrews* speak of a Thing, or Person, of *Superlative* either Worth or Dignity, they express it by a *plural Termination*; which with them, in such Case, is only the Note of the *superlative Degree*. He confirmeth this, by Examples; Gen. 24. 9. *The Servant put his hand under the Thigh of Abraham his MASTERS.* Gen. 39. 2. *Joseph was a prosperous Man in the House of his MASTER the Egyptian.* Gen. 40. 1. *The Butler of the King of Egypt, and his Baker, had Offended their LORDS the King of Egypt.* Mr. Nye saith, there are a great Number of such Texts, in the Books of the Old Testament; in which the plural Termination is only to signify the eminent Dignity, or other worth, of the Person or Thing; the *Superlative Degree*, as Grammarians speak, not the *Plural Number*.

After divers such Observations, by which he overthrows the (pretended) Scripture Grounds of *Polytheism*; he proceeds to Propound the Doctrine of the Catholick Church, and of the Church of England, in the Articles of the Holy Trinity and Divinity

vinity of our Saviour. He Abridges the Church's Faith into three Heads or Distinctions; and supports it, by the very clear Testimonies of *Justin Martyr*, the most ancient of the *Fathers* that Collected the Confused and scattered Parts of Theology, into a regular System of the *Programma* of the Emperour *Justin*, that was Subscribed by all the *Greek Churches*: Of *St. Austin*, in his 15 Books of the Trinity; whose Explication hath been followed, by all the (subsequent) Councils, the Divines of the Schools, the first Reformers, and the current of approved Writers ever since.

He concludes this Letter, with answering some Objections; that have been made to that Exposition of these Articles, which hath been so long and so Universally received in the Catholick Church.

Second Letter.

The Author of the *Judgment* is almost wholly employed in proving, that the Synagogue or Church of the Jews hath always Believed a Trinity of Divine Persons; and the Divinity of their (expected) *Messias*: He saith, 'tis but of late that, they have departed from the true Faith in these Articles. Mr. Nye liketh this Proposition, better than he doth the Proofs of it; but he saith, all the great Masters in the *Hebrew Learning* Laugh at both. In particular, he observes;

That, the *Fathers* who in the several Ages of Christianity conversed and Disputed with the *Jews*, do unanimously Report, that the *Jews* believe but one Person of God, and expect that the *Messias* is to be a Man only. He Quotes, to this purpose, the express Words of *Justin Martyr*, *Origin*, *St. Athanasius*, *St. Jerom*, *St. Austin*, *Leontius*, *Epiphanius*, and other Fathers. He cites the Liturgies, or Prayer-Books of the *Jews*; and their Confession of Faith, in thirteen Articles, which have many things that are directly intended against the Christian Articles of the Trinity, Divinity and Adoration of the *Messias*. Of his Quotations from the other *Jewish Books*, there is one very considerable; in respect of the Authority of the Author, and clearness of his Testimony. "There are some things, in which the *Jews*, *Mahometans* and *Christians* do agree; as the Novity and Creation of the World; on the Verification of which, doth depend the Verification of Miracles. But the *Mahometans* and *Christians*

" Christians Have diverse doctrines, that are proper to themselves:
 " the doctrine (for instance) of the *Trinity* is peculiar to the
 " Christians; and to Defend it, they have been obliged to In-
 " vent some very singular Principles. *Phil. m. b. More Nevoch.*
 " P. 1. C. 71.

Whereas the *Judgment* would Establish a Belief that, the Jews till but lately were Orthodox, in the articles of the Trinity and Divinity of the Messias; chiefly from the authority of *Philo Judæus*: Mr. Nye Affirms, that the Author of the *Judgment* never Read any of the books of *Philo*, but only in the quotations of *Christopher Sanctius*, who hath Imposed on him. And hereupon Mr. Nye hath Thought fit, to Make such an abrigment of the works of *Philo*; as Mr. *De Pin* hath given of *Origen's*: his account of *Philo*, (his Writings, and Opinions) is very large and particular; and may well save one the time, and labour, of Reading an Author who is so Voluminous, and so Obscure. On a review of what he hath Cited out of *Philo*, Mr. Nye Concludes, that the doctrine of *Philo*, concerning GOD, and the *Logos* or WORD, is much liker to the doctrine and belief of the Catholic Church, than to the *Arianism* of *Sandius*, or the new Theology of the *Judgment*.

Third Letter.

In this Letter Mr. Nye Considers the pretences of the *Judgment*, out of the books of the Old Testament, and the Apocrypha: as also those out of the *Targums*, *Midrash rabba*, *Sepher Jetzira*, *Zohar*, *Bahir*; and the *Kabbalistical Authors* whom the *Judgment* hath Dignified with the title of *Rabbies*, but who indeed are Esteemed by the Jews as the *Fanatics* and *Pests* of their Church and Nation. He saith, these *Kabbalists* are such Divines as the *Alchymists* and *Adepts* are Philosophers; and that they have Written in such an obscure and Equivocal Cant, that you may Graft what senses you Please, even the most contradictory, on what they have Delivered. The nearest Parallel to these things he saith, are the books of *Jacob Behmen*, and his Commentators: and next to them, those of the Quakers; till Mr. *Keith* and Mr. *Bugg* and some others had Obligated them (for very shame) to Interpret their follies and blasphemies to a degree of Orthodoxy, and consistent sense.

Fourth Letter.

This Letter is on the *Bilbra*, of *Guil. Vorstius*; an Author well known by his Translations and Editions of divers Hebrew books, but a profess Socinian. Mr. Nye saith, as the Author of the *Judgment* hath Defended a Trinity, which the Catholic Church always Disclaimed; so *Vorstius*, and his Party, Oppose such a Trinity as the Church never Held: briefly that, these two Gentlemen have Concerned themselves in a controversy that neither of them Understood. He maintains, *F. Socinus* had not Read so much as one Theological Book, when he set up for an Heresiarch; and that, he Opposed the doctrines of the Church, because he never Understood them. Mr. Nye Thinks, *Andreas Rivetus*, Professor at Leyden, Had good reason to Make this judgment of *Socinus*; "*Ego in isto homine nihil Video, prater imperitiam omnia Ignorandi, et audaciam omnia Negandi.*"

He Proves from the Raccovian Catechism, which is the *Sociipian* system of Divinity; Composed originally by *Socinus*, *Smalcius*, and *Moscorovius*; at *Raccon* in Poland; that the Trinity which *Socinus* and his Party Intended to Oppose, is a Trinity of such (Divine) Persons as are *Essentially*, and not *modally* only, Distinguished: in short, a Trinity of distinct (Divine) *Essences*. But the Catholic Church declareth it to be Heresy, and Tritheism, to affirm *three infinite Essences*; she Believeth *but one infinite Essence*: consequently that, Taking *Persons* in the sense of (*intelligent*) *Essences*, God is *but one Person*; there being but *one intelligent* (Divine) *Essence*.

He hath many curious things, in this Letter: but having said as much already on Mr. Nye's performance, as the nature of this our Journal will well Admit; we must Refer the Reader, for his farther Information, to the Letters themselves.

An

An Account of the Nature and Guilt of Schism: Being a Defence of Mr. Burscough's Discourse of Schism, in Answer to a late pamphlet on the same Subject, pretended to be design'd for the Satisfaction of Conscientious and Peaceable Dissenters. To which is added, a Specimen of some Passages, in Mr. Flavils Fountain of Life opened; Recommended to the Consideration of them, who have the Care of the New Edition of his Works. By Humfry Smith M. A. Vicar of Tonnital and S. Saviours in Dartmouth. London, Printed for T. Bennet, and C. Yeo. 1701. 8vo. pag. 180.

IN one of our former Journals, viz. for the Month of May 1699. we gave you an account of Mr. *Burscough's* Discourse of Schism; since which there have been two Treatise publish'd against it, viz. a Letter writ by an unknown hand to Mr. *Robert Burscough*, &c. and a Discourse of Schism design'd (as that nameless Writer pretends) for the Satisfaction of Conscientious, and Peaceable Dissenters. Against the latter of those it is that our Author has entred the Lists, leaving Mr. *Burscough* to manage the other secret Adversary.

In the First Chapter therefore Mr. *Smith* shews the Absurdity of that Author's new Definition of Schism, which is this, viz. A needless, total, continued and uncharitable Separation from a Church of Christ. The several Parts of this Definition he considers, and observes as he goes along, what plausible pretences and excuses it affords to the Dissenters from the Church of *England* still to keep up their separation with a safe Conscience. But he desires this Anonymous Writer, "To lay his hand upon his Heart, and seriously to consider, whether, to satisfy the Consciences of those peaceable Dissenters, he writes for, he hath not call'd evil good, and put bitter for sweet; whether at the same time, that he acknowledgeth Schism to be sinful; he hath not, by this strange Description of it, made it such a kind of thing, as notwithstanding all the sad Divisions, we have so much reason to Lament, is hardly any where to be met with? Yea, whether he has not done what in him lies, to dissolve the Unity of Christ's Church, to rend it into endless parties, and to make it issue at length in Dissipation, and Ruin?"

Laying

Laying therefore the Definition of Schism aside, Mr. *Smith* in the sequel of his Tract undertakes. (1.) To discover the true Notion of Schism, out of the Mist his Antagonist has labour'd to involve it in. (2.) To shew the sinfulness of it, which the other endeavours to extenuate. (3.) To let the Reader see, how little service that Authors many Distinctions will do, to excuse it. And (4.) To discover the Mistake of some uncharitable Reflections, he has taken the Liberty of in his Pamphlet.

After Mr. *Smith* in the Beginning of the Second Chapter has considered the insufficiency of his Adversaries several Notions about Schism, which he says may indeed be the Causes or Effects or Attendants of Schism, but not the Schism it self; he then proceeds to shew what that is, to which the Name of Schism is commonly given. And tho' several Definitions of it are to be met with, in both Ancient and Modern Authors, yet he is contented with that which Mr. *Burroughs* makes us of, viz. That Schism is a Causeless Breach of outward Ecclesiastical Communion: and the Person who breaks the External Communion of the Church, without a Cause sufficient, to warrant such a Practice, is guilty of the Sin of Schism. For the farther illustrating of this he proposes to consider (1.) What outward Ecclesiastical Communion is. (2.) How such a Communion may be broken. And (3.) What Cause is a sufficient Warrant for so doing.

As to the first of these he tells us, That it is the Communion which is visibly maintain'd by the Members of the Church of Christ, as they meet together, in publick Assemblies, to perform solemn Duties of Religious Worship. The Nature of this Communion he illustrates by taking a View of it in the Primitive Practice thereof, on the first establishment of the Christian Church at *Jerusalem*; concerning which we read that the Members thereof, were not only of one Heart and of one Soul, which was their Internal Communion; but that they also continued stedfast in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers: That all of them were together: and That they continued daily with one accord in the Temple. Now the Sum of this (as our Author observes) is, that they did not divide themselves into distinct Parties, for the Worship of God, according to their own pleasure or Humour; but under the Conduct and Direction of those Pastors, whom our Lord had set over them communicated always one with another, as visible Members of the same Religious Society: They constantly met together

together to offer up publick Prayers, to hear the Word, and to receive the holy Sacrament of the Lord's Supper, This he says is the outward Ecclesiastical Communion he is speaking of, which was undoubtedly design'd to continue unto the End of the World. For notwithstanding the vast Increase of the Church, which was to spread its self over the Face of the whole Earth ; it was still to be One Body, one Religious Corporation or Society : And all that were or should be of it, consequently to behave themselves as Members of that Body.

The second Point, *viz.* how such a Communion may be broken, our Authors clears by the following Instance, " The National Church established in *England* ; being a true part of the " Catholick Church, he whose Affairs call him to remove from " one part of the Kingdom to another, is guilty of no Breach of " Communion, if he joins himself to the lawful Assembly for " publick Worship, in the Parish whither he goes, as well as he " did in that from whence he came. But those who will not join " with such Assemblies, but either seek out Assemblies already in " a State of Separation, whether of Papiſts, Presbyterians, Independants, Anabaptiſts, Quakers ; or else draw away Followers and begin a New one, under either of those, or some other " Denomination ; such persons, he says, act no longer in this Respect, as becomes visible Members of the one Catholick Church, " of which the National Church is supposed to be a true part, " and so have broken the External Communion of it.

As to the last particular, *viz.* what Cause is sufficient to excuse such a Breach from the Sin of Schism ? Mr. *Smith* observes that nothing can justify it, but only somewhat that is manifestly Sinful : *i. e.* if any part of the Catholick Church, should impose such Terms of Communion upon its Members as are apparently Sinful, and forbidden by the Law of God ; then the Members may and ought in Conscience to withdraw themselves from the Communion of that unsound part ; and this their separation is no Schism, since they do not break off Communion with the Catholick Church, but only depart from that Corrupt part of it, with whose Terms of Communion they could not without sin comply. 'Tis this Cause that justifies the Separation of Ours and the other Reformed Churches beyond Sea, from the Church of *Rome* ; since it would impose upon us such things as Terms of Communion, which are manifestly Sinful, and contrary to the Reveald Will and Laws of God. But then as to those Religious and Spiritual

ritual Causes, alledg'd by Dissenters to justify their separation from the Church of *England*, viz. mixt Communion, and corrupt Ministers, our Author proves the Invalidity of these Pleas, and the insufficiency of these Excuses.

In the third Chapter Mr. *Smith* goes on to consider the Guilt of Schism, and wherein it chiefly consists. That Schism is very criminal, will, he thinks, easily appear to him, that shall but duly reflect on the Frequency and Earnestness of those Exhortations, which plainly condemn it, in Holy Scripture. He farther takes notice, that nothing is recommended in the New Testament, to all the Disciples of Jesus Christ with greater force of Expression than Agreement, and Peace, and Unity, and Love; and that consequently those Ingredients of Schism, Dissension, Unpeaceableness and Division, must needs be no small Offences. In shewing wherein the Sinfulness of Schism consists, he says, (1.) That a causeless Breach of outward Ecclesiastical Communion is a Contempt of a Divine Institution; even that of our Blessed Lord himself, whose Design and Appointment it was, that the Church should be closely United together into one Body of People, under himself the Head; that there should be one Fold under one Shepherd. (2.) That a Causeless Breach of Ecclesiastical Communion is also Sinful, because it is a Disobedience to the Authority of Christ, even that which he hath committed to the Governours and Pastors of his Church. (3.) That it is so, because it is contrary to those Evangelical Vertues, which are more peculiarly of the Spirit and Temper of Christianity, such as Humility, Charity and Peace.

In the fourth Chapter Mr. *Smith* takes a view of twelve several Distinctions of Schism, which his Antagonist made use of to excuse it: And all along shews the insufficiency and unserviceableness of these nice and sometimes groundless Distinctions. We shall not enter into a particular view of what is offered upon this Head, either by the Distinguisher or his Answerer, but shall only present you with a Specimen of two or three of the most considerable Distinctions with our Author's Reply, leaving the rest to your own Perusal and Judgment.

The fourth and fifth Distinctions are much of the same Nature, tho' express'd in different Words: In the former 'tis said: That a real Schism is either from Men's Impositions in the Ordinances and Worship of God, or from the Ordinances of God themselves: And in the latter 'tis thus express'd; Schism is either from

the Modes of Worship, or from the Matter or Essence of it : That the first of these Kinds of real Schism cannot be duly branded with Schism : But in the second sort, Schism, culpable Schism may consist. The sum of what our Author offers in Answer to this is, That if the Modes of Worship, or the Impositions of Men, call them which you please, made use of in the publick Worship of the Church of *England*, be indeed Sinful, then the Dissenters are in the Right, and they have a just Cause of Separation from it. But if on the other hand, they are not Sinful, yea if they are no other, but such as the Governours of the Church are empower'd by the Word of God to require for Decency and Order and Edification; being either the very same, or of the same Nature with what was still made use of in the Church of Christ in the purest times of it : Then to separate, because of these things, from the Church of *England*, is to be manifestly guilty of a Schism from the Catholick Church.

In the sixth Distinction the Anonymous Writer informs us, that Schism is either Total or Partial. Total, when a Person withdraws himself from all the Ordinances of God, and will no more Associate in any one of them; and herein he says, culpable Schism may be committed. Partial Schism (according to him) is when a Person refuses to joyn in some particular Ordinance, and that this partial Separation has nothing of Schism in it, the Distinguisher endeavours to prove from the Opinion and Practice of the Church of *England*. For "many (says he) hear sometimes a Sermon, but never Communicate, and yet are not called Schismatics: Neither were ever the Multitude of Prophane People among us, called, or dealt with, by the Church of *England*, as Schismatics, for their seldom or never approaching to the Lord's Table." In opposition to this our Author tells us, that his Adversary is mightily mistaken in this his bold Assertion. 'Tis true, says Mr. *Smith*, our Church would not have Prophane Persons approach the Table of the Lord, yea expressly Warns and Orders them not to come without Repentance: But she would have them renounce their Profaneness, and Communicate with their Brethren, in all the Parts of Religious Worship. And while they pretend to be Christians, but Communicate only in some of God's Ordinances, neglecting the rest, she cannot but consider them, as those that add a Degree of Schism, to their other Impieties. For the Proof

of this he produces not only the Testimony of Dr. *Beveridge*, and Dean *Sherlock*, two eminent Divines of the Church, but even that of all those who compiled the Common-Prayer at first, and that have assented to it since, who were and are of Opinion, that such a neglect of the Lord's Supper, is a wicked Separation, that is, a Schism: And that they who never approach the Table of our Lord, notwithstanding their joyning in other Ordinances, are called Schismatics in our Church.

Having considered whatsoever had any appearance of Argument in the Anonymous Writer's Discourse of Schism; our Author in the last Chapter enquires into the Uncharitable Reflections and Reproaches, cast upon the Ancient Fathers of the Christian Church, on the Fathers of the Church of *England*, on the Church of *England* and the Ministers of it in general, on some very eminent Men of this Church in particular, and on Mr. *Burroughs* more particularly. But we chuse to pass by these matters in silence, since they do not enter into the Merits of the Cause; and Railing was never look'd upon by Men of sound Judgment, as a sign of the strength of a Good, but rather of the weakness of a Bad Cause.

A Vindication of a Discourse of Schism; which was Addressed to the Dissenters, who conform'd before the Toleration, and have since withdrawn themselves from the Communion of the Church of England. In Answer to a Letter lately published against it. By Robert Burroughs M. A. Vicar of Totness in Devon. Exeter, Printed by S. Farley, for T. Bennet in St. Paul's-Church-Yard, and Ch. Yeo in Exon. 1701. 8vo. Pag. 182.

TH O' this Tract be written upon the same Subject with the former, of which we have given an Account in the last Article, yet since 'tis a Reply to a different Piece from what was answered by Mr. *Smith*, we think fit to give the Reader some short View of this also.

Without taking notice therefore of what is contained in the Preface of the Introduction, wherein Mr. *Burroughs* shews how ungenteelly and unhandsomely his Adversary had treated him; we shall consider the main of the Argument insisted on in this

Vindication. Herein our Author proposes. (1.) To confirm what he hath said of Church Union. (2.) To set down some Articles, wherein he and his Adversary are agreed concerning Schism. (3.) To examine the things that are chiefly in debate between them, on the same Subject. (4.) To review the things that have been said in Defence of the Separation, and to confirm his Answers to them. And (5.) To enquire into other things which his Adversary has brought into the Controversie, or which may incidentally require Consideration. This in short is the substance of what Mr. *Burrough* treats of at large in his Book now before us, in five distinct Sections: But to descend a little into those several particulars.

I. He first of all Recapitulates what he had in his Discourse of Schism advanced concerning the Union of the Church Members, and takes notice what his Opponent objects against it: Next he tells us, that to preserve the Unity of the whole Body, two things are more especially requisite. (1.) That every Christian actually Communicate with that sound part of the Catholick Church which he finds where he resides; or where Divine Providence casts his Lot. (2.) That Private Christians obey the Spiritual Guides that are therein lawfully Establish'd. After this, he Replies to several Queries rais'd by the Dissenters.

As first, "if the Holy Scripture no where Justifies Disobedience to Superiours in things Indifferent, was there any reason for the Imposition of them? To this our Author Answers, that there was a necessity of Imposing something of that Nature; and that there is a sufficient Ground for it, from the Practice of the Apostles and their Successors in the best Ages.

The second Querie runs thus: "But did the Primitive Bishops impose such things as Conditions of Communion, or lay such weight on them as the Church of *England* does? To this Mr. *Burrough* replies. (1.) That the Imposers in these early Times did not leave it indifferent to the People, whether they would not obey their lawful Injunctions or not. They thought that the People would submit themselves to Authority, and not that Authority should bend it self to their different Humours and Inclinations. (2.) That the Church of *England* lays no greater Weight upon the Ceremonies than the Ancients did, but declares That they are things in their own Nature Indifferent and Alterable, and that it is reasonable, that upon weighty and important Considerations according to the various Exigency of times and Occasions, such Changes

Changes and Alterations should be made therein, as to those that are in Place of Authority, should from time to time either prove Necessary or Expedient. This he says you may Read in the Preface before the Common-Prayer, which adds, that *although the keeping or omitting of a Ceremony, in it self consider'd, is but a small thing; yet the willful and contemptuous Transgression and breaking of the Common Order and Discipline, is no small Offence before God.*

As to the Objection, that the Church makes the Ceremonies Conditions of Communion, with which the Dissenters make so great a Noise, our Author observes that it is very frivolous, and that upon these two Accounts (1.) Because some such things must be allowed, or we can have no Communion amongst us at all, and here he instances as to the Place, Time and Manner of publick Worship, which not being determin'd by Scripture, must be Prescribed and Appointed by Human Authority for the sake of Decency, and to avoid Disorder and Confusion. (2.) That the Ceremonies are Conditions of our Communion, is not out of any Opinion of any Vertue ascribed to them, but is only by Accident: As in all Governments things that are indifferent in their own Nature, being enjoyn'd, become necessary in their Use.

II. In the next Section Mr. *Burroughs* sets down some Articles, wherein he and his Adversary are agreed concerning the Nature of Schism: They are Agreed (1.) That Schism is a Sin, and that it is as liable to Eternal Punishment, as any other Sin whatsoever. (2.) That Schism, in the Notion of it, is a Causeless Separation from and Breach of Ecclesiastical Communion. (3.) That it is a Schism of a higher Degree, when it proceeds beyond a causeless Separation, and the Persons concern'd therein set up opposite Churches and Officers without Authority; or joyn with them. (4.) That it is a higher degree of Schism, when they that are engag'd in it, constitute Officers without Authority; or take to themselves Pastors that have no lawful Mission or Ordination. (5.) That the Effects of Schism are very grievous. And here our Author takes notice of several Concessions granted by his Adversary, by which he hoped that he was not far from an Accommodation, tho' it seems, by what follows, that he was not so near it as Mr. *Burroughs* imagined.

III. Our Author therefore proceeds in the third Section to examine the things that are chiefly in debate between him and his Adversary; which he reduces to these three Queries; (1.) Whether the Separation of the Dissenters from the Church of *England* be not Causeless. (2.) Whether they have not increas'd their Guilt by setting up Opposite Churches and Officers, or joining with them. (3.) Whether their present Pastors have any just Title to the Ministry.

As to the first of these Queries, Mr. *Burroughs*, from the Words of the Letter-Writer, tells us that the Sum of what the Dissenters offer in their Vindication is to this Effect: " They plead, that however they do not think it utterly unlawful or absolutely Sinful to communicate with the Church of *England*, yet this made it only matter of Liberty and not of Necessity: That for their Compliance with the Church at one time, and refusing it at another, they have the Example of St. *Paul* to justify them: That notwithstanding Conformity was their Duty when they knew no better, or could have no better, at present it is not expedient, and consequently Sinful: Lastly, that they dislike the Ceremonies of the Church, because of their nearness of Kindred to graven Images, and because they are condemn'd by the Holy Scriptures. All these pretences he takes into serious Examination, and Endeavours to confute.

The Second Enquiry admits of no great Dispute, since if the Dissenters Separation be Causeless, it will follow, that their setting up of opposite Churches and Officers, or joining with them, adds to their Sin of Separation; and that they have thus erected Altar against Altar, according to the Ancients Expression, and entered into a Formal Schism, as the Moderns Style it, is manifest he says to all the World, in their having deserted the Establish'd Church and revolted from its Pastors, and in having form'd themselves into other Bodies, and chosen other Officers, Independent on the former, and divided from them.

As to the third and last Enquiry, whether the Pastors chosen by the Dissenters have any just title, or lawful Call to the Ministry; this being confessedly on both sides of the highest Moment, Mr. *Burroughs* examines it more particularly. And here he takes occasion of shewing how insufficient the Dissenters plea is in this Case, drawn from the Practice of the Reformed Churches abroad. For tho' the Protestant Churches beyond Sea, in departing from the Corruptions of the Church of *Rome*, had not the

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Happiness of Episcopal Ordination ; yet none of them pretended to the Ministry at first but such as had an Extraordinary Call by the Divine *Afflatus*, which they always distinguish'd from the Impulse of a heated or Enthusiastical Brain, and set Rules and Bounds to discern the true from the false Teachers : And after those Pastors of an Extraordinary Call were settled, none were admitted into the Ministry but after the Ordinary way. So that (as our Author argues) this does not justify the Dissenters from the Church of *England* in their making Choice of Separate Pastors, since from the beginning of the Reformation in this Nation there were Bishops, and Episcopal Ordinations administered in a Regular Way, and none ought to be admitted to the Ministry without such an Ordination, where it may be had.

But this it seems does not satisfy the Dissenters of our Nation, they plead for the Validity of Ordinations by Presbyters without Bishops, and contend that this was the Primitive Practice. But what Grounds such an Opinion has our Author enquires into, in considering this Question, Whether the Power of Ordination was committed to meer Presbyters ? And here he replies to several Queries or Demands, rais'd by his Adversary on this Subject.

First, he demands, " how it can be prov'd that *Simon*, who " was called *Niger*, or *Lucius* of *Cyrene*, or *Manaen*, who were " commanded from Heaven, *Acts* 13. 1, 2. to ordain *Paul* and " *Barnabas* were any of them, at that time, any more than mere " Presbyters, as to matter of Office. To this our Author replies that the holy Scripture says not a Word of their being Presbyters at all, but declares that they were Prophets, and that it was by the Command of the holy Ghost, that they separated *Barnabas* and *Saul*, and laid hands on them. And that if mere Presbyters are Prophets, and have the like Command from Heaven, they may *Perform* the like Work ; otherwise their Claiming it from hence, would be an Impious Presumption.

Secondly, he demands, " where 'tis found in all the Books " of the New Testament, not only that a mere Presbyter, but " that any single Person, whether Bishop, or Evangelist or " Apostle, or any other, beside our Lord Jesus Christ himself, " did ever celebrate this Ordinance of Ordination, without the " Assistance of some others, more or less of the Presbytery. To this Mr. *Burroughs* answers, That there cannot with any shew of

of Reason any Instances in Scripture be pretended, that they did it by any such assistance, unless it be the very place in Question: And That it is sufficient that *St. Paul* says to *Timothy*, Lay hands suddenly on no Man, and required *Titus* to Ordain Elders in every Church. For neither was *Timothy* a Multitude, nor *Titus* a Colledge, neither had the one or the other any Associates join'd in Commission with them, for the work of Ordination.

Thirdly, Mr. *Burroughs's* Antagonist proposes a Case, which he takes to be possible, tho he hopes it will never be real. "Suppose the Churches of Christ, says he, should be reduc'd to a very few, and the Bishops of these Few should all turn Hereticks or Persecuters of the Orthodox, and cast them out of their Communion: Must the whole Church then be extinct for lack of a Bishop to head them? Or would you expect to have one rais'd from the Dead, or sent back out of Heaven to do it? To these groundless suppositions and Queries our Author gives this general Answer, That Jesus Christ will preserve his Church against the Gates of Hell, and that the Promise of his favourable presence which he made to his Apostles, reaches to their Successors to the end of the World.

Fourthly, as for Antiquity, the Letter-Writer says, "There is nothing more clear than that in the Primitive Churches the Bishops and their Presbyters always acted in Conjunction in all acts of Church Discipline, both of Excommunication, Restoration, Confirmation, and Ordination: And in the Banishment or Absence of their Bishops, the Presbyters alone, without the Presence of any other Bishop, did, by his order and Allowance, execute all that the Bishop was to have done in Person among them, "To this Mr. *Burroughs* replies, that what his Adversary has here advanc'd as a most Evident Truth, is a Palpable Falsehood: That this does not reach to Mere Presbyters ordaining other Presbyters: That they (the Dissenters) have no such Allowance from their Bishops: and That *St. Jerom*, how much soever he exalted the Office of a Presbyter, yet never pretended that they had a right of ordaining others; since he says expressly, *Quid enim facit, exceptâ Ordinatione, Episcopus, quod Presbyter non faciat?* i. e. What doth a Bishop that a Presbyter cannot do, except Ordination?

Fifthly, the Letter-Writer says, "There was a time, within the Memory of Man, that our [the *English*] Bishops were banish'd from the Clergy of *England*, and what was the Church of

“of *England* then Extinct, and cut off from the Head Christ?
 “Doth external Salvation go and come with Lawn-Sleeves? In answer to this our Author tells his Adversary, that it had been more for the Reputation of his Party, rather to have omitted this Jest on Salvation and Lawn-Sleeves, than to have brought to our Remembrance the time when they Expell’d the Bishops from their Government, and Imprison’d and Persecuted them with the utmost Fury; notwithstanding they were sound in the Faith, and generally of great Eminence for Learning and Piety of Conversation. However tho’ the Sectaries did all they could by their ill Treatment of the Bishops to destroy the Church of *England*, yet Mr. *Burrough* observes that their Hands could not perform their Enterprize; That whilst the Persecution raged, the Bishops did in some measure exercise their Office, some of them in the Ordination of Presbyters; That in short, the Face of Affairs was then very dismal, and the Church was grievously Persecuted, but not Forsaken: cast down, but not destroyed.

Upon the whole matter our Author affirms, that as far as he can yet find from Scripture, the Power of Ordination was never committed to mere Presbyters: Nor are there any Footsteps of it in Antiquity. That if the Presbyters had such a Right, it cannot be imagined how they should quit it immediately after the Apostles Days, and no Complaint rais’d of it for fifteen hundred Years together, nor any Claim of any such Power made by any of the Presbyters before the fourth Century; when *Arius* and others opposed Episcopacy, who were soon expell’d from the Churches, and could no where gain an Establishment, and whose Character was such as could not give Reputation to any Cause.

But supposing that mere Presbyters might Constitute others of their own Rank, yet (says our Author) it doth not follow that they could Ordain *Timothy*, who was a Bishop and had Jurisdiction over them: That according to *St. Chrysostome*, they were Bishops that impos’d Hands on him; and *Theodoret* says, that the Apostle calls those the Presbytery who received the Gift of the Apostleship, as the Scripture calls the Honoured in *Israel* a Senate. He farther adds, The Ancients concluded, that they must be Ecclesiastical Officers of the highest Rank, because as *St. Ambrose* tells us, it was not Just or Lawful for any Inferiour to Ordain his Superiour.

Here he takes occasion to answer several Objections rais'd upon the Word *Presbytery*, which the Dissenters would have to signify the College of Presbyters, and gives his Reasons to prove that the Persons in the Text were not mere Presbyters: However to prevent all Cavilling, he is contented for once to suppose that they were; yet he says, it does not follow from hence, that others who at this time assume that Title have the Power of Ordination. To make this appear, Mr. *Burrough* tells us, (1.) It is to be considered that St. *Paul* himself Ordained *Timothy*, and says to him on this occasion, I put thee in remembrance that thou stir up the Gift of God which is in thee, by the putting on of my Hands, 2 *Tim.* 1. 6. And if he Condescended to call to his Assistance some Inferiour Officers, for the greater Solemnity of the Action, it does not follow, that they could do it of themselves without him; and much less that they could do it in opposition to him, or to any other that should be in the same Station with him. (2.) If mere Presbyters had the Power of Ordination, when they are supposed to have conferr'd it upon *Timothy*, it may well be thought to have been some Personal Priviledge, which they only had for a time, or that died with them; because we find no Marks of it in succeeding Times. And (3.) The Office which *Timothy* had was given him by Prophecy: His Ordination then, if the Way of Arguing much used among the Dissenters be Good, must have been an extraordinary thing, and is not to be drawn into Precedent, except in Parallel Cases. But, says our Author to his Adversary, "Your Pastors, I suppose, do not pretend that they were mark'd out by Prophecy, or distinguished by a particular Revelation; and they cannot therefore here find any Defence of their pretences to the Ministry."

We have enlarg'd the longer on our Account of this last Enquiry, since 'tis of the highest Importance; and if (as Mr. *Burrough* endeavours to prove) the Pastors chosen by the Dissenters have no Lawful call to the Ministry, then the Guilt of Schism lies very hard upon them who are the Heads and Leaders of it, however excusable the indiscreet and unthinking People who are seduced and drawn aside by them may be. But we shall not Determine any thing our selves with respect to this Debate; we leave the Fair and Candid Readers to judge of it according to the Dictates of their Consciences, and to make such an Application of it to themselves as they shall think most Reasonable and Just.

An Account of this Book being Communicated to us we think fit to give it to the Learned World just as we had it.

Eruditæ Pronunciationis Catholici Indices, &c. That is, Universal Tables for the true Pronunciation of all Latin Words; a Work altogether necessary for any one who would Read or Speak with a due Accent either in publick or in private Discourse. Compiled by Ph. Labbe, of the Society of Jesus. Newly Review'd and Publish'd with some Additions and Notes. By Edw. Leedes, Master of S. Edmunds-Bury-School. Printed for R. Clavel, and J. Chamberlain of Bury. 1701. 8vo. Pag. 191.

IT having been observ'd by Learned Men, that Mistakes in the Pronunciation of *Latin Words*, either in Reading or Speaking, do render ridiculous, even Persons who have some pretence to Scholarship; a Remedy hereof has been at several times endeavour'd by many who were skilful in the Grammatical Science; but either the Disease has been but lightly touch'd or unhappily attempted, before this Author undertook it, out of pure respect to the Lovers of the *Latin Tongue*. For who, says he, can endure to hear *Adamantinus*, *Aidicus*, *alioquin*, and a thousand such like fall from the lips of any Scholar?

To obviate this, he has rang'd all *Poly syllable Words* Alphabetically under two Heads, *viz.* such whose second Syllable from the last is long, and such as have it short. (For, by the way, we take it to be peculiar to the *Latin Tongue*, that it has no word bearing an Accent in the *Ultima*) But, lest the Work should have swell'd too much, the Author has by a few Rules in his *Prænotanda* par'd off a very great Number of Words, which, had they been inserted, beside the useless Addition of Bulk, would have rendered the search after such as were doubtful, more Perplexed and Intricate. So that this Book presents the Enquirer with the Quantities of some thousands of Words not to be found in *Smetius*, the *Gradus ad Parnassum*, &c. nor any of the *Lexicographers*.

As for Authorities, it must be consider'd, that to have annex'd them, would have made the Book above twice as big, and proportionably dearer; whereas little room can be left for doubt, after the Affirmation of so great an Author as Monsieur Labbe, and the Examination of so Excellent a Critick as Mr. Leeds, who has been so kind to the Author and to the Learned World, as to over-look this Edition, and to make such Animadversions through the Work as were most proper and useful.

The same Editor has also newly Publish'd a little Piece of the same Author, whereof 'twill be sufficient to give the Title at large.

Veteres Poeta Citati ad Petri Labbei de Ancipitum Græcarum Vocabulum in Prioribus Syllabis Mensura (Ubi confirmandu esset) confirmandum Sententiam, necnon ad indicandum quibus Vocibus licet Corripere Vocalem Longam ante alteram in eadem dictione; Opera & Cura Edwardi Leedes, in Schola Buriensi ad acuendos Adolescentium Animos, erga Poesers Studium (cum ipse Poeta non sit) Cotis Vice fungentis. Printed for Robert Clavel.

De Veteribus Græcorum Romanorumque Cyclis, Obiterq; de Cyclo Judæorum ætate Christi Dissertationes decem, cum Tabulis necessariis, &c. i. e. *Ten Dissertations concerning the Ancient Cycles of the Greeks and Romans, together with some short Account of the Jewish Cycle in the time of Christ; To which are added some Necessary Tables, wherein are Inserted such Fragments of the Ancients as relate to Chronology, never before Publish'd. Being a Treatise very requisite for the due understanding of Ancient History both the Greek, Roman and Sacred.* By Henry Dodwell, M. A. Oxford, Printed at the Theater, and to be sold by B. Tooke, London, 1701. in 4to pag. 919.

THIS large Treatise is (as the Title-page imports) divided into ten distinct Dissertations. In the First our Author asserts the Civil Use of the Cycle invented by *Meto*: In the second he shews the same with respect to the Cycle of *Calippus*: In the third he treats of the *Athenian* Cycles that were more ancient than *Meto*: In the fourth of the Civil Cycles of the *Olympiads*: In the fifth of the *Delfhick* and *Bactick* Cycles: In the sixth of the *Isthmian* Games, and the *Corinthian* and *Sicilian* Cycles: In the seventh of the *Nemean* and *Argolic* Cycles: In the eighth of the *Lacedæmonian* Cycles, and of the Magistrates mention'd by *Xenophon*, to the End of the *Peloponnessian* War: In the Ninth of the *Macedonian*, and therein by the By of the *Jewish* Cycles: And in the Tenth of the Ancient Cycles of the *Romans*.

It cannot be expected that we should run through the whole, or give an accurate Abstract of what is contain'd in all or any of these Dissertations; since that would be too tedious; we shall therefore only account for what is most remarkable in some of them, which may serve as a Specimen, whereby the Learned Reader may be able to pass a Judgment of the Usefulness of all the Rest.

In the first Dissertation, wherein Mr. *Dodwell* treats of the Civil Use of the Cycle invented by *Meto*, he begins with telling his Reader, that intending to discourse of the Ancient Form of the *Grecian* Year, he has inverted the Method hitherto made use of by the most Learned *Chronologers*; and that instead of proceeding
with

with them from the most Ancient to the more Modern times, he has thought fit to begin with the latter as being more certain, and from them to trace backwards to Antiquity. And here he observes that the Times which are the clearest are such as afford the most and clearest Examples drawn from the Astronomical Motions of the Heavens, and which are to be compar'd with the *Julian Period*: That the Cycle of the *Grecian Year*, during the Flourishing State of that Country, was no other than that of *Meto* and his Follower *Calippus*, who corrected the mistakes of the former: And that those times were the Most famous for the Production of Learned Writers, especially Historians. Nay, he adds farther, that we have not any Historian extant of a more ancient Date than *Meto*.

Having premis'd thus much, he proceeds to prove the Civil Use of *Meto's* Cycle, which he does (1.) From the Testimony of *Diodorus*, whose Words are, *Δὲ μὲν γὰρ τῶν καθ' ἡμᾶς χρόνων οὐ πολλοὶ τῶν ἑλλήνων γινώσκουσιν τὸ ἐν τριῶν καὶ ἑξαετηρίῳ ἔσθ' ἀναφύδονται τῆς ἀνάστασις*: i. e. Hitherto even down to our times most of the *Grecians* have not been mistaken in making use of the *Enneadecaeteride*. (2.) Because *Meto* was the first who fix'd the beginning of the Year at the Summer *Solstice* for Civil use; and before this Cycle of *Meto* we have no mention made of the Annual Magistrates of *Athens*. (3.) Because this Cycle of *Meto* was establish'd by him for the sake of the Civil Festivals, which according to his Observations on the *Solar* and *Lunar* Motions were fix'd, and came to be the same every Eight Years. (4.) He evinces the same from the Testimony of *Dionysius Halicarnassæus*; *Festus Avienus* and *Aratus*.

After this Mr. *Dodwell* tells us, that the *Lunar* Months fix'd by *Meto* were the same with those observ'd by the *Athenians* in their Civil Affairs. Then he engages in a Contest with *Scaliger*, and takes into Consideration the Civil Years of the *Prytanites*, or Judges of *Athens*, and shews how much *Scaliger* is mistaken in his account thereof. But leaving the Learned Reader, whose Genius lies this way, to entertain himself with a farther view of this Dissertation and the next, we shall proceed to give some account of the Third.

Herein our Author Treats of the Cycles of the *Athenians* pretended to be more ancient than that of *Meto*; and upon this point shews, That Astronomy was not so ancient among the *Greeks*, as they boast of: That it could not be more ancient than the times

times of the *Persian Kings*, when the *Greek Historians* and *Natural Philosophers* began first to write: That there are not any Observations either *Greek* or *Roman*, older than those to be met with in the *Epocha of Nabonassar*: That the Doctrine of Eclipses among the *Greeks*, *Latins* and *Egyptians* are of a fresher date than the *Era of Nabonassar*, since they were not as yet instructed in the Obliquity of the *Zodiack*, so requisite for a due insight into the Nature of Eclipses. As to the *Solar Eclipse* he tells us that *Thales* first discovered it, and that *Hesiod* *Contemporary* with *Thales* had some Notion of the Obliquity of the *Zodiack*. And here he takes an occasion of treating of the time wherein *Homer* Flourish'd, which he says was after the 23d. *Olympiad*. This he undertakes to evince from the Testimonies of *Theopompus* and *Euphorion*, as also from the several ages of *Aethius*, *Midas*, *Aristeus*, *Terpander*, *Lycurgus*, and *Epimenides*, which are all prov'd to be later than the fixing of the *Olympiads*. Upon the whole he thinks it very probable that *Homer* was not so Ancient as some have fancy'd him to be. After this Mr. *Dodwell* accounts for the Cycles in Use among the *Athenians* before *Meto*, the Earliest of which he says was that of *Thales*, who corrected the Civil Year according to the Rules of Astronomy, tho neither his, nor *Solon's*, nor any that followed were so well contriv'd as that of *Meto*. But without entering into a further Disquisition of these matters, we shall go on to take a short View of what is contain'd in the two last Dissertations.

In the Ninth he treats of the *Macedonian*, and by the Bye of the *Jewish Cycles*. And here our Author observes, that the Cycles among the most Ancient *Macedonians* are the same with those of the *Athenians*: That the Beginning of the Year was alike with both, as also the Method and Order of their Months. After a great many Curious and Learned Remarks on this Subject, very proper for the Entertainment of Great Scholars and *Chronologists*, he passes on to the *Jewish Cycles*, comparing them as he goes along with the *Prophane Periods* of time.

The tenth Dissertation is upon the Ancient Cycles of the *Romans*, on which he bestows a great many uncommon Remarks, and such as may be very useful for the understanding of Ancient History. He has to the whole added several *Chronological Tables*, adapted to the use and right apprehension of what is contain'd in each Dissertation. As to the Method observ'd in the Collecting

and Compiling of these Tables we must leave to the Judgment of those who are well versed in the Science of Chronology.

A Narrative of the Proceedings of the Lower-House of Convocation, relating to Prorogations and Adjournments, from Monday Feb. 10. 1700. (English Account) to Wednesday Jun. 25. 1701. Drawn up by the Order of the House. London Printed for Tho. Bennet. 1701. in 4to. Pag. 78. To which is added an Appendix. Pag. 24.

THE Publisher of these Papers informs us, That as common Prudence directs Men to provide themselves with Defensive Arms, tho' they desire nothing less than an occasion to make use of them; so the Lower-House of Convocation, thought it necessary to put themselves in a posture of Defence, by drawing up a Narrative of their Proceedings, tho' they hop'd there would be no occasion to Publish it. But it seems, the Pamphlet intituled, *A Letter to a Friend in the Country, concerning the Proceedings of the present Convocation*; which made a great noise, and intimated as if the Lower-House had behav'd themselves unseemly towards the Upper, occasioned the Publication of this Narrative; else this unhappy Controversie had slept, and no notice have been taken of it, till the next Sessions. He farther tells us, That if the Merits of the Cause were only to be consider'd, he should have no farther trouble than to refer the Reader to the *Letter* and the *Narrative*; but when he finds in the former so many falsities obtruded upon the World, and unjust Pretensions wrongfully charged upon both Houses, which very few Readers but the Members themselves can discover; he thinks he should fail in his Duty to their Lordships, and the House he has the Honour to serve in, if he did not upon this occasion take notice of them. Accordingly the Publisher in the sequel of his Preface justifies the Proceedings of the Lower House of Convocation against what is objected by the Letter-Writer. But to pass over these Matters, and to come to the Narrative it self.

The subject matter of it relates to this main Question, whether the Lower-House of Convocation have a Right of Adjourning themselves; or whether this Right be lodg'd only and solely in his Grace the Arch-bishop as President of the Convocation? This Question has been the occasion of all the unhappy Difference which was between the two Houses, and which has hinder'd their doing a great deal of weighty Business which lay before them, and which is still undetermin'd.

The Narrator tells us, ' That he does not think it necessary "to relate every thing that was done in the Convocation, as "what Motions were made, and Committees appointed, to examine Books lately Publish'd against the Christian Religion in "general, or more particularly levell'd against the Articles of "our own Church; to report Grievances in the Exercise of "Ecclesiastical Authority: To consider what effectual Methods "might be found and propos'd to our Superiours, of Advancing and Propagating our Holy Faith in the Plantations abroad, "or suppressing Immorality and securing Piety and good Manners at home; or for any other Convocational Business which "it belongs of Right to the Care of the Lower-House to prepare and lay before the Bishops. For though (as he says) "such Business has been very much upon their Thoughts, and "there has been some Progress made in it, yet they have not "been able to bring any of these Things to such Perfection, as "they themselves desir'd, and the World expected: Having "been oblig'd and forc'd to employ the greatest part of their "time in Defending the Power of the Lower-House of Convocation to adjourn it self; a thing (adds he) that at the first "View may possibly seem of little Moment, but if duly consider'd, will appear necessary to secure all the other Rights and "Liberties of the Interior Clergy; nay and of the utmost "Consequence to the Preservation of the Church it self.

He therefore confines himself chiefly in this Narrative to account for the Proceedings of the Lower-House with respect to their Right of Adjournment and Prorogation, and relates what pass'd in each Session upon that Subject: Of which we shall now present our Reader with a summary View.

In the first Session nothing was done, but solemnly opening the Convocation with Prayers and Sermon, and the Choice of a Prolocutor.

In the next, according to Usage, the Prolocutor was presented and admitted by his Grace and his Suffragans; after which the Bishops retired to *Jerusalem-Chamber*, leaving the Inferiour Clergy to Sit and Act as a distinct House, in King Henry the seventh's Chappel: But no sooner had they called over their House, and were Proceeding upon Business, when the Bishop of *Peterborough* came down to them and brought with him a Schedule of Prorogation, which, as his Graces Commissary, he read and Sign'd in the Lower-House. This seem'd to them an Irregular and Novel Method of Adjourning, however to avoid all Dispute with their Lordships, they comply'd with it for the present, and met the next Sessions, at the Place and Time Appointed in the Schedule.

But then they Appointed a Committee to inspect the Convocation Books; and to draw up a Report of what they found in them, relating to Adjournments and Prorogations: After which they were again Adjourned by a Schedule brought down from the Upper-House by their Register.

In the next Sessions held *Feb. 28.* instead of Meeting first at the *Jerusalem-Chamber*, they met in their own House; and while they were Proceeding upon Business, the Prolocutor was call'd up to the Upper-House, and return'd with these two Questions in Writing. (1.) Whether the Lower-House of Convocation did Sit, after they were Prorogued by his Grace on the 25th day of this Instant Month of *February*? (2.) Whether they did meet this Morning without attending in this place (meaning *Jerusalem Chamber*) where they were Adjourned? These were the two Questions it seem'd, which gave the first Rise to the Dispute between the two Houses, which being read were refer'd to the Consideration of the Committee of Adjournments, and the House was again Adjourn'd by a Schedule sent down from the Arch-bishop wherein were these Words, *In hunc locum vulgo vocat. Jerusalem-Chamber*, to which the Lower-House added a *Salvo Jure*.

At the fifth Session, the Committee of Adjournments, who Sat in the Intervals of this and the last Sessions, and Examia'd all the Books of Convocation which were in their Hands, and to whom his Grace's Questions were referr'd, brought in their Report; which was Read and Agreed to by the House, and Order'd to be carry'd up to their Lordships as the Answer of the whole

whole House. This Report we beg leave to insert, and is (bating the Marginal Quotations) as follows.

“ We find that the Common Usage of this House has been,
 “ to continue sitting, till the Prolocutor did Prorogue or Adjourn or intimate the Adjournment or Prorogation thereof, either personally, or by some Members of this House, thereunto deputed by him; and in both these Cases (as we conceive) with the Consent of this House. And we also find by some Instances that this House did not always Prorogue or Adjourn to the same day with the Upper-House.

“ We find the like Usage of this House to have been, that when in the Upper-House the Convocation was prorogued, or adjourn'd by the Words in *hunc Locum*, This House did meet apart from the same, at the same Particular Place where it sat last. And when the Convocation was prorogued or adjourned to some other Place, *viz.* St. Pauls, or Lambeth, then also this House did assemble in a Separate Place, distinctly from their Lordships.

“ And further, we find no footsteps of Evidence to conclude, that it was ever the Practice of this House, to attend their Lordships, before this House did meet and sit, pursuant to their former Adjournment. But when this House hath first met, and sat, it hath been the constant Practice to attend their Lordships with Business of their own, at their own Motion, or when they were called up to their Lordships by a Special Messenger.

For the putting this Report into a Clear Light, our Author, before he proceeds in his Narration, things fit to set forth particularly, what the Claims of the Lower House of Convocation are, and to prove the Justice of them, both by Reason, and from Fact. The first Paragraph of this Answer relates to TIME: the Second, and the beginning of the third to PLACE: to which two General Heads are Reducible all the Rights which the Lower House had Then occasion given to insist on.

As to TIME, the Point in question is not, Whether the Lower House are bound to hold a Session in their own House at the time to which the Lords shall adjourn? For this is readily own'd by them: But the power of Adjournment they pretend to, is contain'd in these two Propositions. (1.) That the Lower House of Convocation is not broken up by a bare Signification, that the

Upper House is Adjourn'd. (2.) That the Lower House may Meet, and Sit, and Act, if it see Cause, in a time intermediate between the Sessions of the Upper. For the Proof of these Assertions, he uses two sorts of Arguments, the one drawn from Reason, the other from Precedents, and Matters of Fact. And first, the Narrator tells us, In Reason it can never be suppos'd, that a Body of Men, such as the Lower House of Convocation, who have by the establish'd Constitution proper Business of their own to do, and have been Legally summon'd to have the Opportunity of doing it, and are attendant upon it, have not Power to Proceed in it as their Occasions require; until, by Prorogation (properly so called) they are discharg'd from it. Much less, adds he, is it possible to Imagine, that They, whose Business is generally different from that which is transacted at the same time in the Upper House, whose Debates are managed not only in a Room apart, and among themselves, independently from their Lordships, but by greater Numbers, and are therefore incapable of being Commensurate in Time with the Consultations of the Bishops, should be under so absurd a Confinement, as Never to be permitted to enter upon Business without first attending on their Lordships sitting, and to be always bound to break up immediately upon Notice of their Lordship's Rising, without any Regard to the Importance of the Business then before them, or the Progress they have made in it, and without any Liberty to meet and finish it in an intermediate time. After this Argument he sets down the Precedents or Matters of Fact, whereby it appears that the Lower House in former times, did adjourn themselves to a time intermediate between the Sessions of the Upper.

As to PLACE, the Narrator in order to set this Matter in a clear Light tells us, that they deny not but whatsoever general Place (as *St. Pauls* or *Westminster*) the *presens Convocatio* is adjourn'd, the whole Body may be obliged to hold a Session in that place at the Time appointed. Nor do their Lordships deny that in every such General place, there ought to be assign'd two particular Places or distinct Rooms, for the Seperate Meeting and sitting of the two Houses. But that their Lordships pretend moreover, that the Lower Clergy are of ordinary Course first to wait on them in the Upper House, before they go to sit in their Own: and this pretence our Author opposes, as a thing that has neither Reason nor Precedent to support it. But to leave the Consideration of this matter to the Reader's own Judgment, we shall

shall now proceed to a farther account of the remaining Sessions.

In the sixth, seventh, Eighth and Ninth Sessions nothing of moment was transacted, only in the Eighth Sessions the Words *vulgo vocat. Jerusalem Chamber* were left out of the Schedule of Adjournment, and never after us'd, and notice was given that their Lordships would within a few days send down their Reply to the Report of the Lower House.

Accordingly in the Tenth Session the Reply was deliver'd in writing by his Grace to the Prolocutor, which notwithstanding the great and unexpected Length of it was read in the Lower House the same day, and referr'd to the Committee of Adjournments. The Narrator upon this Account informs us, That it cannot be expected that he should here insert a Copy of their Lordships Papers which make up many Sheets; much less a distinct and full Examination of 'em Paragraph by Paragraph, which would take up above as many more, But since the Reader (as he says) may possibly be curious to know at least the Substance of what is contain'd in this Reply, and the sense of the Lower House upon it, he tries to give him some Satisfaction, with the utmost Fidelity, and as briefly as the thing will bear.

In the Eleventh Session the Committee to whom the Lords Papers were referr'd, having brought in their Report it was debated point by point by the House: and while they were upon the first part of it, the Prolocutor was call'd up; and returning with a Schedule of Adjournment in his hand, put it to the House, "Whether, notwithstanding that Paper, importing an Adjournment, they thought fit to go on in the Business they were about? which Question was carry'd in the Affirmative, and they proceeded to examine Distinctly the several Resolutions contain'd in the Report.

In the twelfth Session held *Mar. 31.* A Committee met to debate the Question at large, whether the Lower House have Power to adjourn it self? which was carry'd in the Affirmative by a great Majority, and afterwards reported and agreed to by the Lower house, and the Resolution of the former Committee, that They saw no Reason to recede from their Report, was agreed to by the House, and that the Prolocutor attended by some Members, should acquaint his Grace and his Brethren therewith, and in order to a Regular and speedy Determination of the Matters in Dispute, desire a Conference with their Lordships.

This Message was not receiv'd, because not deliver'd in Writing; therefore at the Thirteenth Session, the Prolocutor carry'd up the Answer of the Lower House in Writing, which his Grace receiv'd and said that he and his Brethren would consider of it; and then gave the Prolocutor a Schedule of Adjournment.

In the Fourteenth Session the Lower House renew'd their Applications for a Conference with their Lordships, but the Message was rejected because not brought up by the Prolocutor, and after it was carry'd up by him, his Grace was pleas'd to call Up their whole House, and to cause to be read in their Presence a Paper by way of Answer to their Repeated Supplications for a Conference; wherein he also tax'd them with some few other things that the Lower House had done, which his Grace and their Lordships pleas'd to say were Irregular; and then the *Presens Convocatio* was Adjourn'd to the 8th of May.

This Adjournment occasion'd Heats in the Lower-House, who could not look upon it as Regular, and therefore had three several Intermediate Meetings before the Day appointed by the Archbishop. In one of these Intermediate Sessions, they Appointed a Committee to draw up an Account of the Proceedings of the Lower-House, as far as they relate to the Dispute about Adjournments, together with the Reasons of them for the Satisfaction of the Clergy of this Province. But these Affairs, with what follows of the Transactions of the succeeding Sessions till the Convocation was Prorogu'd by the King's Writ, we must leave to the Determination of the Candid and Learned Reader, having not room to Account for these things in our Journal.

The State of Learning.

F R A N C E.

MR. Nolin, who takes upon him the Title of *His Majesty's Geographer in Ordinary*, has publish'd, *Le Theatre de la Guerre en Italie contenant la Carte, General de Lombardie, avec les Cartes particulieres du Vicentin, Veronois, Padoüan, & le Polesin de Rovigo, le Ferrarois, & Partie du Bolonois, le Modenois, le Mantouan, & les Etats du Duché de Milan, ou se trouvent Parme & Plaisance, & les Territoires de Bergame & Bresse, dressez sur les Memoires des meilleurs Auteurs, & dediez à sa Majesté tres Chrétienne.*

Lately Publish'd a small Book in 12° intituled, *Methode facile pour apprendre l'Histoire de la Republique de Hollande depuis son Origine jusqu' a present, avec une Description Historique de cet Etat.*

Within

Within a short time will be Publish'd the second Volume of the History *de Auxiliis*.

D E N M A R K.

COPENHAGEN, Mr. *Sreenbook* has sometime since Publish'd several Philosophical Discourses about the *Danish* Translation of the Bible. Mr. *John Bircherod* has made a Discourse concerning *Danish Antiquities*: And Dr. *Mafius* has put out *Hermanni Zoesatii Tria Opuscula Theologica*, viz. *De Ecclesiastica Potestate & Papali. De sententiis Definitivis in Conciliis Generalibus. Calendarium Hebraeum*. These Treatises are publish'd out of the Library of *Marguard Gudeg*, and the Author thereof lived in the time of the Council at *Constance*.

O X F O R D.

Preparations are made here for Printing a very Fine Edition of *Robert Stephens's Latin Thesaurus*, containing not only all Printed at *Lyons*, but a great many very useful Additions are made to it; making in all four Volumes in Folio; It will be Printed with great *Correctness*, and upon a very good Letter and Paper: Proposals for Subscriptions, and a Specimen of the Performance will be Published in a few Days.

Proposals are Publish'd for Printing at the Theatre, the Works of *Dionysius Halicarnassens*, with very great Improvements, in two Volumes in Folio, *Greek* and *Latin*, put out by *John Hudson* D. D. Keeper of the *Bodleian Library*; and the Chronology is added by the Learned *Henry Dodwell*.

Likewise Proposals for Printing here a *Greek Testament* in a large Letter, in Folio, with *Greek Scholia* upon the whole, Collected from the *Fathers*, &c. by the late Learned Mr. *Arch-Deacon Gregory*; Reviewed and Recommended to the Learned, by Dr. *Jane Dean* of *Gloucester*, Dr. *Aldrich* Dean of *Christ-Church*, Dr. *Sherlock* Dean of *St. Pauls*, Dr. *Cave*, Dr. *Lancaster*, Dr. *Alston*, Dr. *Aitcrbury* and Mr. *Duke*. The Names of all the Authors are put as they occur in the *Scholia*.

Note, that part of both these Books are already Printed, and they will be Publish'd with all possible Expedition.

Those Gentlemen who are willing to Encourage these Works, are desired to send in their Subscriptions (being only 5 s. to each) with their Names, (because a Catalogue of them will be added to the Books) to the Undertaker *Thomas Bennet* at the Half-Moon in *St. Paul's-Church-Yard* London; or they may be Transmitted to him by the Hands of most Booksellers in England and Ireland.

THE Present State of Jacobitism Consider'd, in two Quærys. 1. What Measures the French King will take, with respect to the Person and Title of the pretended Prince of Wales. 2. What the Jacobites in England ought to do on the same Account.

A Sermon Preach'd at *White-Hall*, before their Excellencies the Lords, Justices of England; Upon Sunday July the 12th. 1701. By *Richard Wills D. D.*

Remarks by Way of Answer, Paragraph by Paragraph, to the Picture of a Modern Whig.

Tum of Bedlam, or a Poem writ by a Mad Author; reflecting on the Madness of some Persons, who make all People Mad, that have any thing to do with them.

Tura Populi Anglicani, or the Subjects right of Petitioning, &c. Answer'd Paragraph by Paragraph.

The several Proceedings and Resolutions of the House of Commons; in relation to the Bill for Taking, Examining and Stateing the Publick Accounts of the Kingdoms, together with the Copy of the Bill.

A Sermon for the Reformation of Manners, Preach'd at the Assizes, in *March 15, 1700*. By *M. Henry M. A.* Minister of *Wroxal* in *Warwickshire*.

A Sermon against Drunkenness, Preach'd at the Assizes in *Bedford, Aug.* the 8th. 1700. By *M. Henry, M. A.* Minister of *Wroxal* in *Warwickshire*.

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The Scaffold lately erected in *Westminster-Hall*. A Poem.

A Satyr on the *Kenish-men*, and Tre the Poet.

A Sermon Preach'd at *St. Paul's*, Sept. 1. 1701. being the Sixth for the Year 1701. of the Lecture founded by the Honourable *Robert Boyle Esq;* By *George Stanhope D. D.*

A Dialogue between the City of *London* and *Paris*, in relation to the present posture of Affairs.

The History of the *Kenish* Petition, answer'd Paragraph by Paragraph.

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PROBLEMS propos'd to Philosophers.

I.

On the Origin of the Difference of Opinions.

MOnf. *Descartes* doubted if the Senses represented Objects to every Man precisely after the same manner; and his Doubt is founded on this, That our Senses ought to be as different as our Constitutions. According to this Philosopher, the Eyes are Eyes in all Men; but their Fibres and Nerves are of a different bigness, and differently extended; so that the Sensations ought to be as different as is the sound of several Strings, differently extended and of a different size.

May we not carry the Matter farther, and say that our Senses conveying Impressions thus variously modified to the Soul, our Understandings that form their Idea's from those Impressions, don't know sensible Qualities exactly in the same manner? May we not add, That as the simple Idea's that we form of the sensible Qualities, are not always alike in every Particular, the com-

pound Idea's that we form of these simple Idea's have likewise some objective Difference, and that when we know a Truth in relation to such things, we perceive it with some modification, which doth not hinder it from being absolutely the same Truth, but hinders its appearing indivisibly in the same manner?

Is it from this Principle that we must find the Reason why Philosophers are almost never agreed on any Point of Natural Philosophy?

P R O B. II.

On certain Marks with which Infants are born.

WE are at a loss to explain how some Infants are born with the Impressions of Fruits or Flowers, which seem to grow again every Year. May we say, that the Mother while eating swallow'd down the Seed of that Fruit or Flower, and that the Seed being convey'd without Corruption through the Veins to the Body of the Infant, is stopp'd in one of its small Members, and that there it takes Root as in firm Land, and so grows every Year, and that the Infants Flesh growing harder by degrees, this hinders the Tree or Plants shooting forth as it would do on dry Land. A Cancer is a Mass of little Animals that are bred in the Flesh. Is it less probable that it breeds Plants? Is it certain that in the Digestion all the Parts of what we eat are so broken, that none of 'em can remain with the Properties of a Seed?

A Woman with Child going to see a Criminal broke upon the Wheel, brought forth a Child whose Limbs were broken. May we not say that the Imagination gives to the Spirits of the Brain the Movement that is necessary to represent truly a parallel Phantome to the Object that acts on the Mother, that the Imagination is determin'd to this by the Impression and the Modification with which the Light is reflected by the Object to the Eyes, so that not only the Spirits of the Brain receive this Impression, but the Blood with which they communicate receives it also. That this Impetuosity, this Disposition of the Blood, makes no Impression on the Mothers Body, which is too much hardened, but that it doth on the Infants, almost as easily as on the

the Brain and Blood of the Mother : But especially if the thing happen when the Infants Members begin to be formed. Those that are used to the Philosophy of *Monf. Descartes*, may judge whether these Reflections be conformable to their Master's Sentiments.

P R O B. III.

Of Sympathy.

VVill it follow from hence, that the little Bodies which proceed from the Body of a Person, are proper to enter into our Pores, and to nourish us in an unspeakable but agreeable manner ? These little Bodies and our own, will they make a common Globe about us, as do the little Bodies of two Loadstones in the Cartesian System ? The little Bodies of those for whom we have a sympathy, will they be to us an Essence which fortifies the Brain ? Will this be a Leaven that shall give Motion to the Blood ? Will it be a cold Liquor that tempers the motion of it ?

The sight of a Man transported with Rage, moves us by the Impression it makes on our Eyes and on our Brain. May we not then simply say, That the Visage of Persons which affects us immediately, do naturally represent some Inclination conformable to our Nature, and which is likewise excited in us by the sole movement that the sight of a Person produces in our Brain ?

La Physique des Anciens : i. e. The Natural Philosophy of the Ancients. Printed at Paris, 1701. Containing 342 Pages.

WHat is here call'd *The Natural Philosophy of the Ancients*, is a new System; the Plan of which is as follows.

1. *In the Beginning God created the Heaven and the Earth*; that is, the Active and Passive Matter. Matter in general Borders it self on its smallest Parts, it is solid, and each Part tends to the Center. The Passive Matter is divided into two Portions, Sulphur and Salt. The Salt was at first at the Center. It has a Quality of making Cold. Hardness and Transparency are Properties inseparable from its Parts, and the Figure of them is round. The Sulphur was above the Salt. It has the Quality to make Fire and Light. Its inseparable Properties are Dryness and Darkeness. Its Parts are of a Quadrangular Form. The Active Matter is Mercury. All its Parts are equilateral Solid and Triangular, and they are in continual Motion, or at least in a continual Effort to move. Mercury included the Sulphur, as the Sulphur included the Salt.

2. Mercury penetrating from the *Circumference* to the Center, gave Motion at first to the subtiler Sulphur, and set it on fire. Then the Mercury traversed the grosser Sulphur, and turned it to Earth. Then it entered into the Salt, and made the more subtiler Parts *Air*; and the more grosser *Water*.

It seems that, according to this System, Fire ought to be the Body that is furthest remote from the Center. But our Author says, it's the Air: For the Water and the Earth, which are heavier than the Air, because their Particles are more closely joined, and have less of the *Vacuum* amongst them: The Water, I say, and the Earth go with so much impetuosity towards the Center, that they chase the Air with force enough to make it get above the Fire.

Mean while the Mercury which remains in great Quantity, after it has imbib'd the Air, the Fire, the Water, and the Earth runs downward, and as it goes thither rowling, it forms a great Globe which turns on its Center. 'Twould remain in this Situation, if it were not that the Water, and Earth being more weighty, depresses

Presses it. But the Effort that it makes to extend it self opens it passages thro' the Earth, the Water and Fire, of which it carries considerable Portions into the Air, and then it makes new Globes like to the general Globe, except as to Magnitude. These Globes become Suns, when the Mercury that forms them draws along with it Earth, Water, and Fire; but they become Planets, when the Mercury draws with it only Earth and Water, and not Fire enough in Proportion.

The Mercury ceases to form new Globes, when there's almost the same force in the Center to repel the Earth and Water, as the Water and Earth have to depress it.

'Twould have been well if our Author had explained how and why the new Globes turn on their Centers, wherefore the Mercury as it makes its way thro' a Globe, does not always attract as much Fire as it does Earth and Water, how the Air, which was not at first supposed to be in greater Quantity than the Fire, Earth and Water is sufficient to include all the Globes in so just a manner.

But let us go on to expose this new Natural Philosophy.

3. The Globes or Tourbillons remain where they are in *Equilibrium* with the Air, and there they are in *Equilibrium*, because that at the Center they have a great Quantity of Mercury, which gives Levity to the other Particles that it pushes forward. Our Author would still do well to give us the reason, why the Particles of the new Globes don't tend to the Center of the World, towards which at first they received a general Impression.

4. The Sun as it turns rouls along with all the Planets which are in *Equilibrium* in the Air of its Globe. The Earth hath a small Globe in that of the Sun and causes the Moon, which is in *Equilibrium* in its small Globe to turn round it. Our Author in the beginning of his Book respects the Scripture as far as to offer to prove, that the System he proposes is the System of *Moses*. Yet the Scripture taken literally makes the Sun to move and not the Earth.

5. Altho' the Mercury forms no more new Globes, it escapes by several little Places from those where it is, and at parting being imbib'd with several Particles of the Earth, Water and Air of these great Bodies, it carries their influences to the other Planets. The Mercury which is at the Center of each Globe is likewise mixed with several strange or Heterogeneous Parts, e.g. Fire; and if this Fire encreased enough to die up the Earth of a Globe, at the Center of which it is, the Globe would be dissipated. Besides that the several Parts of the Globes are pushed out
by

by the central Fire, yet the greatest part return by their Natural Weight. The Vapours of the Sun are its Spots: Our Author in this Place says one Word of each Planet in our Globe, for which we refer to the Book.

6. We see the Comets, when the Earth of some Sun happening to be dried up, its central and external Fire join together. We see them likewise when the Fire of the Sun and the central Fire of any Planer happens to dry it up.

The Vapours are Parts of Water charged with Earth, and pushed on by the central Fire of the Globe. Sometimes they come out of the Earth, sometimes they don't, especially in the Summer, when the Sun shuts the Pores of the Earth by its Fire. The Vapours elevated in the Air, which is very cold, there become Snow and Hail, and don't dissolve into Water, but when the Fire, which exhales from the Earth, mounts high enough to dissolve them. Mildew is an Oily Vapour, that the Sulphur of the Sun enlightens, and causes to enter thro' the Husk of the Corn that it dries and burns.

8. In the new System they attribute the Original of the Wind to the Sun, that spreads its Sulphur into the Air, and which depresses it; they attributed it likewise to the Vapours, and when these two Causes concur together between the Tropicks, they cause terrible Tempests of Wind. The Vapours that depress the Mercury in the Entrails of the Earth cause Earthquakes. The Reader may easily conjecture from thence how they explain Lightning, Thunder and Thunderbolts.

9. Our Author sets down several Reasons for the ebbing and flowing of the Sea. The central Fire of the Earth, says he, pushes the Waters to a certain Point, this is the Ebb. The Waters that were push'd begin to have more force to return to the Center, than the Central Fire has to repel them. This is the Flowing. 2. The turning of the Earth obliges the Waters to flow to the side contrary to that where the Earth goes. The Sun depresses the Air, and the Air being press'd pushes the Water. 4. The Moon presses the Air. 5. When the Sun and the Moor are in our Hemisphere, the Ebbs are greater, and the Central Fire in the mean time causes the Ebbing and Flowing in the opposite part of the Earth. The Difficulty is to reconcile all those Causes among themselves and to Experience.

10. When the Mercury in forming a Globe elevated the Earth above the Water, there happened several *Vacuums* which the Waters fill'd, & the Central Fire pushes these Waters by different Places on the Surface of the Earth, where they make Fountains and Rivers. The Fire that we see is not pure; 'tis but a Compound of the four Elements, Fire, Air, Water and Earth.

11. The Mixtures are formed by Congelation or Coagulation, or by both, one after another. There's Congelation, when the Water abounds; and Coagulation, when the Sulphur makes the Water to evaporate. The Dissolution is occasion'd as the Composition, either by Dryness or Moisture. The Fermentation happens three Ways.

1. When the Mercury is strong enough in a Compound to move all the Parts of it.

2. When there enters into this Compound a Matter that hath imbib'd much Mercury.

3. When there enters any Body that opens the Pores, and sets at Liberty the Mercury that was press'd.

Sublimation is an Elevation of some Matter, and the Central Fire makes many Elevations. Every Compound or Mixture hath its Central Fire, which causes several Sublimations. The Descension is the falling of the Particles that the Sublimation had elevated to the Circumference, or even beyond it. All the Bodies of the World, both small and great, have a Communication among themselves, by way of Sublimation and Descension.

12. Colours are compounded by the Mixture of Elements. Pure Sulphur makes Red, and the grosser Black. Sulphur and Water makes White. The Blue is a Compound of the Air and Sulphur. The Smell and Odours come from Sulphur: And they are Good and Bad, according as the Sulphur is Good or Bad.

13. Amongst Beings we distinguish three Sorts. Minerals, Vegetables, And Animals. Minerals come by Formation, that is, by an assembling together of the Parts of the Matter without any other other Determination, than that of Nature and the In-

fluences of Superiour Bodies. The Vegetable come by Production, for the Mercury and the Influences that form them, are determin'd by a Seed or Bud. And Animals come by Generation.

14. In the General Globe the Mercury hath mix'd the Elements in going from the Circumference to the Center, and hath set them in Order, as going from the Circumference to the Center. The same happens in the smallest Globes, whether Vegetable or Animals, for every Member of a Living Creature, hath its Mercury, its Central Fire and particular Leaven. The Purity of the Elements that compose a Living Creature, cause the length of Life. Besides Mercury, there is in Man a Spiritual Soul; for God, after he had made *Adam's* Body, breathed into him a Soul.

Some may perhaps ask, In what Sense the Author of this System, can call it, *The Natural Philosophy of the Ancients*; and whether by the Name *Ancients*, he means only the Philosophers that went before himself, or if he would tell us, that he hath made use of for Example of the Globes of *Pythagoras*, the Indivisibles of *Lucretius* or *Zeno*, and the Mercury or Quintessence of *Aristotle*, &c.

But however it be, his System hath this Advantage, that it is not burden'd with the Mathematicks as is that of M. *Descartes*, which every Moment obliges the Reader to enter into a profound Meditation.

Histoire de la Medicine, &c. i. e. The History of Physick, &c.

We shall begin where we left off last Month.

Mons. le Clerc comprehends in this third and last Part, the remainder of the Time that was interrupted by the History of the Methodists, and returns to the Physicians that were Contemporary with *Themison*, the chief of those Methodists, who liv'd under *Augustus*. Then he speaks successively of all the other Physicians, that liv'd under the succeeding Emperors, till the time of *Severus*, which ends the second Century from Christ. He relates what each of 'em did in Physick, and treats of some Questions, which relate to the state of that Art during that time.

I. This third Part is divided into three Books. The first speaks of the Physicians that liv'd from the beginning of the 40th Age, till the 40th Year of Christ, under the Emperors *Julius Cæsar*, *Augustus*, *Tiberius* and *Caligula*.

There were but few Physicians during the Reign of *Julius Cæsar*; not because his Reign was not favourable to their Profession, but because, as *Suetonius* observes, *he gave the freedom of the City to all those that professed Physick, and to those that taught the liberal Arts, that they might stay the more willingly in that City, and that others might come to settle there.*

Of all the Physicians that liv'd under *Augustus*, the most famous was *Antonius Musa*, altho' he was but a mean enfranchiz'd Person. The reason of his Advancement was this; *Augustus* being dangerously ill, and not able to take any Physick, *Musa* advis'd him to bath in cold Water and to drink it. Which having good success, this Physician was liberally rewarded by *Augustus*, and the Senate granted him and those of his Profession an exemption from all Imposts for ever, and the Privilege to wear a Gold Ring; which till then was not allow'd to any but to Persons of the first Rank. *Suetonius* adds, That the Senate erected a Brazen Statue for *Musa*, which they plac'd by that of *Esculapius*. *Dion* says, that this Physician having under cure *Marcellus*, the Nephew and adopted Son of *Augustus*, as he formerly had

the Emperor, kill'd that Prince. It is true likewise that *Livia*, who hated *Marcellus* because he was prefer'd before her Sons, was suspected to have brib'd *Musa*, to kill this young Prince, by bathing him unseasonably.

We find nothing else considerable, concerning his Doctrine. We only find that he cur'd very dangerous Ulcers, by causing the Patients to eat the Flesh of Vipers.

M. le Clerc says there liv'd under *Augustus*, one *Philo* of *Tarus*, Author of a Composition still extant, and from him called *Philonium*. This Physician describ'd it in Elegiac Verse, but in a manner so Enigmatical, that probably the Nonsense had been yet unexplain'd, if *Galen* had not given us the Key of it. Take, says he, of the red and smelling Hairs of a young Boys Head, whose Blood is yet diffus'd in the Fields of Mercury, the weight of so many Drachms as we have of Sense, of *Nauplium Euboicum* a Drachm, and as much of the Murderer of the Son of Menetius, which is preserv'd in the Bellies of the Sheep. Add 12 Drachms, and as much of the Beans of the Arcadian Swine, with a Drachm of the Plant which is falsely called the Root, and which comes from a Country fam'd, by reason of Jupiter Pissæan, write *Pium*, and adding to the head of this word, the Masculine Article of the Greeks. Take 10 Drachms of this latter Drug, and mingle all with Works of the Daughters of the Bull of Athens. The meaning of all this pompous Nonsense is no more than this, We must take Saffron, Pellitory, Euphorbium, White Pepper, Henbane, Spikenard and Opium, of each a like quantity, and incorporate 'em all into Attic Honey. On the occasion of *Musa*, who, as we just now said, was enfranchis'd. *M. le Clerc* treats at large of Slaves that practis'd Physick, and of the time when those of Roman Families began to practise it.

Some Moderns * say, that none but Slaves practis'd Physick at Rome, under the first Emperors and long after. *M. le Clerc* owns that the Authorities, brought in favour of this Sentiment, prove that there were Physicians that were Slaves, that practis'd some part of Physick; but alledges divers Examples to prove, that there were others. The reason why Slaves practis'd, was because the Physicians made use of them to prepare their Medicines; and when they had serv'd 'em well gave 'em their Li-

* As Robertel, Dempster, &c.

berty, and then they practis'd Physick themselves. Besides, we must observe, that the ancient Method of practising Physick, furnish'd Employment to many more Persons than it does at this Day; so that the laborious Part lay on the Slaves. The Gymnastic Physick, the chief Rules of which consisted in Exercise, employ'd I know not how many People. The Baths, which were so frequent, employ'd no less. All these gave rise to divers Employments, which had the honourable Title of *Physicians*; so that there were Bathing Physicians, and Anointing Physicians, &c. This was that, that gave Original to Slave Physicians.

After the Roman Emperors had embrac'd Christianity, and founded Hospitals for poor Patients, the Charge of looking after 'em was committed to the *Parabolani*: Authors do not agree as to the Etymology of this Word. *M. le Clerc* derives it from *παρολ*, which signifies hardy and rash; because they that follow'd these Employments expos'd their own Health and Life in looking after the Sick, especially where the Diseases were Contagious.

II. In the second Book of this last Part, he speaks of the Physicians that liv'd from the 40th Year of Jesus Christ, until the 140th under the Emperors, *Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, Trajan, and Adrian*. Here *M. le Clerc* treats in particular of the *Materia Medica*, the Composition of Medicines, of the Quality and Title of *Archiaters*, and of Anatomy.

Andromachus is the most ancient of all the known Physicians, that was called *Archiaters*; and there are three or four various Opinions on the signification of this Title. *Chassineus* thought that *Archiaters* or *Archiatros* signified the Porter of the King's Palace; *Quasi Princeps Atrii*. *Accursa* translates *Archiaters* the Prince of Physicians, or chief Physician. *Mercarial* says that *Archiaters* signified the Physician of the Prince; *Ἀρχίατρος quasi ὁ ἀρχιεργὴς ἱατρός*, because the word *Archiaters* had not been used by any Greek or Latin Authors, before the Roman Emperors, and not not then till after the Reigns of *Tiberius* and *Claudius*. *Alciatus* believes that *Archiaters* is really the Prince of Physicians, or the Princes Physician: He that is the Princes Physician being thereby exalted above the other Physicians. *Meibomius* says, that of all other Greek Words which begin with *Archi*, as *Architectus, Archiepiscopus, Architrachelinus, Archiereus*, none of 'em signifie

signifie any thing belonging to the Prince, but all those Words denote, something that is the chief, or most excellent of its kind. *M. le Cere* believes, that tho' the *Archiatri* were not the Princes Physicians, with Relation to the Etymology of their Name, yet they were so with Relation to their Office or Employment. For it's plain,

1. As for what relates to the *Archiatri* of the Palaces, that they were the Emperor's or Court Physicians, altho' all those that served at Court were not *Archiatri*.

2. As to what relates to the *Archiatri* of the People; we may say, that they were in some measure the Princes Physicians, because they were likewise sworn to the Prince, and that the Prince or Emperor named and confirmed them, after they were chosen by the College, to serve the Publick without having any thing for it; but what People were willing to give them; because they were sworn to the Sovereign. If any ask, wherefore these Physicians of the Prince or Publick, were called *Archiatri*, or *Chief Physicians*? our Author answers, That 'tis because they took Place of others, which was sufficient to give them the Name *Archiatri*, that is, *Physicians of the first Rank*, altho' they were not always the first in Merit.

As for other Physicians, that were neither the *Archiatri* of the Prince nor People, we must not believe that they had no Employment. As the *Archiatri* of the People were chiefly established to cure the Poor, this Establishment did not hinder the Rich from calling to their assistance such other Physicians, as they thought fit; so that these other Physicians had Employment enough, and there were very able Men amongst them, the Public Offices not being always bestowed on the most Capable.

After this long Digression, he returns to *Andromachus*, and speaks at large of the Composition invented by that Physician, which is called after his Name *Theriacum Andromachi*.

There are many curious Things here relating to the Composition of Medicines; but we shall content our selves with one Example, which is the *Collyrium*. This Word properly and anciently signified a Composition, that ought to have a certain Form. *Oribasius* says, that the *Collyrium* ought to be four Fingers long, and its Shape like that of a Ratt's Tail, *i. e.* not only round and long, or in form of a Cylinder, as the Magdaleons of Plasters, but which diminishes by degrees in a Conic Form. The Matter of *Collyria's* in General was all that could be of use to make a Composition, or

a Mass of Medicines, of such a Consistency as to be reduced into the form above-mentioned. This Form making the Essence of the *Collyrium*, rendred this Name common to Medicines, the Ingredients and Uses of which were very different; so that Suppositories and Tents had the Name of *Collyria*.

This sort of *Collyria* was commonly called *Entire* or *formed Collyria*, because they made use of them entire, and in the same form they were made in; and to distinguish them from another sort of *Collyria*, which was beat into Powder, or dissolved in some Liquor, when they would use it.

These last *Collyria* were chiefly for the Diseases of the Eyes, and in process of time, without having any Regard to the Form of the Composition, all the Medicines proper for these Organs of Sight were called *Collyria*. Those composed of dry Matters, were called *Collyria sicca*, *Ξηροκολληεία*, and the others that were compos'd of Liquids *Υδροκολληεία*. Our Author sets down the Ingredients, of which the one and the other were composed.

Speaking of the Physicians that lived under Nero, M. le Clerc doth not forget *Marinus*, to whom *Galen* gives this Testimony, That he had writ very well on the Muffles. That which is most remarkable on this Subject, is that he had discovered or perceived something of the principal Uses, which in process of time, were attributed to the Glands, and particularly to those of the Mysteriery and Intestines.

As for *Dioscorides*, M. le Clerc observes, that he cannot find, that in this Author's Time, Physicians had the Knowledge of Distillation, or made use of proper Vessels for it. We can find no Traces of it in all the Writings of *Galen*, who lived 80 Years after *Dioscorides*, altho' he speaks at large of the Preparation of all sorts of Medicines, that were used in his time. There's nothing on this Subject neither in the Writings of the other Greek Physicians, much later than *Galen*, such as *Oribasius*, *Aetius*, *Paul Eginnet*, and others, who have treated largely of the Composition of Medicines. The Greek Word *Ambix*, which is found in *Dioscorides*, from which the Arabians have formed *Ambick*, and by adding the Article *Alambick*, which is a Vessel proper for distilling. This Word, I say, anciently signified a Pot, made use of in the Kitchen. Founders had Pots of a particular Form, which might, in some manner, approach to the *Alembick* of the Arabs, or the Sublimatory Vessels of the Chymists, but the Physicians had no such thing.

Dioscorides speaks likewise of several Metallic Preparations; and there's no doubt but they who found out Metals, found out particular Methods and Vessels to purifie and separate them. And as *en passant*, they discover'd several things, that were useful to Physick, the Physicians improved them as much as in them lay. Such were the Mineral Dissolutions, of burnt lead, Ceruse, Verdigrise, burnt Antimony, Vermilion or certain Parts of the Metals that exhale, and stick to the Vessels and Furnaces, wherein we melt these Metals or which separate themselves from them, as a sort of Dross, such are *Litharge*, *Cubny*, *Pomphalyx*, &c. most of these were used in *Hippocrates's* time, in Plaisters, Collyria's and other external Remedies.

They had begun likewise long before *Dioscorides*, to give some Minerals inwardly, as Earths and Salts. They us'd the Flowers and the Rust or Scales of Brass, as a grand Purgative. They gave likewise the *Melanteria* for a Vomit. The Ancients used a Compound Salt, which they call'd *Theriacum* or *Sal Viperae*, and which is differently described by various Authors, they knew likewise the use of Mineral Water, for Bathing and Drinking.

Iron was not used by the Physicians in *Dioscorides's* time, altho' divers excellent Remedies have been drawn from it since. He speaks of Quick-Silver as Poyson, that gnaws the Entrails and thrusts 'em down by its weight. They did not use Antimony but in external Applications, and then only when burnt. These Observations may serve to undeceive those who think that Medicinal Chymistry is very ancient.

III. The third and last Book is almost wholly taken up with the Physick of *Galen*, who wrote betwixt the 140th Year of Christ and the Year 200, and was reckoned to have brought Physick to perfection. He mentions likewise some other Contemporary Physicians.

As for *Galen*, our Author gives us an Abridgment of his Life. He understood Chirurgery as well as Physick, and invented a particular Method to cure Wounds of the Nerves, which was not practis'd before. He boasted likewise that he knew at the first Visit, or at the first Fit of a Fever, what it would be, whether *Tertian*, *Quartan* or *Quotidian*. His good Qualities were much lessen'd by his continual praising of himself, which join'd to the misunderstanding that was between him and most other Physicians,

cians, created him many Enemies. It seems that he was very superstitious, a Quality which is more insupportable and dangerous in a Physician than in any other Person.

We have the state of Physick in *Galen's* time, and the Design that he laid to re-establish that of *Hippocrates*, his Idea of Physick in general, and a short but very exact Plan of his System, together with a Catalogue of his Genuine and Supposititious Works.

Galen had carried the Doctrine of the Pulse to the utmost Perfection, not to say Nicety. He describes an infinite Number of Differences, which sometimes are so imperceptible, that we ought to have the Sense of touching more exact than a Spider to distinguish them all. Our Author suspects, and not without reason, that these different sorts of Pulsation, observ'd by *Galen*, are rather the effects of his Meditation than Experience. He wrote 16 or 17 Books on this Subject. Our Author gives us an Account of the Difference that there was between the Practice of this Physician and *Hippocrates*.

M. le Clerc agrees with *Riolan*, that *Galen* dissected some human Bodies, but believes it was very seldom, and perhaps very imperfectly; moreover, he really confirms what some have accus'd this ancient Physician of, that he hath often confounded the internal Parts of a Man with those of a Monkey. This doth not hinder his esteeming *Galen's* Anatomy to be a very good Work; he says that none before him wrote well on that Subject, and that he hath made many important Discoveries. His Books of the *Use of the Parts*, is a Master-piece that hath been admir'd in all Times; it shews the great Genius of its Author, and contains what is satisfactory both to Philosophers and Physicians. But that that occasion'd the wonder of Christians was, that *Galen*, tho' a meer Heathen, acknowledg'd an All-wise, an All-good, and All-powerful God, that made Man and all other Creatures. The following Passage is too good to be left out.

' In writing these Books, says he, I compose a true Hymn to
' him that made us, and I esteem solid Piety to consist not so
' much in sacrificing hundreds of Bulls to him, or in presenting
' him the most exquisite Perfumes, as in acknowledging and
' making known to others, his Wisdom, Power and Goodness.
' For, in short, that he plac'd all things in the most agreeable
' Order and Disposition, to cause 'em to subsist, and that he will
' have all to partake of his Bounty: This, I say, is a great

Proof of his Goodness, which demands that we should praise him with Hymns. That he found out all the ways that were necessary to establish this noble Order denotes his Wisdom, as his making all things that he pleased shews his Omnipotency.

It would seem sometimes that *Galen* looks upon the rational Soul as a spiritual Principle, or one that is different from Matter. In one place, after having said that the Animal Spirits are not properly the Substance of the Soul, but the immediate Organs of it at least; He adds, that these Spirits may be moved by a Faculty that hath nothing common with the Body. But, in another place, he makes the Soul Corporeal, as when he refutes *Erasistratus*, he says that the Understanding doth not depend on the Artificial Composition of the Brain, nor on the Variety of its foldings, As that Physician thought, but that it depends on the good disposition of the Body that thinks, whatever that Body may be.

We hope that the usefulness of this Book, which is not only Historical, but otherwise very Pleasant and Instructive, will be Apology enough for the length of this Account of it.

Remarques sur la Dissertation Physique sur la Nature des Exhalaisons & des Vapeurs, &c. i. c. Remarks on the Physical Dissertation on the Nature of Exhalations and Vapours, in the Works of the Learned for the Month of August, 1701.

WE suppose that the Author of this Dissertation may be the same that publish'd one on the Nature of Ice, because both seem to be drawn from the same Principles of Doctrine. It's in vain for the Author to appear under the borrow'd Name of Father *Pardies*, whose Works we know are very defective, as well against Geometry as against Mechanicks, (as may be prov'd by their Analyses if need be) except only in the Reasons that he brings for the Mechanism of the Soul of Beasts, where he hath given Proofs of the strength of his Genius, more than any where else. It is still less to his purpose to produce the Authority of *Aristotle*, who does nothing but embarrass a Science, which without him perhaps had long ago arriv'd at perfection, as we have discover'd in these latter Times, altho' somewhat late.

In the 3d Article our Author says that the subtile Matter receives its Motion from the Sun and Subterranean Fires. In the same Article our Author compares Smoke and Vapours to the Dust. Whereas it's evident that Dust doth not mount up any longer than it supports it self on a bottom, and that when there's no bottom for it, as when it goes out at a Window, &c. it falls presently down; whereas the quite contrary happens to Vapours; therefore his Comparison is false.

In the 5th Article, our Author has no regard to what he says in the 17th, *viz.* That the drops of Water turn themselves into Hail, when in their descent they are seiz'd with a cold Wind that freezes 'em, which happens oftner in Summer than in Winter.

In the 7th Article our Author says that the parcels of Vapours are small Bubbles of Water full of Fire or subtile Air. 1st. All the World knows that Light and Fire easily penetrate through Water, Glass, &c. and that consequently they cannot be contain'd there long. 2dly. At the very moment that the Bubbles which elevate themselves from the Bottom of a Vessel which is full of Water on the Fire, come into the Air, they break. 3dly. If there was any subtile Air in a Bubble of Water expos'd to the natural Air, its evident that unless that Bubble were frozen, the Air would condense presently beneath it, and become like the Air that environs it; after which the Water bubble would become heavier than the Air, and dissolve as that does which hath Soap in it.

In the 9th Article our Author pretends that all that Air that is included in the Water is disposed there in Bubbles, which we do not perceive on any occasion, but in Water that is frozen or begins to freeze, because several parcels of Air assemble themselves into Bodies. Moreover, we don't perceive that the small Bubbles of Water, that elevate themselves from the bottom of a Vessel plac'd on the Fire, pass without the superficies of the Water into the Air, but they perish on its surface. 3dly. We cannot tell why the Light of a Candle shining through the Smoak of a Caldron on the Fire forms a Circle with Colours, nor wherefore the same thing is seen about the Sun and Moon, nor how Rain-bows are form'd on the white Frosts or Mists, as we see every Night in the Antilles, &c. with most lively Colours, because the Bubbles of Water never shew Colours except the Water be fat or oily; in which Case they may shew Colours, but very feeble, and in extraordinary Circumstances.

We may make use of the 10th Article to refute that which preceeds, for it's certain that Vapours and Exhalations may raise themselves by one and the same Cause, and that they do it of Consequence. Moreover, it is not credible that all Exhalations are join'd to Vapours; as for Example, when we put any Metal or Lime on the Fire, when we warm Gold or Silver with the light of a strong burning Glass, it raises very sensible Exhalations, which by their not fixing themselves to any hard and cold Body, shew that they are dry. Moreover, it will not be granted that oily Exhalations, that we draw from most Bodies, are elevated by the drops of Vapours, that carry 'em on their Wings; and moreover, Oils don't form Bubbles of Air as Water does. Finally, We don't see why the Exhalations that come from a Body, ought to raise themselves, because they are in motion; for if we argue as in the case of Dust, we have already said, that Dust, tho' in motion, falls that very moment that the Ground makes no resistance to it; to which we may add, that the Dust that is on a Board on high, being mov'd, is carried down by that agitation, for the same reason that that which is on a Board beneath is carried on high, when it is stirred. So the circular Motion of Exhalations and Vapours, which is partly the true cause of their Circulation, is not sufficient to cause 'em to ascend rather than descend.

In the 15th Article it would seem that our Author hath not weigh'd his Thoughts well before he publish'd 'em, for he might have known that the heat of the Summer rarifying the Air contained in these pretended Bubbles, ought for the same reason to rarifie the exterior Air. He ought actually to know, that at Paris the Air is twice as light in the Summer as in the Winter; from whence we may conclude the quite contrary to what our Author says. Moreover, it would seem that the Air included in the Water ought for that reason alone to be more condens'd than the external Air.

Article 18. It hath not yet been observ'd that the parcels of Snow are Vesicles of Water congealed, but several small Massive Snow balls, as little Globes of Hail, which are indeed a little hollow within, in the same manner that frozen Water in a Vessel, contains a little Air in the middle, which was before disseminated and spread through all its substance, as in the drops of Vapours which make Hail and Snow. From whence it follows that the Air is the *innocent Cause* of the elevation of Vapours and Exha-

Exhalations, and the fiery Particles, the *accidental* or rather *instrumental Cause*, since Ice exhales in the depth of Winter and in the Shade.

Our Author had doubtless made his Physical Dissertation complete, had he annex'd to it the Explication of the Mechanism, by which Plants raise themselves vertically, and by which they grow straight again when they are bended, and wherefore the Branches grow upward, and their Roots downward, &c.

Metamorphoses naturelles, ou l'Histoire des Insectes, &c. i. e. Natural Metamorphoses; Or, The History of Insects. Exactly delineated according to their Nature and Properties. With Figures exactly engraven on Copper-Plates. By John Goedart. Printed at the Hague, 1701. 3 Tomes in 12^o. Tome I. containing 238 Pages, and 79 Copper Plates. Tome II. containing 254 Pages and 51 Copper Plates. Tome III. containing 270 Pages and 21 Copper Plates.

THis Treatise is properly a Natural History of Caterpillars, small Worms, Butterflies, Flies and other Volatile Insects, into which Caterpillars and Worms transform themselves. There are very curious and surprizing things to be found in the various Metamorphoses of these little Animals. M. Goedart is the more to be credited, because he set down what he hath experienced and seen with his own Eyes. He hath not only wrote what he hath observed to be new on this Subject, but, being a Painter, he hath taken Care to delineate all these little Insects in their Natural Shapes and Colours.

M. Goedart hath observed 150 different sorts of Caterpillars, and small Worms. These Insects are not all of the same Nature or Origine. Some of them appear to be engendred only from Putrefaction; others come from Seed and Eggs wherein they are formed; some come alive from the Body of their Dam, whom they tear, and kill as they come forth. The greatest part live on the Leaves of certain Plants. There are some that feed upon all that comes in their way, and there are others that live by Rapine, devouring all the other Caterpillars, and small Worms that they can catch. Ordinarily these Insects don't drink, yet

we find some of them that drink often. There are amongst these Insects, as amongst other Animals, very different Tempers. Some are Choleric and Hardy, and others Cowardly and Fearful, some Gay and Lively, others Slow and Melancholick, some are Greedy and Insatiable, always eating; others again are very temperate, eating but once a Day, and then but little; some are like Bats that sleep all Day, and go about and eat all Night.

We must consider these Insects in three different Estates.

1. When they are only Worms or Caterpillars.

2. In the State of Repose, during which they prepare for their Change.

3. When they are become Flies, Butterflies, Maybugs, &c. The Caterpillars in their first Estate live commonly on the Leaves of Trees, and some on their Game; they live without eating all the while they are at rest: They live chiefly on the Juice of Flowers, or some sweet things when they become Flies or Butterflies.

There are Caterpillars that cast their Skins as Serpents, and do so 9 or 10 times before they dispose themselves to be changed into Butterflies. This casting of their Skin is not done without Convulsions and Pain; there is at least ground to believe it, when we observe their extraordinary Motions and the manner how they behave themselves at that time.

When they design to put themselves into a State of Repose, to prepare for Transformation, they take care for the most part to prepare themselves a convenient Place. In order to which they retire into the Earth, or into some Hole, or they roll up and fold the dried Leaves neatly, and so make themselves a little House upon which as we go along we must observe, That it is not by the Mouth, as is commonly thought that these Insects void their Threads or Webbs. *M. Goedart* observed with a Microscope, that the Thread issues from many Places of the Bodies of these little Insects, and that they use their Mouth only to fasten, and order the same, as they think fit. When the Caterpillars have finished their House, they stay there without eating or giving almost any Signs of Life, they lessen and diminish extreamly, and quitting their first Skin by little and little, they receive a new form. When the Silk-Worms are in this Condition, Children say that they are in the Bean. They have then in effect the colour and shape of a Bean, only the ends are a little more pointed,

espe-

especially near the Tail, and that we see several Holes in their Skin. They seem then to have neither Feet nor Mouth, nor nothing like their first form. We can only perceive a small Motion, when we touch them, & except it were for this Motion, we should almost say, that of the Caterpillar, or Worm, there is formed an Egg, from which afterwards there issues a Butterflie or Flie. That which is surprizing in this matter, is, that these sorts of Eggs or Beans are often 9 or 10 Months before they hatch and sometimes above two Years.

It is only when the Caterpillars become Flies or Butterflies, that they couple, and lay Eggs. We don't know how these Flies and Butterflies live, because it's very difficult to nourish them, and that sometimes it's impossible to find what's proper to give them to eat.

This is what our Author hath observed in general on Caterpillars and Worms.

1. *M. Goedart* having taken at the same time two of these Caterpillars that eat Cabbage, he observed that one of them did not begin to cast its Skin till the 1st of *July*, and that 12 Days after it became a curious white Butterflie. The other did not change its Skin till *May 25*. in the ensuing Year, and was transformed into a Butterflie, every way like the other. Another Year on the 18th of *December*, he took several of the same Caterpillars, and fed them till *September* following, that they began to change. They had rested but four Days, when he perceived that several of these Caterpillars had black Spots on their Bodies, by which they brought forth small Worms, some 40, some 30, and some 52; each Worm began in an instant to weave it self an House of Yellow Silk, wherein it was inclosed; after which the Dam Caterpillar, altho' covered with wounds, approached and joined with its Thread all those little Houses. She lived but 15 Days after, and during that time eat nothing. The 9th of *October*, 25 Days after the Caterpillar had brought forth the Worms, there came from each of the Cods a small Flie, which lived but six Days.

M. Goedart, having kept another Caterpillar of the same sort with the former, there came out of its Head two Worms, which half an hour after were changed into two Eggs, from which about 30 Days after, were hatched two great Flies. It seems strange, that from the same sort of Caterpillar, there should come Butter-

Butterflies and Flies of two different Sorts. It belongs to Natural Philosophers to enquire into the Causes of these Irregularities.

2. M. *Goedart* gives us an Account of another sort of Butterflie, which is called the *Pellican Caterpillar*, that after it hath moved much, there falls from its Body some Drops of Water resembling Sweat; but that 12 Hours after, all these Drops of Water chang'd themselves into as many small Caterpillars, which died soon after, because he knew not what to give them to eat.

3. What the same Author reports of another Insect that he calls the *Mole-Cricket*, is very singular; when 'twould lay its Eggs, it choseth a little firm piece of Ground, where it diggs a small Room. It lays its Eggs there to the number of 150 exactly, near the Mouth of the Hole; then it diggs all about the Nest a small Ditch, which it doth not forsake until the Eggs are hatch'd by the heat of the Sun.

4. M. *Goedart* gives us, in his 1st Tome, Experiment 78. the Origin of Maybugs; and in the 2d Tome, Experiment 40. the Original of Locusts.

The *Maybug* comes from a Worm, called by the Country-People the *Meal-Worm*. One of these Worms being shut up in a Glass-bottle, with a little Earth at the bottom, we may see that in the Day-time, it keeps it self in the Earth without appearing, but in the Night we may see it by Candle-light come above the Earth to eat the Corn and Herbs, that is put there for its Nourishment. This Worm is hatched from the Eggs of Maybugs, and when it's arrived at its Natural Bigness, and disposes its self for Transformation, it retires into a high dry Place, which is not subject to be swep'd, and then changes it self into a Maybug, in the same manner that Caterpillars change themselves into Butterflies. They do not change thus till after four Years. The Maybugs remain but two Months on the Trees; after which they creep into the Earth, where they are about 9 Months alone, without taking any Nourishment, or changing Place. They live very long, when they find Nourishment in the Summer, and can preserve themselves from Cold in Winter.

The Original of *Locusts* is more difficult to discover. These Insects come from certain Worms that breed in old Linder Trees where

where they feed, and continue shut up until they are altogether transformed. When the Linden-Trees are broken by the Wind, or lopped about the latter end of Autumn, we often find such Worms in them.

On the 1st of *December*, our Author having by chance met with one that was ready for Transformation, he kept it in a cold Place, till the end of *January*, and then it became a Locust. It lived but 15 Days, because the Food that he gave it was not agreeable to it,

5. A Caterpillar of that sort that lives upon Willow Leaves, being disposed to a Change, there came from each side of it a small Worm, of a greenish Colour. Whilst it brought forth these small Worms, it turned it self on all sides, and moved as if it had felt great Pains. The first Worm as soon as it was born stuck to the Wound it came out at, and did not quit it until it had sucked out all its Dam's Substance, and left it dead. Then it fell on the other Worm, and devoured it in the same manner, sucking it till it left nothing but Skin. After that time it eat nothing, and being changed about the 15th of *October* into a sort of black Egg, about 7 Months after there came out of this Egg two Flies of a very extraordinary sort.

M. *Goedart* having a mind to try what Animals would come from the Putrefaction of a Mushroom, he took one which he thought perfectly ripe, and put it on the 30th of *August* into a Glass which he set in the Earth, in a Place very much exposed to the Sun. The next Day he found the Mushroom all full of black Worms. On the 11th of *September* almost all the Mushroom, except the Skin and Root, was changed into a black Water like Ink, wherein he counted 63 living Worms. The next Day these Worms disposed themselves for Transformation, and 7 Days after they were all changed into Flies, that for the most part had red Heads and black Bodies. Amongst these Flies there was one that seemed to be bigger and stronger than the rest. They fed on sweet Things, and lived several Months.

After these Worms were changed into Flies, he exposed to the Sun the Water out of which they came. It presently appeared full of small Insects, he perceived by the Microscope, that these

Insects were little Serpents. *M. Goedart* undertook to feed them, and kept some of them two Years. During which time they grew again. The biggest was about 16 Lines long, and one Line of Diameter in Breadth. This Serpent was very lively and full of small black Spots on its Body.

Besides the Flies and small Serpents that came from the Putrefaction of the Mushroom, there came forth a Matter like small Chryltalline Sands. This Matter began to have Life by Degrees. It was at first a shapeless Insect, but grew insensibly and became one of those Spiders with long Leggs, and did not arrive to its full growth, till 'twas about three Years old.

We will not here relate what our Author says of the Common-Wealth of Wasps and Drones. He tells us of more wonderful things here, than are to be found in the Republick of Bees.

The chief use that Philosophers can make of the Experiments of *M. Goedart* relates to the manner how those Insects are produced. 'Tis plain, that several come from Eggs and Seeds; but there are some that seem to come from Corruption. Besides, we cannot easily conceive how from the same Insect there can proceed two or three different Sorts, as 'twould seem by his Experiments there does.

Histoire

Histoire du Regne de Louis XIII. &c. i. e. An History of the Reign of Louis XIII. King of France and Navar. Tom. III. Containing the most remarkable Occurrences in France and Europe, from the Rise of the Favourite Luines, till the beginning of the Religious Wars. Printed at Amsterdam, 1701. In 12^o. Pages 744.

THIS Volume contains only the History of four Years, beginning at 1617, and is divided into five Books.

I. The first describes the state of the French Court, after the elevation of the Duke de *Luines*; The Consequences of an Act of the Council of State, that ordered the re-establishment of the Romish Religion, and the restitution of the Goods of their Ecclesiasticks in *Berri*; The War of the Duke of *Savoy* and the Republick of *Venice* with the House of *Austria*, and the Peace that was at length concluded at *Paris* between those Potentates; The continuation of the Divisions of the *United Provinces* on account of *Arminianism*, till the States General resolv'd to call a National Synod to put an end to 'em, altho' the Province of *Holland* and some others oppos'd it; And lastly, treats of the Assembly of the Notables that was held at *Rhoan* by command of the Court, in order to relieve the People and to remedy Abuses; but produc'd no better Effect than the Assembly of the States, that was held some Years before.

- *M. le Vassr*, who sometimes makes Digressions from the History of *Louis XIII.* to make Reflections on that of his Successor, affirms that *Louis XIV.* hath chose good Governors for the Education of his Children; but is of Opinion that the Publick may wish, that the Dauphin's Governor and Preceptors had rather applied themselves to teach him things which are absolutely necessary for a Prince, than to stuff his Head with so much Latin. He bewails the misfortunes of *France*, that will have the Archbishop of *Cambray* to own himself a *Quietist*, whether he be so or not; he believes that his pretended Heresie was only a Pretext to turn him off. His real Crime, according to our Author,

was in Politicks and not in Divinity. Some Maxims he broach'd in the Adventures of *Telemachus*, were thought by the Court to be more proper to corrupt the Minds of the young Princes, than he had under his Tuition, than his Contemplative Maxims of the Saints. 'Tis much, says our Author, that a Prelate who had the Courage to insinuate with so much Art and Reason to three young Princes, that they ought to take special Care not to imitate their Grand-father, should escape so well as to be only branded for a Quietist at Rome, and in the Provincial Assemblies of the Metropolitans of France. But Posterity will do Justice to this worthy Prelate.

Our Author treats at large in this and the following Book of the Controversies in the *United Provinces*, on occasion of *Arminianism*: This Subject is very pleasant to him, and he pretends to take great Care to set it in a full and due Light. As he doth not dissemble his own Opinion, but openly declares for the Remonstrants, so he omits nothing that may shew how they were oppress'd by their Adversaries; he says he doth not conceal any of their Faults, and that sometimes he justifies the contrary Party, when he believes they were unjustly accused. He blames *Barneveldt*, whom otherwise he looks upon to be an Hero, worthy of a nobler End; as having too hotly maintain'd the Rights of the Province of *Holland*, and not knowing how to stoop on occasion.

II. The 2d Book begins with some Reflections on the small effect of the Assembly of Notables held at *Rhean*. The whole terminated in two Acts. The first abolish'd for ever the Annual Right or Paulette, so that it could not be re-establish'd for some time, for any Reason whatever. This was the abolishing of Hereditary Offices in all their forms. There remain'd nothing else to be done, but to provide against the disorder of selling them. *Louis XIII.* promised it at the end of the Act, because he judg'd it necessary for the Publick Good. But this Act did not continue long. The selling of Offices continued, and their being made Hereditary was soon re-establish'd: So that both of 'em continue at this day. The other Act permitted the Jesuits to teach publickly at *Paris*: Which was executed more punctually than the former, notwithstanding the Opposition of the University.

Our Author speaks afterwards of the disgrace of the Duke d' *Epernon* at Court, which caused him to retire to his Government of *Mets*, where they began to treat with him for the deliverance of the Queen Mother, who was kept as a Prisoner at *Blois*.

He doth not forget the Reports that were spread abroad of a pretended Conspiracy of the *Spaniards* against the Republick of *Venice*: He says *pretended*, because every Body did not think it was so real as the *Venetians* would have had 'em to believe. At least it is certain, that when they publish'd the Discovery of this Conspiracy, there were many at *Rome* and elsewhere, who thought that if it was not a Fable, invented for Political and secret Reasons; the Senate took the Alarm a little too quick, and that a pannick Fear made 'em sacrifice the Lives of several Persons on meer suspicion. The Republick by executing the Parties accus'd privately, and by endeavouring to suppress all that might convince the *Spanish* Ministers of being the Authors of so black a Treachery, help'd to confirm Peoples suspicions of the falsity of a Plot, the execution of which seem'd impossible. The *Spaniards* gave the Lye to all that they published concerning it.

The Ministers of the Pope and of the King of *France*, whose Interest it was to have the World believe that it was not an Imposture, especially the latter, seem'd nevertheless persuaded, that the Reports spread abroad of it were nothing but an Artifice of the *Venetians*, to make their Court to the Grand Seignior, by sacrificing to him the Life of *James Peter*, that famous Pirate, whom they make to be the principal Actor in this Conspiracy, and was very odious to the *Turks*, by reason of the great Prizes he had taken from 'em. *M. le Vassor* keeps himself on this Subject to what the most equitable Judges said, that there were more just Suspicions than real Matters of Fact to prove it.

In this Book we have likewise the Original of the Troubles of *Bobemia*, and the continuation of those of the *United Provinces*, till *Barnevelt's* being imprisoned, with several other less memorable Occurrences. We have also a Relation of the Intrigues in *Germany*, to transfer the Imperial Dignity from the House of *Austria* to some other Family. There was a League intended for the execution of this great Design; and *M. le Vassor* believes, that if the Princes concern'd had understood one another, they

they had succeeded. The House of *Austria* left no Stone unturn'd to ward off this fatal Blow. Being uncertain of a Diet for the Election of a King of the *Romans*, they had made some steps to engage the Electors to leave it to the Emperor *Matthias* to name his Successor. This Design taking Air alarm'd all *Germany*, it tended to deprive the Electors of their Right, and to put the Emperors in a little time upon the same footing with the ancient Emperors of *Rome*, who appointed their Successors.

M. le Vassor alleges that the French Ministers being brib'd by the Pope's Nuncio and the Spanish Ambassador, hindred *Louis XIII.* from entering into this League against the House of *Austria*. They made him believe that he could not concur in that Design without doing great harm to the Catholick Religion: So that valuing himself upon this unseasonable Piece of Generosity, he thought that the King of Spain would take it well that he us'd him like a good Kinsman and a good Allie. I hope, says he, to the Pope, that the Princes of the House of *Austria* will, on occasion, acknowledge my Candor and Generosity in this Matter.

James I. King of *England*, affirm'd that the Imperial Crown ought to be taken from the House of *Austria*; but, instead of thinking on a fit Person that would be pleasing to the Electors and the Empire, he propos'd the Duke of *Savoy*, whom the *Germans* would not hear of. Our Author thinks that this was an Artifice of the Council of *Spain*, who not being able to get, *James I.* openly to espouse their Interests, found means to make him propose a Person who could not be agreeable to the *Germans*.

III. The 13th Book is almost wholly taken up in the History of the Deliverance of the Queen Mother (who was kept in the Castle of *Blois*) by the Care of the Duke d' *Epemon*; and the Consequences of that Deliverance, until the Peace, concluded between her and her Son.

After she got out of Prison, she wrote a Letter to the King her Son. It appeared by this Letter, that the thing which disgusted her most was, to see *Luines*, whom she had put away from Court, entirely possessed of the King her Son, and to dispose of all things as he pleased. Altho' her Regency was nothing more happy than that of *Luines*, our Author affirms, that this Princess was not much in the wrong to procure that Favourite's Disgrace; for

for scarce was there ever a Prince that had one more unworthy; and if we may believe *M. Vassor*, his Master esteem'd him as little; so that it seems to have been out of a Spirit of Contradiction to his Mother, that *Louis* helped so many Honours and Dignities upon *Luines*.

We will not insist upon what our Author says on the Synod of *Dort*; that's a little too Foreign from his principal Subject; but we shall observe what he advances as to the Reformed Churches in *France*. He pretends, that those Churches did never approve all the Decisions of the Synod of *Dort*, and that 'twas but a Cabal of certain Ministers, who caused them to be received in a National Synod. The reason he gives for it is this, that after having offered Communion to the Lutherans, these Churches could not handsomely condemn a Doctrine, that is common to the Lutherans and Remonstrants, as being directly contrary to the Gospel.

IV. He speaks very largely in his 14th Book of the Election and Coronation of the Emperor *Ferdinand II.* and of that of *Frederic* Count *Palatine* to the Crown of *Bohemia*, and the fatal Consequences of that Prince's accepting the Crown. Here we have an Account of the Enlargement of the Prince of *Conde*, the first Prince of the Blood, who was arrested by order of *Mary de Medicis*, when she was Regent, and whom the Favourite *Luines* brought out of Prison to oppose that Princess, after she was reconciled with the King her Son. We have also an Account of the new Discontents of the Queen Mother, who drew into her Party several great Lords: Of the first Causes of the Religious Wars, which broke out in the Years following: And finally, Of the vain Attempt of the Duke *d'Ossuna*, Viceroy of *Naples*, to make himself Sovereign of that Kingdom.

M. le Vassor strongly maintains the Right of the Elector Palatin to the Crown of *Bohemia*, and answers all the Reasons that the House of *Austria* alledges to the contrary.

'Tis to the Correspondence that *Louis's* Council held with the Pope and Council of *Madrid*, that *M. le Vassor* imputes the Religious Wars that happened in *France* soon after. "They would," says he, stir up Domestick Broils to employ this young Prince, "left by joining himself to the Enemies of the House of *Austria*, "he had made them to succumb in *Germany* and *Italy*. Let us "not, says our Author, look for any other reason of the Perse-
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“ cution of the Reformed, in the Reign of *Louis XIII.* than the
 “ Ambition of the Duke de *Luines*, and the Artifices of the Coun-
 “ cil of *Spain*, and of the Court of *Rome*.

V. In the 15th Book, which is the last of this Volume, we have the History of the 2d Rupture of *Mary de Medicis* with *Louis XIII.* and the Peace that followed. The Continuation of the Misfortunes of the new King of *Bohemia*, till the loss of the famous Battle of *Prague*, which utterly ruined his Affairs, the Relation of the Journey of *Louis XIII.* into *Bern*, and the harm he did the Reformed in that Country; and lastly the Commotions raised in the *Valtoline* by the Artifices of the Duke de *Feria*, Governour of *Milan*, and what part *France* acted in that Matter.

It might seem strange that *Louis XIII.* was able so soon to reduce to obedience, his Mother, and so many Lords that had taken part with her, if our Author did not tell us that the Bishop of *Lucon* so well known since by the name of the Cardinal *Richlieu*, in whom that Princess had an entire Confidence, betray'd her shamefully to raise his own Fortune, and to clear his way to a Post, that he possess'd afterwards, in which he gave this unfortunate Princess all the marks of an implacable Hatred, accompanied with an irresistible Power. This whole Intreague is unveil'd by our Author with great Clearness, and we may guess by this good Beginning, that Cardinal *Richelieu* will be set forth in his true Colours in the sequel of this History.

A Narrative of the Proceedings of the Lower-House of Convocation, relating to Prorogations and Adjournments, from Feb. 10. 1700. (English Account) to Wednesday, June 25. 1701. Drawn up by the Order of the House. London, Printed for Tho. Bennet 1701. in 4to. Pag. 78. To which is added an Appendix, Pag. 24:

HAVING not Room in the Close of our last Journal to give a full Account of this Narrative, and breaking off somewhat abruptly, we think fit to make amends for that failure, by giving you in this a fuller View of what passed in the Remaining Sessions from the Fourteenth, which stand unaccounted for.

We then took notice that the Adjournment made by his Grace of the *Præsens Convocatio* to the 8th of *May* occasion'd Heats in the Lower-House, who could not look upon it as Regular, and therefore had three several Intermediate Meetings before the Day appointed by the Archbishop. On one (*viz.* Sess. 15. held *Apr.* 9.) they appointed a Committee to Draw up an Account of the Proceedings of the Lower-House, as far as they relate to the Dispute about Adjournments, and then adjourn'd themselves to another intermediate time, *viz.* May 5. when they read as much of this Narrative as was then prepar'd. On *May* 7. they met again, and read what farther was prepared of these Papers; and then adjourn'd themselves to *May* 8. the day their Lordships were to meet on.

This Session (being the 18th of the Lower-House) was open'd with reading two very large Answers to two Papers, which the Clergy of the Lower-House had received from his Grace, when they waited on him last in the Upper-House. In the former they take notice of this as Remarkable, *viz.* The Bishops taking their just share in that Power, which in their former Papers they had vested in the Archbishop solely. After this, a Reply is given to four several Objections against the Proceedings of the Lower-House, which the Bishops declar'd against, as altogether New and Irregular. We shall set down the Objections and the Answers to them. (1.) It was objected by the Bishops, that the Lower-House appointed a Committee of the whole House. To this they reply'd, That Appointing a Committee of the whole House,

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is a thing so agreeable to the Nature and Practice of all Assemblies, that tho' it were acknowledg'd to be New in them, yet it ought not to be call'd Irregular. (2.) It was objected, That the Lower-House gave leave to Members to be absent. To this they answer'd, that they deny not that his Grace has, but they must add that they have likewise a Power of demanding the Attendance of their own Members. If therefore (as they farther tell us) either the Archbishop or the Lower-House give a Leave of Absence, it is of Course to be interpreted, so far only as the Claim of them that give it is concern'd. So that the Member is not perfectly at Liberty without leave from both; nay, in some cases not without the King's Special License. (3.) To the third Objection which is, That instead of answering their Lordships Papers in Writing, they (the Lower-House) insisted on a Conference, they reply'd; That it would have been unreasonable, and contrary to all Practice to spin out this Dispute, by Interchanging Voluminous Answers, Replies, and Rejoinders: but a Conference they conceive is not only the speediest, but the truest and most regular Way of determining a Controversie, when brought to such a Head as theirs was; it being the very Way that the Law Chalks out to them. (4.) Lastly, The Bishops objected that the Lower-House mention a Recess which either House might make during the Approaching Festival of *Easter*. To this 'tis answer'd, That knowing their Lordships had design'd a Recess at *Easter*, they could not Imagine it would be construed as a piece of Disrespect, that they should design to make the like; since their Power to do so, is what they have all along been asserting, of which they should have satisfied their Lordships, had they been admitted to the Conference which they desir'd.

The other Paper read and carry'd up to their Lordships this Session, concern'd the Complaint of the Lower-Clergy, against a detestable Book call'd *Christianity not Mysterious*, writ by *Toland*. This Complaint was laid before the Upper-House, *Sept. 9. Mar. 20.* To which an Answer was return'd *Apr. 8.* by his Grace, and the other Bishops, to this Effect: " That having consulted able Lawyers concerning Heretical, Impious, and Immoral Books, and this of *Toland* in particular, They find not, How they can Censure any such Books Judicially, without the King's License, which they have not yet receiv'd: but on the Contrary are advis'd that by so doing, both Houses of Convo-

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" cation may incur the Penalties of the Statute of 25 H. 8. The sum of what the Lower-House in their second Paper return'd to this Answer amounts to this: That they did not propose the Censuring the Book Judicially, but only represented their Opinion, and pray'd their Lordships to give it countenance by their Concurrence, and to advise and direct them, what Course they might take to procure the Suppressing that Book, and providing that none such Might be publish'd hereafter: That to this Purpose they could have suggested several other Expedients besides a Judicial Censure, if they had not thought it more Dutiful, and more becoming them, to submit the finding 'em to their Lordship's Wisdom: That had a Judicial Censure been desir'd, tho' some eminent Lawyers were against it, there are others, perhaps as Eminent, who are of a contrary Opinion: And lastly, That if a License from His Majesty were absolutely necessary, 'tis presum'd their Lordships might without much Difficulty have obtain'd One, and the Cause was worthy their Endeavour.

Both these Papers, approv'd of in a full House, were carry'd up by the Prolocutor, accompanied by some of his Assessors. After three Quarters of an hour's stay, occasion'd by the Mistake of the Door-keeper, they were call'd in; and after some Preliminary Discourse by his Grace, protesting against all the Proceedings of Intermediate Sessions as Void and Null, and of Dangerous Consequence, and the Prolocutor saying that what he had then to offer was the Act of that Day, their Message was received and laid upon the Table, and themselves order'd to withdraw. Within an hour after they were call'd in again, and received a Schedule whereby the Lords had adjourn'd themselves to *May* 16. with an offer of their Lordships for a Committee of Five of them to joyn with ten of the Lower-House, to inspect the Acts of this Convocation in both Houses, which offer was for several Reasons declin'd.

In the two next Sessions, both on intermediate Days, nothing pass'd relating to the Main Dispute, but in the 21st Session held *May* 16. (wherein the Members of the Lower-House, who had hitherto dissent'd from the rest did all but One absent themselves) a Motion was made, and in part debated concerning the late Exposition of the 39 Articles by the Bishop of *Salisbury*. But whilst they were upon this Subject, they were disturb'd by the Register of the Upper-House, who came in abruptly, and in a

low Voice told some at the lower End, " That he came to acquaint 'em, Not as a House, but as private Persons, that the Bishops had adjourn'd to the Thirtieth.

The Lower-House adjourn'd themselves to two Intermediate days, viz. to *May* 22. in which Session they appointed a Committee to draw up an humble but earnest Address to the Upper-House, pressing their Lordships to put some speedy End to the present Difference between the two Houses: and to *May* 27. when this Address was prepar'd and read, but upon the account of some Difficulties thrown in the Way was never presented to their Lordships. The 24th Session held *May* 30. the time to which the Upper-House adjourn'd, A Protest was made by the Members who absented themselves on *May* 16. against all Intermediate Sessions; but the Entry of their Protestation was refus'd to be Register'd as yet. After this the Lower-House went upon the Business of the Day; and an Humble Representation of their Sense concerning my Lord of *Sarum's* Exposition of the Thirty nine Articles was brought in, by the Committee thereunto appointed, and was to this Effect. " That whereas the Author of " that Book declares it to have pass'd the Perusal of both the " Archbishops, and several Bishops and other Learned Divines, " and suggests their Approbation of it: and whereas the Lower- " House of Convocation conceive it their Duty, what in them " lies, to secure the Doctrines contain'd in those Articles from " any Attempts that may be made against them: and whereas " it is their Opinion, (1.) That the said Book tends to introduce such a Latitude and Diversity of Opinions as the Articles " were fram'd to avoid; (2.) That there are many Passages in " the Exposition of several Articles which appear to Them to be " contrary to the true Meaning of them, and other received " Doctrines of the Church. (3.) That there are some things " in the said Book which seem to them to be of dangerous Consequence to the Church of *England* as by Law establish'd, and " to derogate from the Honour of its Reformation: All these " particulars they humbly lay before their Lordships, praying " their Opinion therein.

This Paper with the several Heads was read, and approv'd of, and order'd to be carried up by the Prolocutor, the whole House attending him. But before they deliver'd it, His Grace accosted them to this Effect: " If you have any thing to offer, we can-

" not

“ not receive it, till the late Irregularity of refusing to meet the
 “ Committee of the Bishops to inspect the Acts of both Houses
 “ in this Convocation, be set right”. The Lower Clergy re-
 turning to their own House, drew up in Writing a second Repre-
 sentation to be read to their Lordships by the Prolocutor in these
 Words; “ The Paper which the Lower-House order’d me to
 “ Present to your Grace, and your Lordships, was their Hum-
 “ ble Representation, concerning a Book intituled, *An Exposition*
 “ *of the 39 Articles of the Church of England*; and had no re-
 “ lation to the suppos’d Irregularity your Grace and your Lord-
 “ ships think fit to complain of. Of that they are ready to give
 “ your Satisfaction when thereunto call’d. And in the mean
 “ time, most humbly repeat their Request, That your Grace
 “ and your Lordships will be pleas’d to receive the said Paper”.
 Notwithstanding this, the Upper-House would not depart from
 their Resolution to receive nothing from the Lower, till the late
 Irregularity complain’d of were set Right, and then adjourn’d
 themselves to June 6. But the Adjournment of the Lower-House
 was intimated, *Quoad hanc domum*, to Jun. 5. an Intermediate
 day.

On this Day being their 25th Session, the whole Account of
 their Proceedings to May 30. Exclusive, was read from the Be-
 ginning, and approv’d of Unanimously: after which a Paper
 was introduc’d by way of Answer to the Charge of Irregularity;
 which Paper was read over in a full House at their next Session
 held June 6. and order’d to be immediately carry’d up to the Up-
 per House. This Paper containing things of moment, such as
 Relate immediately to the Rights of Convocation, we beg leave
 to insert the Substance of it; which is as follows. “ That they
 “ of the Lower House being a distinct House, and having power
 “ to Dissent from the Proposals of the Upper House, conceive
 “ themselves intirely at Liberty to Admit or Decline their Ap-
 “ pointments of Committees as they shall think fit. That in this
 “ Case particularly, they Conceive, the only Regular way of
 “ their Lordships knowing the Transactions of their House, is
 “ by their own Voluntary laying ’em before their Lordships.
 “ That since their Lordships neither mention, any particular
 “ Acts they would inspect, nor assign any particular Reason for
 “ it, they could see no ground for such a Committee, nor could
 “ they give Instructions for the Management of the Matter to
 “ be

“ be consider’d by it. That they might add, That it were not
 “ unreasonable to expect, that their Lordships would first re-
 “ store to Them the Journals of the Lower House, before they
 “ require the Inspection of their present Proceedings. That not-
 “ withstanding this, the Duty and Respect they owe their Lord-
 “ ships, would have prevail’d with them, to comply with their
 “ Proposal, had it not been introduc’d by such a Discouraging
 “ Declaration as That whatever they had done as a House in In-
 “ termediate Sessions was (in their Lordships Opinion) of dan-
 “ gerous Consequence, not to themselves only, but to the Cler-
 “ gy of the Province whom they represent. That these are some
 “ of the Reasons, which under those Circumstances, and at That
 “ time moved them to decline the Appointment of any such
 “ Committee; and that they Hope their Lordships will be in-
 “ duc’d by these Reasons, to lay aside this their Resolution; and
 “ to restore the Regular and Customary Communication be-
 “ tween the two Houses.

This Paper was tender’d by the Lower, and received without any Scruple by the Upper House, who likewise were very eager to see the Paper relating to the Bishop of *Sarum*, at his Earnest desire. The Prolocutor went back and fetch’d it up immediately, but it was not so fortunate as expected; for his Grace was pleas’d to close with an Objection, That the Bishop of *Sarum* made against it, telling them, The Charge was too General, and that he expected such Specialties (Specialties, so I call ’em, said his Grace) as had been before given in the Case of *Toland*. Accordingly a Committee was appointed to prepare such Specialties, as his Grace requir’d against the next Session *June 13.* the Day to which the Upper House Adjourn’d, which by some Accidents were never given in to the Lords Bishops.

What follows next in the Narrative, is a large Justification of the Prolocutor with respect to the Injury done him by the Bishop of *Bangor*, who charg’d the Prolocutor with having told him a Lye, or (in softer Terms) prevaricating with him. But this, with the Warm Discourse that happen’d on this Subject, we chose to pass by in silence, leaving the Reader to judge for himself, Whether the Dean or Bishop had most reason to turn Complainant.

On June 13. Sess. 27. The Paper of Specialties in my Lord of Sarum's Exposition was then according to Order brought in to the Lower House and approv'd of, but they had not time to present it, their Lordships being oblig'd upon the account of Parliament Business, which requir'd more than Ordinary Dispatch, to adjourn Earlier than Usual. However the Lower House to avoid any future Disappointment, order'd the next Session after Prayers, this Paper should immediately be carried up, before they entred upon any other Business. The like Order was made about another Paper, viz. *An Address of the Lower House in Answer to that of Dr. Verney*, which was read and approv'd of the same Day. Both these Addresses we have at length, together with the occasion of them.

June 20. The next Session, the Paper of Specialties and the Address were carried up by the Prolocutor, but to their great Disappointment, his Grace now told them, That He and his Brethren would receive nothing from them, but what related to the Bishop of Salisbury's Specialties, and that at his Request, till the Matter relating to the ADJOURNMENTS were adjusted. This Declaration surpriz'd the Lower House, and nothing was done after, the Parliament being Prorogued on the 24th, and the Convocation by the King's Writ, on the 25th.

Thus have we given as fair and Impartial Account of what is contain'd in the Narrative as possible, and should be sorry if in this or our former Journal, we have misrepresented any thing.

The Privileges of the House of Lords and Commons Argued and Stated in two Conferences between both Houses April 19, and 22. 1671. To which is added a Discourse, wherein the Rights of the House of Lords are truly asserted: with Learned Remarks on the seeming Arguments, and pretended Precedents, offer'd at that time against their Lordships. Written by the right Honourable Arthur, Earl of Anglesey, late Lord Privy-Seal. London printed for J. Nutt, 1702. 8vo. pag. 179.

TIS the peculiar Happiness of the People of England (which no other Nation as we hear of enjoys) to be under such a Government, as keeps them from falling into *Anarchy* on the one Hand, or into *Slavery* on the other. The Legislative Power is lodg'd in King, Lords and Commons, so that nothing with us obtains the Force of a Law, but what has pass'd the Approbation of both Houses, and receives its Sanction from the Royal Signet. So long then as the Balance between these Powers, that are a Reciprocal Check to one another, is kept even and in an equal Poise, so long all things in our Government move Regularly and Justly, and we are safe from all Attacks of *Tyranny*. But when this happens to fail, whenever the Lords usurp upon the known priviledges of the Commons, or they upon the Lords, or Both upon the King, or lastly the King upon them, we may bid adieu to our ancient Constitution, and from that very Moment we may date our Ruin. How true an Observation this is appears from several Experiences: But not to run back too far, we shall instance only in two, which are fresh in every bodies memory, and wherein the Usurpations of One of the three Estates over the other two had very near involv'd the whole Nation in Ruin and Destruction. For to what were the Troubles Before, At, and After the Civil Wars, and the Anarchy and Confusion which follow'd, to what were they owing, but to the Exorbitant and unwarranted Authority of a House of Commons, who assum'd to themselves a Power of voting first the Bishops, then the whole House of Lord's Uskless, took up Arms against, and last of all kill'd their King? This Over-balance on the Commons side broke our Constitution, and made our Form of Govern-

Government as Changeable and Shifting as the Wind, as any one who is acquainted with the History of those times can Testifie. Agen, how near were we in the late Reign to Slavery and Ruin, when an ill-advised King contrary to Acts of Parliament, without the consent of Lords and Commons, assum'd to himself a Despotick, Dispensing Power, and acted as if the whole Legislature were lodg'd in his own hands?

But without insisting on these Matters; and to give some general Account of the Book now before us. 'Tis well known by the Printed Narratives on both sides what a Warm Controversy was manag'd the last Session of Parliament about the Privileges of both Houses with respect to the Impeach'd Lords. Therein both the Lords and Commons had an occasion of enquiring into their Ancient Rights and Privileges, and of arguing and Stating them more clearly than ever. On which side the Right there contend'd for Lies we must leave our Superiours as abler heads to judge. We shall therefore confine our selves to my Lord *Anglesey's* account of the two Conferences held 1671. and his Remarks thereon, which tho of a different Nature yet may give some light into the Rights of Both Houses. This Lord was it seems a Learned and Profound Statesman, One who whilst he sat in the House of Commons was a great Asserter of their Rights, and when call'd up to the Upper House was no less Zealous as it became him to defend the Privileges of the Peers, which had been notoriously invaded in the late Civil Commotions.

The first Conference of which the Lord *Anglesey* gives an Account, was had Apr. 19. 1671. being desir'd by the Peers on the Subject matter of their last Conference concerning the Bill for Impositions on Merchandise, &c. wherein the Commons communicated to the Lords as their Resolution, That there is a Fundamental Right in their House alone in Bills of Rates and Impositions on Merchandise, as to the Matter, the Measure, and the Time. Contrary to this upon a full Consideration of the Matter, the Lords resolv'd, *Nemine Contradicente*, That the Power exercis'd in the House of Peers in making the Amendments and Abatements, in the said Bill, is a Fundamental, Inherent and undoubted Right of the House of Peers, from which they cannot depart; and this they establish'd upon the Following Reasons: (1.) That the Great Happiness of this Kingdom, is, that nothing can be done in order to the Legislature but what is consider'd by both

Houses, before the Kings Sanction be given unto it; and the greatest Security to all the Subjects of this Kingdom, is, that the Houses by their Constitution, do not only give assistance, but are mutual Checks to each other. (2.) That if the Commons consult the Writs of Summons to Parliament, they will find, that the Lords are not excluded from the Great and Arduous Affairs of the Kingdom; and the Commons of *England* are but called to Treat and give their Council upon them all without exception. (3.) That the Peers find no Footsteps in Record or History for this new Claim of the House of Commons. (4.) That if the Right of the Upper House should be denied, the Lords have not a Negative Voice allowed them in Bills of this Nature; for if the Lords who have the Power of Treating, Advising giving Counsel, and applying Remedies, cannot mend, Abate or Refuse a Bill in part, by what Consequence of Reason can they enjoy a Liberty to reject the whole? (5.) That in any case of Judicature, which is undoubtedly and indisputably the peculiar Right and Privilege of the House of Lords, if their Lordships send down a Bill to the Commons for giving Judgment in a Legislative Way, they allow and acknowledge the same Right in the Commons to Amend, Change and Alter such Bills as the Lords have exercised in this Bill of Impositions, sent up by the Commons. (6.) That by this new Maxim of the House of Commons, a hard and ignoble Choice is left to the Lords, either to refuse the Crown Supplies, when they are most necessary, or to consent to ways and proportions of Aid, which neither their own Judgment, or Interest, nor the Good of the Government, and People can admit. (7.) That if a Positive Assertion can introduce a Right, what Security have the Lords, that the House of Commons shall not in other Bills (pretended to be for the General Good of the Commons, whereof they will conceive themselves to be the fittest Judges) claim the same peculiar Privilege in exclusion of any Deliberation or Alteration of the Lords, when they shall judge it necessary or expedient? (8.) That whereas the Commons say, this is the only poor thing which they can value themselves upon to the King, their Lordships have commanded their Committee to tell them, that they desire rather to increase, than any way diminish the Value and Esteem of the House of Commons, not only with his Majesty, but with the whole Kingdom; but they cannot give way that it should be rais'd by the Under-

Undervaluing the House of Peers, and an endeavour to render that House unuseful to the King and Kingdom, by denying unto it those Just Powers which the Constitution of this Government, and the Laws of the Land have lodg'd in it for the Service and Benefit of both.

These are the Reasons which the Lords at that time assign'd in defence of their Rights and Privileges, to which they added several Precedents in several Cases, and left them with the Commons.

In the other Conference held *April 22. 1671.* The Commons replied to these Reasons and Precedents, but in the first place they took notice of three things which Surprized them at the former Conference. First, That where they expected a Discourse upon some Amendments to the Bill for an Additional Imposition on several Foreign Commodities, they met with nothing but a Debate of the Liberties of their House in the Matter, Measure, and Time of Rates upon Merchandise, with a kind of demand that those Liberties might be deliver'd up to the Lords, by the publick acknowledgments of the Commons, before there should be any further Discourse upon that Bill. Secondly that their Lordships should declare so fixed and settled a Resolution, before they had so much as heard what could be replied in Defence of the Commons. And lastly, that their Lordships should be so easily induc'd to take this Resolution, if there be not other Motives for it than those Precedents and Reasons, which their Lordships were pleas'd to impart to them.

After this the Commons propose first to examine the Precedents their Lordships seem to rely on, and to shew the Invalidity of them with respect to the Matter then in debate; next to produce those Precedents by which they assert their Right, and in the last Place to consider the Reasons upon which their Lordships ground themselves. But passing by the Precedents on both Sides, we shall only set down the Reply which the Commons gave to the Reasons of the Peers.

And here they in General tell the Lords, That it is a very unsafe thing in any settled Government to argue the Reasons of the Fundamental Constitutions, for that can tend to nothing that is Profitable for the whole: That this will more sensibly appear to the Lords, if the Grounds and Foundations of Judicature be examin'd, since there are several Precedents in Parliament, and

some in Book Cases, which prove that Judicature is not to be exercis'd by all the Lords, but only by such as the King is pleas'd to Appoint; and other Precedents there are, where the Commons, by the King's Good Pleasure, have been let into a share of the very Judicature. Upon this the Commons ask the Lords, Whether they would think it safe, that a Dispute should now be made of the very Rights of Judicature, because there are such Precedents? And if Usage for so long a time, hath silenc'd all Disputes touching their Lordships Judicature, shall that Usage be of no force to preserve the Privilege of the Commons from all further Question?

But to give a more particular Answer to the Lords Reasons, they proceed to tell them, (1.) As to the Reasons drawn from the Happiness of the Constitution, That the two Houses are mutual Checks upon each other: That so they are still, their Lordships having a Negative to the whole. But on the other side (say they) it would be a double Check on His Majesties Affairs, if the King may not rely upon the *Quantum* when once his People have given it; therefore the Priviledge contended for by their Lordships, is not of Use to the Crown, but much the contrary. (2.) The Lords next Reason drawn from the Writ of Summons, the Commons tell them is as little concluding; for tho the Writ does not exclude the Lords from any Affairs yet it is only *de quibusdam Arduis negotiis*, and must be understood of such as by Course of Parliament are proper; else the Commons upon the like ground may entitle themselves to Judicature, for they are also call'd to treat *de quibusdam Arduis*. (3.) As to their Lordships Demand, Where that Record or Contract in Parliament is to be found, where the Lords appropriate this Right to the Commons in exclusion of themselves? To this the Commons Answer by another Question, *viz.* Where is that Record or Contract, by which the Commons submitted, That Judicature should be appropriated to the Lords in Exclusion to themselves? (4.) To the fourth Reason, (*viz.* If the Lords may deny the whole, why not a part? Else the Commons may pretend at last against the Lords Negative Voice) the Commons reply, That the King must deny the whole of every Bill or pass it, yet this takes not away his

his Negative Voice. The Lords and Commons must accept the whole General Pardon, or deny it, yet this takes not away their Negative. (5.) To the next Reason of the Lords, the Commons Answer runs thus, If Contracts were now to be made for Privileges, the offer might seem fair, but yet the Commons should profit little by it; for their Lordships do now industriously avoid all Bills of Judicature, and choose to do many things by their own power, which ought to be done by the Legislative. (6.) In answer to the sixth Reason the Commons pray their Lordships to observe, That this Reason, First, Makes their Lordships Judgments to be the Measure of the Welfare of the Commons of *England*: And Secondly, Gives them power to raise and increase Taxes, as well as to abate. (7.) To the next Reason, the Commons answer, That they hope no Assertions or Denials, tho never so positive, shall give or take away Right, but they rely upon Usage on their side, and Non-usage on their Lordships part, as the best Evidence, by which their Lordships or the Commons can claim any privilege. (8.) To the last Argument, they reply, That they have a great Confidence in His Majesties Goodness, that nothing can lessen His Esteem of their Dutiful Affections to him, and they hope they deserve as well of their Country by their Deportment towards His Majesty, that they shall not need their Lordships Recommendations to any, who wish well to His Majesty or the present Government.

After an Account of the Subject Matter of these two Conferences, follow the Lord *Anglesey's* Learned Remarks on them, wherein he asserts and vindicates the Rights of the House of Lords. He takes into consideration all the Precedents produc'd on either side, and shews the weight of them, and then makes a full Replication to the Answers which the Commons gave to the Reasons abovementioned. Upon the whole he concludes, "That it clearly appears, the more search is made into Precedents, and the more strictly they are examin'd, the Right of the Lords is still more and more manifested; so that their Lordships have very great reason to insist upon the preservation of their Rights, and not suffer new Things to be brought in upon them, not only to their own prejudice, but that of the whole Kingdom.

To these Papers of the Lord *Anglesey* are annex'd several Precedents touching the Right and Manner of Impeachment in Parliament, collected out of the Parliament Rolls, by Sir *W. W.* Without troubling the Reader with those Precedents, which we refer to his own private Perusal and Judgment, we shall only insert what that Author adds at the close thereof, *viz.* " That the
 " Commons have an undoubted Right to exercise their Authority within their own House, and to accuse whom they please,
 " without respect of Persons, and to exhibit their Charge by
 " Surmise, Word, or by Articles generally or specially, as it
 " was Resolv'd in the Cases of *John de Worsenham*, and *Walter de la Chariton* in the fifth of *Edw. 3.* and likewise in the Case
 " of *Hugh de Spencer*, in the fifteenth of *Edw. 2.* as also in the
 " Case of the Duke of *Buckingham*, in the fifth of *Charles 1.*
 " which shews the Authority of the Commons within their own
 " House hath no limitation; and that they make Precedents, as
 " well as be guided by such extrajudicially, if not otherwise to
 " be obtain'd. And as the Commons of *England*, from the first
 " Institution of Parliaments, have been the great Conservators
 " of *English* Liberties, and the safety of both Kingdoms at this
 " Critical Juncture, when our All seems to be endangered, depends alone (under God) upon their Conduct: So it is the
 " common Interest of the People, that the Commons according
 " to their wonted Privileges, do displace or banish all IN-
 " SULTING, OVERGROWN, CORRUPT Ministers, or such as by their Male-Administration at the Helm,
 " have discover'd their Principles by their Pernicious Practices:
 " Otherwise we may in time bid adieu to our Rights, and to
 " Parliaments too.

The Right of the Arch-Bishop to Continue or Prorogue the whole Convocation: Asserted in a second Letter, by way of Reply to a Pamphlet, Entitled, The Power of the Lower House of Convocation to Adjourn it self, &c. And also to a late Book, Entitled, A Narrative of the Proceedings of the Lower House, &c. with the Publisher's Preface: As far as they relate to the Point of Continuation: London, Printed for A. and J. Churchill, 1701. 4to. pag. 139.

HAuing in this and the former Journal given a large and fair Account of the Narrative of the Proceedings of the Lower House of Convocation relating to Prorogations and Adjournments, we shall now endeavour to give as impartial a Representation of this Piece, which defends the Arch-Bishop's Right not only against the Narrative and its Publisher's Preface, but also against another Writers Arguments on the same side.

Before we enter upon the Book it self, it will not be amiss to take some short notice of the occasion of it; which was this: Just after the Breaking up of the Convocation, a Printed Sheet, Entitled, *A Letter to a Friend in the Country, concerning the Proceedings of the present Convocation*, was handed about; wherein the Writer of it, among other things, undertakes to maintain the Arch-Bishop's Right of Proroguing or Adjourning both the Lower and Upper House of Convocation, and to vindicate the Proceedings of the Bishops in that Point. This Letter was afterwards by another Paper taken into Consideration, and the Author of the latter undertakes to vindicate the Power of the Lower House of Convocation to Adjourn it self from the Misrepresentations of the Letter.

Hereupon, in Answer to this Vindication, comes out the second Letter now before us, of which we shall proceed to give you the following Account. But whereas the Authors on both sides are pleas'd to conceal their Names, we shall, to avoid Confusion, and to render Matters more clear, call the Asserter of the Arch-Bishop's Right, *A*; and the Vindicator of the power of the Lower House of *B*.

A. informs

A. informs us, That the first thing *B.* complains of, with respect to the first Letter, is, their Lordship's appealing to the World, and their having suffer'd a Vindication of their Proceedings and Pretensions to be made publick: When yet it is more than he can know, and more therefore then he ought to have affirm'd, That the Letter was written by their Direction, or that their Lordships were at all privy to it: Since (as our Author argues) there are many of the Clergy, who have so just a Veneration for Episcopacy, and for the present Prelates, as to engage out of Principle and of their own accord in a Voluntary Vindication of their Lordship's Proceedings. " But supposing " (says *A.*) that the Letter had been Publish'd even in their " Lordship's Name, it had really been no more, than a Necessary " Vindication of themselves; against the written Papers that " were dispers'd whilst the Convocation was sitting, and the Reports that would be spread upon their Retirement into the several parts of the Province.

After this our Author tells us, That the Upper House did their part towards an early Accommodation, by drawing up sometimes the Reasons of their Claim in this very Point of Prorogation, and delivering it to the Prolocutor to be consider'd by the Lower House, which they pronounced in general to be *Unsatisfactory*, and absolutely refus'd to return a particular Answer in Writing. He farther maintains, That the Claim of Separate Adjournments, was the true Rise of the Dispute between the two Houses about the Power of Adjourning, and the Cause why the Upper-House requir'd the Attendance of the Clergy before they sat.

A. next proceeds to consider the Arguments whereby *B.* infers a Right in the Lower Clergy to Prorogue themselves. The first Argument is drawn from their being a House; in reply to which our Author endeavours to evince the Absurdity of arguing from the Nature and Nation of *House*, and says, That the Sense of a House in Convocation is no way influenc'd by its meaning in Parliament, since the Nature of these two Constitutions is widely different. However he freely owns the Lower Clergy to be a House, but then denies it to be so in *B.*'s Notion of a House; *i. e.* vested with such Powers and Privileges, as none of their Predecessors either enjoy'd or claim'd.

Another

Another Argument brought by *B.* for the Right of the Lower House, to Continue themselves, is drawn from the Authority by which the Convocation meet: For that (says he) is purely Royal since the Statute 25 *H. 8. c. 19.* and therefore the Arch-Bishops share in Convening them, is no longer *Authoritative*, but *Ministerial* only. From whence he infers, That the two Houses of Convocation equally meeting by and acting under the King's Authority, must have a separate Right to Prorogue themselves, till His Majesty by His Royal Writ shall think fit to interpose. In Opposition to this, *A.* undertakes to prove, That the Arch-Bishop's Summons of a Convocation is still *Authoritative*, and not *Ministerial* only; (1.) By explaining the Statute, whereby not the Power of Summoning, but of doing it solely, was transferr'd to the Crown. (2.) From the Tenor of the Arch-Bishop's Mandate, which he sets down at large. (4.) From the Bishop of London's *Certificatorium*, or Return to the Arch-Bishop's Mandate, a Transcript of which he likewise gives us. (4.) From the Returns of all the other Bishops, which are made to the Arch-Bishop, and ultimately deposited in the Office of his See. And (5.) From the holding of his Convocation when Met, wherein the Arch-Bishop's Authority (as *A.* maintains) is the same as before the Statute; *viz.* "To require them to chuse a Prolocutor, and then to present him for Confirmation; To send for the Lower Clergy either in a Body, or in such Numbers as he shall see Cause; To enjoin their Consideration of particular Business; To direct the choice of Committees for the dispatch of that Business; To prescribe the Time within which they shall return their Answers; To determine the Right of Elections; To call over their Members; To give leave for Absence, and to punish those that depart without leave, &c. Now (adds our Author) how is such a power over the Lower Clergy consistent with this separate and co-ordinate State, to which *B.* would have the two Houses reduc'd by that Statute, under an equal and immediate Influence of the King? But for a farther proof of the Arch-Bishop's Right and Power of continuing the whole Convocation *A.* produces the Clause *cum Continuacione*, &c. in the King's Writ, and tells us, That the same Clause in the Arch-Bishop's Mandate, was fairly cited by Dr. Kennet; and that other, implying the Clergy's Right to Consent, was no part of the Archiepiscopal Mandate.

A third sort of Argument, by which *B.* proves the power of Adjournments to be in the Lower House, is from the sitting of Committees by the sole Authority of the House, in the Intervals of its Sessions. Which Committees, he says, could not have sat, but that the Body it self might have sat if it had pleas'd; and produces a Precedent in Parliament to justify it. To this *A.* (without disputing about the Right either of Appointing Committees, or of refusing to appoint them when required by the Arch-Bishop, and without intermeddling in the Usages of Parliament, which are sacred things) replies, That he takes the Convocation particularly to be govern'd by the Usage and Practice of its own Body; and therefore from the Records thereof he produces a famous Instance of a Committee, that by the Special Appointment of Convocation met, and acted after the Dissolution thereof. This Instance is in the Acts of a Convocation in 1481. *April* 12. According to which Mandate of the Convocation, the Committee met. Upon this our Author observes, "That here we have a sitting Committee, not only order'd by the Convocation who had no power in themselves to have sat at that time if they had pleas'd, but appointed also upon a Supposition and Assurance that they should be immediately Dissolv'd by the Arch-Bishop, as in Fact they were within four Days after. Which (adds he) as to the Convocation at least, is directly contrary to *B.*'s general Argument founded upon that Rule, for the separate Continuations of the Lower House.

As to what *B.* offers concerning the Mischievous Consequences attending this Supposition; That the Arch-Bishop has a Right to continue the two Houses; *A.* first of all tells us, That this is a Consideration, as he takes it, altogether Foreign to the present Difference, which depends entirely on Right and not Convenience, upon what has been, and not what may be: And then he undertakes to shew that the Mischievous Consequences are equally chargeable upon an Inherent Power in the Lower House; And that there are great Mischiefs to an Episcopal Church flow from the separate Right claim'd by the Inferior Clergy.

Our Author having consider'd his Adversaries General Reasonings; goes on to reply to other Arguments brought on the same side. *B.*'s next Argument arises from the Forms and Methods of Adjournments practis'd in the Lower House of Convocation;

cation; To which *A.* replies, That such Adjournments are made upon a Schedule of Continuation sent down from the Upper House. And here he takes an occasion to observe how highly disingenuous *B.* has been in representing the Forms of Continuation upon the Books of the Lower House; and in accusing the Author for omitting many Passages very material to the Pretensions of the Lower House, from which Imputation he endeavours to clear himself in the several Particulars charg'd upon him.

After this our Author proceeds to account for the Antiquity of the Schedule of Continuation; setting down the Form of it. And here he takes Notice, That the Cause *Prælatorum & Cleri Provincia Cant.* properly belongs to the Schedule; That the Title of President (mention'd in the Schedule) was properly applyed to the Arch-Bishop, by him in the first Letter, and by Dr. *Atterbury* in his late Dedication; and That the Words *Convocatio* and *Sacra Synodus Provincialis* without any addition, directly include the Lower Clergy. For the Proof of the Lower Clergy's being included in the Continuations Above, he produces several Forms of Continuing, As (1.) Prorogations have been made by the Arch-Bishop with an expresse reservation of Liberty to Shorten the Time; on condition that he gave notice to the Members of the Lower, as well as the Upper-House. (2.) There are several Instances of Continuations with an Exception to the Day or Hour, in case of the Parliaments sitting. (3.) The only exact and authentick Journals of the Lower House now remaining (*viz.* those of the two Convocations 1586, and 1588) have several Instances, where the Inferior Clergy attend on the Day, at the Hour, and the Place, to which the Arch-Bishop prorogued the Convocation; tho no Continuation was made in the Lower House. (4.) In the Lower House Journal of 1586, there is yet another sort of Continuations, which are a direct Argument, that the Inferior Clergy are included in the Arch-Bishop's Schedule. For Dr. *Ambrey*, his Grace's Vicar General, and specially deputed to be his Commissary in that Particular, is said to have continued *hujusmodi Convocationem*; and these Continuations were made in the presence of the Actuary of the Lower House, and are by him formally enter'd in their Journal, as the Continuations of that House.

A insists the more particularly in his Explication of the Design of his Grace's Schedule, with the meaning of the Words *Convocatio Prælatorum & Cleri* and *hujusmodi Convocatio sive Sacra Synodus Provincialis*; because upon these, the Legal Decision of the Question chiefly depends. The Substance of his Reasonings from the Schedule Amounts to this, "Every Continuation" (says he) is made by Reading and Signing a Schedule thereof "in the Upper-House: This Reading and Signing is formally" attested by a Notary: That Attestation cannot be necessary "to any purposes in the Upper House, the Members whereof" hear it Read, and see it sign'd: But the Schedule is sent down "with the Solemn Testimony of his Graces Authority to the" Prolocutor, who knowing from thence the Arch-Bishop's Adjournment, and the Declaration thereof made in the Upper "House Intimates to the Lower, *hanc Convocationem, or hujusmodi Convocationem, or Convocationem Prælatorum & Cleri esse continuatam usque ad & in diem &c. & in hunc locum*, all which" he recites out of the Schedule it self. And this way of continuing in the Lower House by Intimation from the Prolocutor "is (as our Author asserts) the current and ordinary Style" throughout the Acts of 1586 and 1588. the only two "Journals now Remaining, in which the Forms and" Methods of Proceeding in the Lower House are Particularly "express'd.

But upon this, it seems, arises another Question, *viz.* Whether this Intimation be an Intimation of his Grace's Adjournment in the Upper House so notified by the Schedule, or an Intimation of the Pleasure of the Lower House? In Answer to this our Author tell us that this Question is unreasonable; that the Account he gives of the Schedule and Intimation is not weakend, By the Prolocutors pronouncing the Continuation, nor by the Seven Instances which they on the other side produce of Continuations *quoad hanc Domum*, nor by the two Instances from the Minutes of 1661. nor lastly, by the Words *in hunc Locum*.

The Author of the Answer to the First Letter, (as *A.* would have it) notwithstanding all the Testimonies of Authority with which the Schedule comes to the Lower-House, calls it only a more Formal and honourable Notice of the Continuation Above; but thinks, that the Lower Clergy are neither included in it,
nor

nor oblig'd to comply with the Terms of it, otherwise than they find them Suitable to their Business or Inclination. To this our Author replies, That the way of Continuing by Schedule was Ancient, That the Voluntary Agreement of the two Houses of Parliament to meet on the same days is no Argument of such Agreements in Convocation; and that the Lower House, with their Advocates, own and acknowledge their Obligation to attend on his Grace's day; which (as he argues) destroys their Inherent Right of Adjournment themselves Separately.

The Necessity of the Lower Houses Attendance on his Grace's day being settled, our Author goes on to consider the next Point, which is the Right they pretend to Intermediate Sessions; which the Answer and the Narrative do both contend for, but upon different Principles. Now the Sum of what he offers against their Right to Intermediate Sessions, is thus, " That in
 " all the Instances produc'd in favour thereof, the Clergy met
 " by the Express command and direction of the Arch-Bishop,
 " to consider the Particular matters (and none else) that he
 " propos'd to them; and such Meetings as were always held
 " by his Grace's Command, can infer no Right in the Lower
 " House to hold them without that Command: That the
 " Appointment of Committees of the Lower House was always
 " claim'd and exercis'd by his Grace: That those Meetings in
 " the Intervals could be no other than Committees, because
 " they frequently succeeded such Continuations as express an
 " entire Suspension of Convocation Business; That Lastly, the
 " Prolocutors Presence (if the fact alledg'd to that purpose
 " were true) could be no Argument that they acted as a House,
 " since he was usually at the head of their Committees as well as
 " of the House,

The next Point in order, which *A.* takes into Consideration, is the sitting of the Lower Clergy at Intermediate Hours, that is, at such time after the Bishops are Risen and the Arch-Bishops Schedule is deliver'd to the Prolocutor. For the clearer understanding of this Head, he desires us to remember how particularly it has been shown, that the Inferior Clergy are included in the Arch-Bishops Schedule, and so continued (jointly with the Bishops) as one part of the *Convocatio Prelatorum & Cleri, hujusmodi Convocatio sive sacra Synodus Provincialis*, which is suspended from doing Convocation Business, by his Grace's Reading and
 Signing

Signing it in the Upper House. And thus much (says our Author) the Narrative and the Publisher of it have in Effect own'd, in professing their Obligation to attend on the day and Hour prescrib'd by his Grace's Schedule. 'Tis therefore (adds he) his Grace's Act that Continues the whole Convocation; and the Notice of that Act Transmitted to the Lower House by a Schedule sign'd and attested is a legal Signification that all Convocation business is suspended, and that they (as Members of the Convocation) are put under a restraint from pursuing it till the day Specified. Upon this Foundation (which our Author takes to be the true and legal one) he says it is evident that the Inferiour Clergy are not capable of sitting as One of the two Houses of Convocation, after the Notice of his Grace's Act Above comes down to them in an Authentick Schedule. Then the Asserter of the Arch-Bishop's Right undertakes to prove that the Instances produced by *B.* do not infer a Right to sit, after the Schedule is come down; That the Instances from 1640 are no Argument for Intermediate Hours, and That the Business of the Lower-House in 1640 was done in Committees only.

But not to weary the Learned Reader with too much of these Nice Speculations, we will leave him to the farther Perusal of what is contain'd in this Second Letter, and to determine for himself, which side upon mature thoughts he thinks to be most in the Right.

Miscellanea the Third Part ; containing 1. An Essay on Popular Discontents. 2. An Essay upon Health and Long-life ; 3. A Defence of the Essay upon Ancient and Modern Learning ; with some other Pieces ; By the late Sir William Temple Bar. Publish'd by Jonathan Swift, A. M. Prebendary of S. Patrick's, Dublin. London, Printed for B. Took, 1701. 8vo. pag. 368.

BEfore we enter upon the Detail of the Essays now before us, it may not be improper to take some short Notice of what the Publisher says about them. He tells us, That the two first were Written many Years before the Author's Death, were Revised and Corrected by himself, and design'd to have been part of a third *Miscellanea*, to which other Pieces were to have been added. As to the third Essay, relating to the Controversie about Ancient and Modern Learning, the Publisher being then in another Kingdom cannot inform us upon what occasion it was writ, but that it appears never to have been finish'd by the Author. As to the two next Papers, which contain the Heads of two Essays upon the Different Conditions of Life and Fortune, and upon Conversation, the Publisher order'd them to be Printed among the rest, because he believes there are few who will not be content to see even the first Draughts of any thing from so learned a Hand. At the end are added some few Translations of Sir William from *Virgil, Horace, and Tibullus*, or rather Imitations, done by him above 30 Years ago.

Having given this general View of Sir William Temple's *Miscellanea*, we shall now present you with a more particular Account of them.

ESSAY I. *Of Popular Discontents.*

In this Essay he first of all takes notice of the several Differences or Distinctions which some Curious Men have observed between the Races of Mankind, and those of their Fellow Creatures, and among all the Differences by which M A N is distinguish'd from the Common Herd, he tells us, That *Laughing* is most

most peculiar to him, being not appropriated to any other Creature. Upon this Head he observes, " That if Laughing were always an Expression of good Humour, we should have reason to value our selves upon it; but (says he) 'tis mov'd by such different and contrary Objects and Affections, that it has gain'd little Esteem, since we laugh at Folly as well as Wit, at Accidents that vex us sometimes, as well as others that please us, and at the Malice of Apes, as well as the Innocency of Children.

Upon this he tells, that there remains yet one Difference between us and the rest of our Fellow-Creatures, which tho' less taken notice of, yet seems to challenge a Rank and a Right, *viz.* a certain Restlessness of Mind and Thought, which seems universally and inseparably annexed to our very Natures and Constitutions, unsatisfied with what we are, or what we at present possess and enjoy, still Raving after something past or to come, and by Griefs, Regrets, Desires, or Fears, ever troubling and Corrupting the Pleasures of our Senses and Imaginations, the Enjoyments of our Fortunes, or the best production of our Reasons, and thereby the Content and Happiness of our Lives. And what a true Description of Humane Life is this?

This Restlessness of Spirit (says Sir *William*) is the true, natural, and common Source of such Personal Dissatisfactions, such Domestick Complaints, and such Popular Discontents as afflict not only our Private Lives, Conditions and Fortunes, but even our Civil States and Governments. To these Discontents he takes notice all Governments both Great and Small, Ancient and Modern, have been subject. This restless Humour, so General and Natural to Mankind, is (adds he) a Weed that grows in all Soils, and under all Climates, but seems to thrive most, and grow fastest in the best. From this Original Fountain issue those Streams of Faction, that with some course of Time and Accidents, overflow the Wisest Constitutions of Governments and Laws, and many times treat the best Princes and truest Patriots, like the worst Tyrants and most Seditious Disturbers of their Country; and bring such Men to Scaffolds, that deserve Statues; to violent and untimely Deaths, that were worthy of the Longest and Happiest Lives.

After this Elegant manner does our Author describe the sad Effects of Popular Discontents: And then observes, That that which makes the first and universal Default of all Governments

is their being composed of Men, that are for the most part Passionate, Interested, Unjust, or Unthinking, but generally and naturally, Restless and Unquiet; discontented with the Present, and what they have, Raving after the future or something they want, and thereby ever disposed and desirous to change. Another Cause, he mentions, of Distempers in State, and Discontents under all Governments, is the unequal Condition that must necessarily fall to the share of so many and so different Men, that compose them. For in that great Variety of Conditions and Courses of Life, Mens Designs and Interests must be opposite one to another, and both cannot succeed alike. But besides the Natural Propension and the inevitable Occasions of Complaint from the Dispositions of Men, or Accidents of Fortune; there are others that proceed from the very Nature of Government; None, of what Frame or Model soever, being perfect, or free from very many, and very just Exceptions. But how (adds he) can it otherwise fall out, when the very Idea's of Government have been liable to Exceptions, as well as their Actual Frames and Constitutions? The Republick of *Plato*, the Principality of *Hobbs*, the Rotation of *Oceana*, have been all Indicted and found Guilty of many Faults, or of great Infirmities. Nay, the very Kinds of Government have never yet been out of Dispute, but equal Faults have by some or other been laid to the Charge of them all: An Absolute Monarchy ruins the People; one Limited endangers the Prince; an Aristocracy is subject to Emulations of the Great, and Oppressions of the meaner sort; a Democracy to Popular Tumults and Convulsions. So that a perfect Scheme of Government seems as endless and as useless a Search, as that of the Universal Medicine, or the Philosopher's Stone. From the whole he concludes, That those are generally the best Governments where the best Men Govern; and let the Sort or Scheme be what it will, those are ill Governments where ill Men Govern, and are generally imployed in the Offices of State: Yet this (says Sir *William*) is an Evil under the Sun, to which all things under the Sun are subject, not only by Accident, but even by natural Dispositions, which can very hardly be alter'd, nor ever were, that we read of, unless in that Ancient Government of the *Chinese* Empire, establish'd upon the deepest and wisest Foundations of any that appears in that Story.

Upon the Survey of the Dispositions in Mankind, and the Conditions of Government, our Author thinks it much more reasonable to pity, than to envy the Fortunes and Dignities of Princes or great Ministers of State, or to lessen or excuse their Venial Faults, or at least their Misfortunes, rather than to encrease or make them Worse, by ill Colours and Representations. He is not willing to leave Princes and States with so ill prospects and presages of Ease or Success in the Administration of their Governments, as these Reflections must afford them, and therefore he offers several Expedients as proper to secure their safety, which consist in the following Particulars; (1.) In avoiding all Councils or Designs of Innovation, in ancient and establish'd Forms and Laws, especially those concerning Liberty, Property and Religion (which are the Possessions Men will ever have most at Heart) and thereby, leaving the Channel of known and common Justice, clear and undisturbed. (2.) In pursuing the true and common Interest of the Nation they govern, without espousing those of any Party or Faction; or if these are so form'd in a State, that they must incline to one or other, then to chuse and favour that which is most popular, or wherein the greatest or strongest part of the People appear to be engag'd. (3.) In Countenancing and introducing as far as possible, the Customs and Habits of Industry and Parsimony into the Countries they Govern; for Frugal and Industrious Men are usually safe and Friendly to the establish'd Government, as the Idle and Expensive are dangerous from their Humours or Necessities. (4.) And lastly, In preventing Dangers from abroad; since Foreign Dangers raise Fears at Home, and Fears among the People raise Jealousies of the Prince or State, and give them ill Opinions, either of their Abilities, or their Good Intentions. Upon these Four Wheels (says *Sr. William* in his Allegorical way) the Chariot of a State may in all Appearance drive easie and safe, or at least not to be too much shaken by the usual Roughness of Ways, unequal Humours of Men, or any Common Accidents.

Sir William tells us, that he cannot leave this Subject of Popular Discontents, without reflecting and bewailing, how much and how often, our unfortunate Country has been infested by them, and their fatal Consequences, in the Miseries and Deplorable Effects of so many Foreign and Civil Wars, as these have occasioned, and seem still to Threaten. These Popular discontents (says he) with the Factions and Dissentions they have raised, made
way

way for the *Roman, Saxon* and *Norman* Conquests; These drew so much Blood, and made so great Desolations in the Baron's Wars during several Reigns, upon disputes between Prerogative and Liberty, or the Rights of the Crown, and those of the Subject. These involved the Nation in perpetual Commotions from *Richard 2.* to *Henry 7.* upon the Disputes of Right and Title to the Crown between the two Houses of *York* and *Lancaster*. During the Reign of *Henry 8.* began the Differences of Religion, which tore the Nation into two mighty Factions, under the Name of *Papist* and *Protestant*, who struggled for superiority till the *Spanish* Invasion in 1588. After which the Balance was turn'd to the *Protestant* side, and the rest of *Queen Elizabeth's* Reign was calm and secure. Lastly he takes notice of a Faction which arose in that Queen's Reign, under pretence of a further Reformation, which grew in popular Vogue and Esteem all the Reign of *King James the 1st.* and raised great Commotions in the State, which were attended with long Miseries and fatal Revolutions of the Crown and Nation, between 1641, and 1660.

Among all the Fatal Effects of Popular Discontents either past or to come in this Island, our Author regrets One in particular, which will ever attend them, even when they are not violent or dangerous enough to disturb our Peace; which is, that they divert our Councils from falling upon the Consultations and pursuits of several Acts and Institutions, which seem to be more useful and necessary for the common Interest and publick Good of the Kingdom, without regard to any partialities, which busie the Councils, as well as Actions of all Factionous Times.

The Acts which *Sir William Temple* proposes for the Publick Good are these, (1.) That whereas the Safety, Honour, and Wealth of this Kingdom depend chiefly on our Naval Forces; a distinct and perpetual Revenue may be applied and appropriated by Act of Parliament, for the maintaining of Ffty Men of War, with 10000 Seamen, to be always either at Sea, or ready in Port to sail upon all occasions. (2.) That whereas the Strength and Wealth of any Country consists chiefly in the Numbers and Riches of Inhabitants, and these are much increased and encouraged by the Security of what Estates Men shall be able to gain by their Industry and Parsimony, or of what Foreigners shall be desirous to bring from Abroad, upon any Dangers or Dislikes of their own Countries or Governments; an Act may be passed for Publick Registries of Land, by which all Purchasers or Mort-

gagees, may be secured of all Moneys, they shall lay out upon occasions. To the passing of such an Act as is here proposed, many Objections may be raised by Lawyers and others, but to these our Author returns a sufficient Reply, and then (3.) says, That another Act which seems necessary to our Constitution, and at all Seasons both of Health and Distempers in the State, is a Provision for the better employing all those vast sums of Moneys, which are either raised every Year in the Kingdom for the maintenance of the Poor, or bestow'd freely upon such Charitable Uses. To this he adds (4.) That for the more Effectual suppressing of Thefts and Robberies, it would be proper to change the usual Punishment by short and easie Deaths, into some others of painful and uneasie Lives, which they will find much harder to bear, and be more unwilling and afraid to suffer than the other.

Such Laws as these our Author does not esteem to be wholly Improbable of being considered and enacted at one time or another, at least in some Parliament that shall be at leisure from the Necessity or Urgency of more pressing Affairs, and shall be Cool and Undistempere from those Heats of Faction, or Animosity of Parties, as have in our Age been so usual within those Walls.

In the sequel of this Essay, he proposes several other useful Institutions, which he looks upon to be of publick Advantage: Such as, That no Man should hold or enjoy at a time more than one Civil Office of Military Command in the Kingdom; that some care should be taken to repair the Loss of, and increase the Number of the Inhabitants by inviting over of Foreigners; and that the Races of Nobility and Gentry among us, which are much decayed, should be improved and increased. Tho he offers the Methods how, and the Reasons why such Institutions might be of publick Use, yet he leaves them to the Judgment of other Abler Heads.

Thus have we run through, and given a large Extract of the first Essay of that excellent Statesman whose Style and Thoughts seem to be above the Common Level. As for the Remaining Essays we must leave them to be accounted for in our Next Journal.

The State of Learning.

O X F O R D.

Proposals are published for Printing at the *Theatrum*, the Works of *Dionysius Halicarnassensis*, in *Greek* and *Latin*, in two Volumes in Folio, whereof a great part is already Printed, and the whole will be finished with all possible expedition. A short Account of the Improvements follow. 1. The *Greek Text* of the First Volume (which is to comprize the *Antiquities*) will be accurately collated with an excellent MS. in the *Vatican Library*, and with the First Edition of *Rob. Stephens*; and some part of it with MSS. in the Libraries of *France*. 2. The *Latin Version*, being the last that has been made, and which was never before Printed with the *Greek Text*, will be compar'd with the Original, and with the Translations of *Lapus* and *Gelenius*; and corrected in a great many places. 3. The *Various Lectiōes*, and such *Notes* as relate to the *Reading* of the *Text*, will be placed at the bottom of every Page, viz. those in *Sylburgius's* Edition, together with the Remarks of *H. Stephens*, *Is. Casaubon*, *Am. Portus*, *H. Valesius*, to which several others will be added. 4. The *Chronology* (done by Mr. *Dodwell*) will be set at the top of every Page, when the account of time begins. 5. The same method will be observ'd in the second Volume: which will comprehend all the Critical Works of our Author; collated with MSS. in the Libraries of *England*, *Italy* and *France*; digested according to the order of time in which they seem to have been written; and translated by several hands, some of which Translations are wanting in *Sylburgius's* Edition; and the rest placed after the *Greek*. 6. Such *Notes* as illustrate any Passage in the whole Work, will be put at the end of this Volume; together with large and exact *Indexes*, both *Greek* and *Latin*. 7. At the beginning of each Volume will be a *Preface*; giving an account of the Life and Writings of our Author, and likewise of the whole Undertaking. By the Editor *Jo. Hudson*, A. M. and Fellow of *Univ. Coll. Oxon.*

THE PROPOSALS.

1. That all the Copies shall be printed on the same Paper and with the same Letter, as the *Specimen* annex'd, except some few on larger Paper, for such Gentlemen as are curious. 2. That the First Volume (being already begun) shall (God willing) be deliver'd to Subscribers, and no others, on *Michaelmas* day 1702. and the Second Volume, completing the whole Work, at *Michaelmas* following. 3. That the price to Subscribers will be

be forty four Shillings in Sheets for the *small Paper*, and three Guineas for the large; whereof only five Shillings to be paid in hand for the small, and ten Shillings for the *large Paper*: and at the delivery of the First Volume, one Guinea for the *small*, and forty Shillings for the *large Paper*; the rest to be paid at the delivery of the Second Volume, which 'tis hoped will be look'd upon as reasonable; seeing *Sylburgius's* Edition, which has not the whole translated, and wants a great many improvements, has been of late years sold for three Pound five Shillings. 4. For the further Encouragement of such Persons as shall promote so great and useful a Work, those who Subscribe for six Books of the *small Paper* shall have a seventh *gratis*; which brings the price of those Copies to about one Pound seventeen Shillings and six pence. 5. That the whole, as 'tis computed, will amount to 340 Sheets. But if it change to fall short of that number, the Undertaker will be obliged to make a proportionable deduction out of the last payment; and will expect no more, if the two Volumes exceed what he proposes. 6. The Price to any other than a Subscriber shall be fifty Shilling the *small*, and four Pound the *large Paper*, in case any be left Unsubscrib'd for. 7. That all those who are Subscribers shall have their names printed at the end of the Second Volume: that it may be known, to whom the world is obliged for the encouraging of such a Work, as (we hope) will somewhat contribute to the advancement of Learning. 8. The Undertaker promises, that if he meets with suitable encouragement in this Work, he will then go on with *Strabo*, and perhaps other *Greek* and *Latin* Authors, when offer'd to him by such Persons as he may depend upon for their abilities and diligence. Proposals and Specimens are delivered, and Subscriptions taken by the Undertaker *Thomas Bennet* at the Half Moon in *St. Paul's Church-Yard, London*, and by the Booksellers in most of the considerable Towns in *England*, as well as at *Edenburgh* and *Dublin*.

The Valuable Edition of *Irenæus's* Works, put out by the Learned Mr. *Grabe*, is now almost ready for Publication, and next Month it will be delivered to the Subscribers.

C A M B R I D G E.

IN few Weeks will be finished at the University Press. *Psyche, or Love's Mystery*, in 24 Canto's; Written by the late Learned Dr. *John Beaumont*, Master of *St. Peter's College*, and *Regius Professor* in the University of *Cambridge*; Corrected throughout, and near a fifth part enlarged by the Author before his Death. Lately

Lately Publish'd *Origines Sacrae*: or, A Rational Account of the Grounds of Natural and Revealed Religion. The Seventh Edition. To which is now added, part of another Book upon the same Subject, written *A. D.* 1697. Published from the Author's own Manuscript, by the Right Reverend Father in God, *Edward Stillingfleet*, D. D. late Lord Bishop of *Worcester*. Of this you may expect a farther Account in our next.

L O N D O N.

Lately Published a New Rational Anatomy, containing an Explication of the Uses of the Structure of the Body of Man, and some other Animals, according to the Rules of Mechanicks, by *Daniel Tawvry* a Member of the College of *Paris*, made *English* and illustrated with Sculptures; of this we will give you a more particular Account in our next.

There will shortly be Published a New Translation of *Boccalin's Parnassus*, from the *Italian*, with *Large Additions*, never before Printed in any Language. Printed for *Thomas Bennet*.

Books Publish'd this Month and not Abridg'd.

A Dialogue between the Cities of *London* and *Paris*, in Relation to the present Posture of Affairs.

Dr. Collet's Sermon to the Convocation 1511.

A Letter from the *Grecian Coffee-House*, in Answer to the *Taunton-Dean* Letter, to which is added a Paper of Queries sent from *Worcester*.

The Excellency of Reason, no Argument against the Wisdom of Believing.

Seasonable Advice to the Protestant Non-Jurors, shewing the Danger and Absurdity of Acknowledging the Pretended Prince of *Wales*, for King of *England*, &c. by *M. D. Assensy, B. D.*

A Collection of the several Addresses in the late King *James's* Time: Concerning the Conception and Birth of the pretended Prince of *Wales*.

The Divine Original of the Holy Right of Confirmation, and the true intent of the Church of *England*, in her Use of it, &c.

A Vindication of the Whigs, in a familiar Discourse between Restless, Reasonable and Wretched, in Opposition to a late Pamphlet called the true Picture of the Modern Whig.

A Poem on the Mines late of Sir *Carbery Price*, Dedicated to Sir *Humphrey Mackworth*, written by *Mr. Thos. Tudden*, Fellow of *St. Mary Magdalene's* College in *Oxford*.

Advice to Great Britain, &c. A Poem, by a hearty Lover of his Country.

The Whigs 32 Queries, and as many of the Tories in Answer to them, with a Speech of *G——r*, at the Quarter Sessions, and another at *R——r*, with a Copy of a late Paper pretended to be a Vindication of the Earl of *R——r*.

A Discourse of the Convents and Dissentions between the Nobles and Commons in *Athens* and *Rome*, with the Consequences they had upon both them States.

The Revels of the Gods, or a Ramble through the Heavens, by the Author of the Trip to *Jamaica*.

A Letter to the *French King*, by a Non-Juror, Dedicated to the pretended Prince of *Wales*.

The Duty of Witnesses, a Sermon Preached at the Summer Assizes at *Milstone* in *Kent*, by *G. Stanhope*, D.D.

Mr. *Paschal's* Letters to a Friend in the Country, stating the Case of Mr. *Parkhurst* and himself, together with the rest of the principal Commissioners for Prizes.

An Historical Poem upon His late Majesty King *James* the second.

A Satyr against Confinement.

A Consolatory Poem in Praise of Retirement, spoke to the late King *James*, at his Arrival at *St. Germans*, in the Year 1688, by Father *L.*

A Sermon at *Wendover* in the County of *Bucks*, September 24th. 1701. before the Society for Reformation of Manners, by *J. Olyffe* Rector of *Dunton* in the said County.

A full Demonstration that the pretended Prince of *Wales* was the Son of Mrs. *Mary Grey*, undeniably proved by Original Letters of the late Queen and others, &c. by *William Fuller* Gent.

A Seasonable Advice concerning Quakerism, or a short Account of some of the Quakers Errors, both in Principle and Practice, &c. by *John Stillingfleet*, Rector of *Beckington* in *Lincolnshire*.

A Letter to a Minister of State concerning the pretended Prince of *Wales*, being Proclaimed King of *England*, &c. with some Thoughts on the Interest of *England*, in this Critical Juncture.

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FINIS.

THE
HISTORY
OF THE
WORKS
OF THE
LEARNED.

OR,
An Impartial Account
OF
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

For the Month of November, 1701.

Done by several Hands.

Vol. III.

To be continued Monthly.

LONDON: Printed for H. Rhodes, at the Star near Fleet-Bridge; T. Bennet, at the Half-Moon in St. Paul's Church-Yard; A. Bell, at the Cross-Keys in Cornhill; T. Leigh, and D. Midwinter, at the Rose and Crown, in St. Paul's Church-Yard, 1701. Where are to be had the first and second Volumes; or single ones from Jan. 1699 to this time.

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THE HISTORY OF THE

Works of the Learned, &c.

For November, 1701.

La Theologie Chretienne & la Science de Salut, ou l'Exposition des Veritez, &c. i. e. Christian Theology, and the Knowledge of Salvation, or the Exposition of the Truths that God hath reveal'd to Men in the Holy Scriptures. With a Confutation of the Errors opposite to those Truths, the History of the most part of those Errors, and the Sentiments of the most ancient Fathers. By *Benedict Pisset*, Pastor and Professor of Theology in the Church and University of Geneva. Printed at *Amsterdam*, 1701. In 4^o. Tome I. Pages 516. Tome II. Pages 456.

Mons. *Pisset* explains those Truths that God hath reveal'd in his Word; and, that his Book might be more useful, he hath added large Notes at the bottom of each Page on the most difficult Matters, for People of riper Years: He likewise explains the most important Passages of Scripture, and several which seem to be very difficult. Having confirm'd the Truth by such as he thinks to be strong and convincing Arguments, he answers Objections, and places in the Margin the weakest, and those that are too subtle for such as have little or no Learning. He adds to the Arguments

ments that he uses to confirm the Truth, and which are for the most part drawn from Scripture, select Passages out of the ancient Fathers on each Subject. He gives us the History of the Churches Opinion from time to time, and adds what hath been believ'd in the several Ages since the Apostles death. We may find many more things here than in Common places, which being compos'd for Students, to whom they are explain'd, are for the most part very barren and jejune.

M. *Pistet* doth not follow singular and by-paths, which many times embarrass the Readers, and sometimes lead 'em into Precipices. This is a true reform'd Theology, wherein we have neither new Opinions nor new Methods, but the common Doctrine of those among the Reform'd, who profess themselves to be neither of *Paul* nor *Apollos*. He was Scholar to the famous M. *Turretin* his Uncle, so well known by his Works. His System is the same in all essential Matters. M. *Pistet* fairly owns that he hath made use of the help of all the Learned whose Writings he could get, and that he is not ashamed, many times, to make use of their very Expressions.

I. The whole Work is divided into five Books. In the first he proves that there is a God, and that he hath made himself known to Men in divers manners, and especially in the Holy Scripture, of which he proves the Divine Authority, Perspicuity and Perfection. Among the Proofs of the Existence of God which are weak or hard to be understood, he places the Argument of *Descartes*. It's a reproach to human Reason, and plainly demonstrates its weakness, to see that those who have cultivated it, cannot agree on the Truth or Falseness of a single Argument, which consists but of three Propositions; especially if we consider that the Matter in question is rather to know if the Syllogism be good as to its form, then as to its matter. Are the Rules of Syllogisms so difficult to comprehend, or is it so hard a matter to apply them to the Subject in hand, that we cannot tell what we ought to think of it? If I were to take any side in so famous a Question, I should confess that that Argument hath been a long time suspected to me.

In confirming the Existence of God, M. *Pistet* examines in a few Words if there be any real Atheists. No Body doubts but there are several, who live as if they were so. It's no less true, that there have been some that were not Atheists, and that yet have

have been reckon'd so. All those that mock'd the Heathen Gods were called so. Nor can we deny that there have been thousands who have positively said that they did not believe there was any Deity. There was a Man so foolish as to die maintaining that there was no God, so little use had he of his Reason. Moreover, it may happen that People who live a disorderly Life, and who earnestly wish there were no God, may by a just Judgment of that very Deity, whom they dare to deny, have for some time no belief of his Existence. But our Author can scarce believe that reasonable Persons, or such as will hearken to their Reason, tho' corrupted, and that reflect on the Works of Nature and themselves, can convince and persuade themselves that there is no God. He likewise observes that some of those that have liv'd as Atheists, and boasted of their being so, have fallen stark mad at the hour of their Death.

*Quum numina nobis
Mors instans majora fecit.*

The approach of Death gives us more clear Ideas of a Deity.

If we might be permitted to add any thing to these judicious Reflections of M. Pictet, we may distinguish Atheists into two sorts; the one sort without Reflection, and the other with it. The first believe no God, because they never yet thought on him; for being wholly swallow'd up by sensible Objects, it never yet came into their Thoughts to conceive that there is any other thing in the World than what they see; nor to demand of themselves what might be the cause of their Being. We cannot doubt but there are such Atheists, except we look upon all the Relations of most part of the *Chinese* and *Casres* as Fables,

We call *Atheists of Reflection*, those that believe no God, after they have consider'd and examin'd whether there be one. These may be of two sorts; one that did not reject a Deity but after they fell into Crimes, and so laid themselves under a fatal Necessity to wish there were none. We call these *Atheists in Heart*, because it was the Corruption of their Hearts that threw them into this Precipice. It's scarce possible to deny that there are such Atheists in the World. May it not be conceiv'd that God, who abhors Sin, may so abandon some impenitent Sinners, as to leave them to call in question his Existence, or to persuade them-

themselves that there is really no God. The Atheists of Reflection are such, who begun by doubting, or denying the Deity ; we may call them *Atheists in Mind*, because their Mind was corrupted before their Heart. Perhaps it is a little harder to prove that there are such People in the World, at least that are confirm'd in Atheism : But there are possibly too many, who falling under the weight of certain Difficulties, though but small, place the Existence of God amongst the Number of things that are very doubtful, of which they can't be well assur'd, and have positive and confirm'd Doubts on this Subject. But to return to our Author.

II. In the second Book he treats of the Nature and Perfections of God. The third is wholly taken up in confirming the Mystery of the Holy Trinity, the Deity of the Son and Holy Ghost, and answering all Objections to the contrary. Our Author explains the Sentiments of the Fathers on this Matter, and speaks of those that have attack'd the Church on these important Doctrines. Altho' the *New Testament* is more than sufficient, to establish the Godhead of Jesus Christ, and that the Proofs brought from the *Old Testament* are not so clear, yet our Author doth not altogether abandon 'em, but spends four entire Chapters upon them. He is not of their Opinion, who every time they find Christ mentioned, think they find his Deity mentioned at the same time. He sets down only those that he thinks the clearest Passages, especially such as have been applied to Jesus Christ in the *New Testament*.

He likewise maintains and confirms the Eternal Generation of the Son ; but at the same time says, he knows not how to explain in what this Generation consists. These are Depths wherein Reason loses it self ; but Faith embraces those Truths, because they are reveal'd. It's true, there are some who have attempted to explain it, by saying, That God by comprehending and understanding himself, made his Image and Word, which is his Son. But M. *Piñet* judiciously observes, that this is the explaining of one obscure thing by another no less obscure. " If the Father, says he, produces his Image and begets his Son by contemplating himself ; why should he not produce another Image, and beget another Son by contemplating his Son and Image ? He says the same of the Procession of the Holy Ghost ; he knows not wherein it consists, nor how it differs from

from the Generation of the Son, altho' it's likely there is a difference. The surest way then is to keep to Revelation in Mysteries that we know not by Reason. We can go no further without running astray, or at least falling into unintelligible nonsense. In reveal'd things where Reason may be heard, it may be call'd to our assistance : But where Revelation only speaks, we have cause absolutely to reject all the Light that Reason would furnish us with beyond Revelation.

There have been Christians who believ'd that the Deity of the Son of God was taught in the Scripture, and believ'd the Truth of it, yet were not convinc'd of its importance, which obliged M. *Pittet* to spend a Chapter, to prove the Necessity of believing this in order to Salvation. In setting down the Passages of the ancient Fathers, which shew that they taught the Doctrine of the Trinity, he did not think himself oblig'd to enter into the Disputes of the last Age, on this Subject, nor to examine the Sentiments of several Orthodox Divines of great Name, who maintain'd, that the Doctrine of those ancient Fathers was not very found upon the Matter.

III. The fourth Book contains but four Chapters, which treat of the Decrees of God. The Creation was the 1st effect of those Decrees. This is the Subject of the 5th Book. Our Author speaks particularly of the Creation of Angels and their Nature, of that of Man, of the Image of God in which he was created, of Free-will, and of the Covenant of Nature which God contracted with the first Man. The 6th Book is taken up about the Fall of Angels and Man. The Matter of Sin, and its different Kinds and Consequences. He begins with an extraordinary difficult Question, which is a stumbling-block both to prophane and weak People; *vis.* Why God permitted Sin, which is the cause of so many Evils, and which he could so easily have hinder'd ? M. *Pittet* does not dissemble the great Difficulty of it, but sets it in its due Light. Those that dare to advance, that God knows not what's to come, when it depends on the Liberty of Intelligent Creatures, do easily free themselves from this Difficulty, God did not hinder what he did not foresee : But this is to cast themselves into a bottomless Pit to avoid a Precipice : And it's yet more difficult to conceive that God does not know what's to come, than to conceive that he hath not prevented Sin, tho' he foresaw it. The Thoughts of those that say, God permitted it

to manifest his Wisdom, and to exercise his Justice and Mercy; seems more reasonable; yet all this does not satisfy, for besides that it was not, perhaps, impossible that God should manifest those Attributes otherwise; is this, for Example, a great deal of Mercy, to permit a great Evil which might have been prevented, to have an Occasion to heal it. Moreover, M. *Piſſet* affirms, that as the Scriptures give us no Reason for God's Conduct on this Occasion, and that it shews us that there are Depths in it that are impossible to be fathom'd, we ought not to undertake it: It's sufficient to know, 1. That the ways of God may be hid to us, but are always just. 2. That God hath given to all his Creatures very just Laws. 3. That being the Holy of Holies, he cannot be the Author of Sin. 4. That he hath demonstrated all his Attributes in the Expiation he hath made for it. 5. That he hath sent his Son into the World to destroy the Works of the Devil, and to establish Holiness in the Earth.

IV. The seventh Book is taken up about Providence. Here our Author explains chiefly how it acted with relation to Sin, and gives us the Sense of several Passages of Scripture, which relate to so difficult a Matter, and seem hard to be understood. He judiciously observes, that what we call *the Providence of God*, is very different from his Prescience: "Because we easily conceive
 " that if all things happen by meer Chance, or by a blind Fa-
 " tality, as some Heathen Philosophers thought, God might have
 " the Knowledge and the Prescience of 'em, without having for
 " that End that which Men call *Providence*. From hence we
 may plainly conclude, that in order to God's knowing future things, it is not necessary that he resolve to do 'em, nor to permit 'em, altho' we cannot doubt of this second Decree: Or, to speak more clearly, the Prescience of God is not a dependance of his Decrees; because that allowing Chance or the Fatality of the Heathens, wherein God should not have the least Concurrence, he should not however cease to know things to come. If I might be permitted to meddle in so difficult a matter, I would say that the Prescience of God is a Consequence of his Eternity, which is without Succession and without Parts. This is the Opinion of *Boetius*, as may be read at large in his Book, *De Consolatione Philosophiæ*. At least, I don't see why the generality of Divines that admit that Philosophers Definition of Eternity, *Tota simul & interminabilis vitæ possessio*, should make a new Difficulty of Prescience.

As

As to the Concurrence of God in evil Actions, *M. Pictet* does not accommodate himself to the Opinion of those that believe that God contents himself to preserve the Faculties that he hath created, and to which he hath given a certain Degree of Power. He thinks that that is not enough, and that God does something more. He proposes what follows to be examin'd, to see if it be not better than what is commonly said on this Subject. In the Action of *hatred*, *e. g.* God is no way the Author of this action of *hatred*; but he is the Author of the Motions that precede it. The better to understand his meaning, he observes, 1. That to the end that the motion of *Hatred* be excited in a Soul, there must of necessity be some motions raised first in the Body, or certain Thoughts which dispose it to hate the Object proposed. These Motions and Thoughts of themselves are not bad; but the Determination of these Movements and these Thoughts against God, who is sovereignly Amiable, (which Determination follows these Motions or Thoughts, and depends on our Will) is the greatest of all Sins. *M. Pictet* observes, 2dly, That nothing hinders but that God by acting on our Blood, Humours or Minds, produces these Motions or Thoughts, which dispose us to act. But forasmuch as it happens that the Passions always chuse some particular Object, we ofteneft hate that that presents it self, and especially if it makes us uneasie in the least, or puts any constraint upon us. It happens that when a Man that is corrupted, and in that Disposition thinks upon God, and he considers that God will not allow him the enjoyment of his Pleasures, he determines his hatred against God; and in this consists the Crime. Our Author makes several other Remarks on the same Subject, which we have not room to insert. It would seem from what is said, that altho' he doth not accommodate himself to the Opinion of those that speak only of the Conservation of the Faculties, and that he comes nearer to the Opinion of a simultaneous Concurrence, he would offer at a *medium* between those two Extremes. It is very difficult, if God produces all the individual Actions of Man, to comprehend how he is not at the same time the Author of the Vitiosity of those Actions, because there is no *actio Generica & Specifica*, but that every Action is an individual Action; *i. e.* such an Action. It's one than the Motion ought to be distinguish'd from its Determination, but yet there is no Motion without Determination, and ever being which moves a Body, gives it necessarily such a Determination,

at the same time that it moves it. Father *Malbranch*, who hath carefully examin'd this matter, was aware of this Difficulty, and says, God is not only the Author of the Motion of the Soul (if we may be permitted to use this Term to express the Acts of the Will) but in moving it determines it to a certain End; which is the Good in General or God himself: According to him Sin consists in this, that the Soul being moved by the first Cause towards the Good in general, steps aside by the way to particular Good. But we find this does not solve the Difficulty, and that to stop an Impression, which ought to go farther, is something as real and positive as to determine this Motion towards a certain Object.

There is a great likelihood, that notwithstanding all the Efforts of Philosophers and Divines, this Point of the Concurrence of God in evil Actions, will always be of the Number of those which we know not how to explain in a satisfactory manner. It would seem that this comes from two principal Causes. 1. That we have no distinct Idea of *Power* or *Force*; from whence it comes that we know not if God might not have communicated a certain degree of 'em to the Creatures. 2. That we don't conceive the manner how God concurs in the Actions of intelligent Creatures. However that be, it's always certain that God cannot be the Author of Sin, and that we can't have too much aversion for that Opinion. So that if it be an Error to deny the simultaneous Concurrence, and to believe that God contents himself to preserve the Faculties, without its being necessary for him to produce every individual Act, we ought to pardon it in those, who only fall into it for fear of making God the Author of Sin: For this Doctrine, *that God is the Author of Sin, properly so called*, does infinitely more contradict Reason, and finds much more opposition in our Minds, how corrupt soever they be, than that which denies that God is the Author of all particular Actions; tho' this latter Opinion should be no less false than the other. As soon as we have the Idea of God, this Idea that he is not the Author of Sin, follows naturally, without the necessity of much Meditation. But we must form many Arguments, and go through a sort of a Course in Metaphysics, to conclude from the Idea of God, that he is the proper and immediate Author of all the particular Actions that happen in the World, and which all those that are not Metaphysicians, do plainly attribute to the Creatures.

V. M. *Pistet* explains in his 8th Book the Matter of Election and Reprobation. In the 9th he treats of the Methods that God hath used to save Men : There he speaks at large of the necessity of Satisfaction. He proves that Jesus Christ is the true Messiah. He relates the History of his Birth, Life, and Death, and explains his three Offices. He speaks of the written Law, and shews of what use it is under the Gospel Dispensation. He shews that the Covenant of Grace took place under the *Old Test.* and gives us an Account of the state of the ancient Church before the coming of the *Messiah*. M. *Pistet* confirms the absolute necessity of satisfaction by three Principal Arguments : The first and least Subject to be contradicted is this, That the true Son of God having actually taken our Nature, hath fully satisfied the Justice of God. But it's impossible God should have requir'd such satisfaction if it had not been necessary. The second is taken from the Sovereign Justice and Holiness of God, who cannot suffer Sin to remain unpunish'd. The third is taken from the Declaration that God himself made, that he would certainly punish Sin by Death.

VI. The 10th Book speaks of Calling, Internal and External and of the Faith and Perseverance of the Saints. Justification, Sanctification and Glorification are the Subjects of the three following Books. In the Treatise of Sanctification M. *Pistet* explains the Decalogue, and on the second Commandment he gives us an Abridgment of the History of the Worshipping of Images. In that of Glorification he examines, why God Wills that all Men shall die : If God hath determin'd the general Term of humane Life : If the Time, the Manner, and the Circumstances of the Death of each particular Man be determin'd by God's Decrees, and what the state of Souls is after Death. Then he speaks of the Resurrection, of the Consummation of Ages, of the Changes that shall then happen in the World, of the last Judgment, of Hell, and of Eternal Life.

M. *Pistet* seems to favour the Opinion of those who believe that there will be various Degrees of Glory in the Life to come. He can scarce persuade himself, that altho' God owes nothing to his Creatures, that the Virgin *Mary*, the Patriarchs, Prophets, Apostles, Confessors and Martyrs have no Advantage above the rest of the Faithful. One of the chief Reasons that hath hindred Divines from agreeing to this Opinion, was that they cannot comprehend that the Felicity of a blessed Person could be Perfect, if

others were more happy than he. But they did not consider that Persons Glorified taking great Joy in submitting themselves to the Will of God, could not but be content, when they knew they were as happy as God thought fit they should be. To this may be added, That as it has been said, the best Place in Hell signified nothing; so we may see, that in this infinite Number of good things of the Life to come, the least Place in Heaven is sufficient to make a Believer perfectly happy.

VII. The 14th Book is wholly taken up in treating of the Church, and the 15th and last of the Sacraments. As to the Sacraments, our Author adds to their Definition, that they are a mutual Engagement of God toward the Believer, and of the Believer towards God. God seals and confirms his Promises, and we give him Testimonies of our Obedience.

Theſaurus Theologico-Philologicus, ſive Sylloge Diſſertationum Elegantiorum ad Selectiora & Illuſtriora Veteris & Novi Teſtamenti Loca, &c. i. c. A Theologico-Philological Treasury, or a Collection of the beſt Diſſertations on the moſt remarkable Paſſages of the *Old and New Teſtaments*. Written ſeparately by the Proteſtant Divines in *Germany*, and publiſh'd at ſeveral times, digeſted according to the order of the Books of the Bible. Part I. Containing Diſſertations on the moſt remarkable Paſſages of the *Old Teſtament*. Printed at *Amſterdam*, 1701. In Folio, Pages 1078.

THE Scripture is ſo clear in things eſſential to Salvation, that any Reader, who is but attentive, may inſtruct himſelf in 'em, how imperfect ſoever be the Verſion he uſes, without any Commentaries. But it does not follow, that theſe Commentaries, and other helps that we have for the underſtanding of the Scriptures are of no uſe. Tho' there be Places enough where theſe Articles, that be eſſential to Salvation, are explain'd clearly & ſuitable to the meaneſt Capacity; there are others where they are expreſſed more obſcurely, and attended with many Difficulties; for the diſcuſſion of which there's a neceſſity of Application, Study, and great Knowledge in the Languages, ancient Cuſtoms, and many other helps, without which we cannot underſtand 'em perfectly.

fectly. There are moreover in Scripture an infinite number of very useful Things, which tho', they are not absolutely Essential, yet for the perfect Understanding of them, we have need of those Helps.

Therefore Protestants don't contradict themselves, when they maintain on the one hand the clearness of the Scripture, in the points that are Essential to Salvation, and yet study on the other hand to understand well the Original Languages, Customs and Ceremonies of the Jews and other People; the Knowledge of which, may give great Light into the Sacred Books. Every one will own what our Author says in the Preface before this Collection, that the Ancients who had not the Helps that we have, did not understand the Scripture so well as we do at this Day, because we apply our selves more to the Study of the Languages, then the Ancients did; and that we better understand the Rules of Criticism, without which, we cannot perfectly understand any ancient Author. We cannot but likewise agree to what our Author says, that it was chiefly the first Protestant Divines, who reviv'd the study of Languages and Criticks in *Europe*, in order to the well understanding of the Scripture, on which alone, they believed their Religion to be founded. Our Author adds, that the *Lutherans* seem to have the Advantage of the *Calvinists*, as well for the number of Writers, as the number of Dissertations, that they have publish'd on several Passages of Scripture; this ought to be the less suspected, that it comes from a *Calvinist* Pen. In this Volume we find almost none, but Dissertations by the Learned of the *Ausbourg* Confession. There are 130 in this first Volume, which all relate to the Old Testament, and are rank'd according to the Order of the Books of Scripture. The most part of them were printed separately in *Germany*; and besides that the *German* Editions are ordinarily, but sorry; it requir'd a great deal of Pains to collect them all.

I. The first here inserted are 13 Dissertations of *Samuel Bohlius*, formerly Professor of Theology in the Univerlity of *Rostock*, who died in 1639. These Dissertations contain the Plan or Essay of a Rational Hebrew Dictionary, intituled, *Dissertationes XIII. pro formali significationis in S. S. Scriptura explicatione errendo*. Our Author is not content with the Lexicographers on this Subject, because says he, they have not applied themselves to give the *express primitive*, or general signification of Words.

He lays down these Maxims as incontestable. 1. That every Word hath a * general or express Signification, and that this Signification is only proper to it. 2. That in the particular Significations of each Word, there is always something of this Express, and general Signification. 3. That if there be no particular Reason to determine us, we ought in the Explication of every particular Text, to keep to this general and formal Signification. 4. That when any particular reason of the Text obliges us to depart from it, we ought not wholly to lose all View of it, but to retain it as much as possible. M. *Boblius* shews that this general Signification is to be found in Derivatives and Compounds, and proves it by diverse Examples. It's true, that sometimes he shows more Subtlety than Judgment in the Application, that he makes of these Maxims to particular Examples; and the Reason is, that these Maxims are not generally true, but have many Exceptions. Languages were not invented by the Learned, who understood the Principles of Grammar, and had distinct Idea's of the Things they spoke of. It is the ignorant People, who have but very obscure Idea's, that were the Inventors and Masters of the Languages, and it very often happens that for want of Idea's they have given the same name to things vastly different. Moreover there are several Words, which are taken from one Language into another, and are adopted by People, who know not what Idea's they form'd in the Minds of those from whom they are borrow'd. We ought not then to be surpriz'd if they form quite different Idea's of them. This is true, especially in respect of all Words that relates to Morals, Actions, Passions, &c. on which, not only Men don't explain themselves in the same manner, but differ infinitely in their Idea's of them.

Yet as *Boblius's* Maxims are commonly true, they may be of great use, for the better understanding of many places of Scripture. We shall give two Examples of them.

The Verb *אהב*, which we ordinarily interpret *to love*, in its form all and general signification, signifies *it was prefer'd*: Then we ought to give it this signification always when there's no particular reason to the contrary. So when *Rebecca* says to *Ja-*

* He calls that the absolute Signification of the Word, that it has Independantly on the place where it was found; and he calls the Signification of a Word in as far as its us'd in a certain Place, its material Signification.

cob, I will make ready the Meat that thy Father loveth; it would be better translated, *that thy Father prefers beyond others*; seeing Hatred is opposite to Love, we must not say that *Isaac* hated all other Meats and lov'd only this. When its said in the first of *Samuel*, that *Elkana* loved *Anna*, one of his Wives, we must not thence conclude, that he hated *Peninna*, his other Wife; this signifies only that he preferr'd the one to the other. It's said that *Jacob* loved *Rachel*; but we must not conclude that he hated *Leah*, by whom he had several Children; this signifies only that he loved one more than the other. According to this same Rule *Boblius* thinks it is not fit to translate *Malachy* 1. verse 2, 3. *I loved Jacob, but I hated Esau*; for according to the formal signification of the Verb *אהב* and its contrary, it ought to be translated, *I have preferr'd Jacob and postpond'd Esau*; if we may use the Word *postpone*; i. e. *I preferr'd the one to the other*; which does not signify that God God formally hated *Esau*, on whom he conferr'd a great Number of temporal Blessings.

The 2d Example, *Job* 5. verse 1. which is commonly translated, *Call now, if there be any that will answer thee, &c.* *Boblius* thinks that if we examine the formal signification of the Hebrew words which are translated by *call* and *answer*, we might thus express the Sense of the Original, *name any one that is like unto you*; i. e. *Is there any Man that is holy and just, that finds himself in the Estate you are in? Can you name but one?* The proof of this Explication may be seen in our Author, and if we'll give our selves the trouble to consult the forementioned Place in *Job*, we shall find, that it does not ill agree with the sense of the Sacred Writer.

To these 13 Dissertations, there is added a very short one by the same Author, where he explains a certain Rule that he calls the *Rustick Rule*, the use of which he wishes might be re-established in the Explication of the Scripture. This Rule consists in explaining the Text in the most natural Sense, which appears at first view, and is most simple, he applies this Rule to several Passages; e. g. according to this Rule he translates *Job* 13. verse 15. which is commonly translated, *Tho' he slay me, yet will I trust in him.* Thus, *If he will kill me, I will not delay*; i. e. *When God will have me to die, I will, I'll not oppose myself to his Will.*

II. These preliminary Dissertations of *Bohlius*, are follow'd by 27 Dissertations of several Authors on *Genesis*, which relate to the chief and most important Questions, on the most remarkable Passages of that Book, such as that which says that Man was made after the Image of God, what's said of the Tree of Knowledge of Good and Evil, the tempting of the Serpent, the promise of the blessed Seed, the Salvation of *Adam*, the Cloaths that he and his Wife cover'd themselves with after their Fall, the Cherubim placed at the Entry of the Earthly Paradise, the seven Commands given to *Noah*, the Confusion of Tongues, the Pillar of Salt, the Offering of *Isaac*, &c. We shall give an Account of some of these, in order to excite the Readers Curiosity.

1. There are two on the Serpents tempting *Eve*; the first by *John Frisebmuth*, A Native of *Wertheim* in *Franconia* and Professor of *Hebrew* at *Jena*. He liv'd till about 1678. He published several Disputations and a Treatise *De Rege eligendo & deponendo*, printed in 1653. The second is by *John Paschius*. As the History of the Temptation is attended with a thousand Difficulties, which come almost all of 'em from this that *Moses* hath only given us an Abridgment of the Story: So Criticks have a large Field for their Imaginations and Conjectures. Moreover, both Jews and Christians have exercised their Pens on so rich a Subject, and we ought not to be surpriz'd that they have publish'd so many different Opinions, on such an obscure Matter; only it were to be wish'd that some of 'em had spoken less affirmatively on an occasion, where we are far from demonstration, and that they had not insulted over those that were not of their Opinion.

Our two Authors seem to have read most of what hath been wrote on this Subject, and have especially consulted the *Rabbins*, who in this Matter, know as much as the *Christians*. Yet they have forgot two famous Authors, who have wrote on this Subject *ex professo*, the one is *Moses Amyrault*, who endeavours to prove that it was not a real Serpent, and that it ought properly to be understood of the Devil. The other is *Samuel Bochart*, who hath confuted *Amyrault*, and pretends to prove that the others Opinion is not consistent with the simplicity of the Narrative of the Holy Penman. Perhaps the Works of these two French Authors were not publish'd, when our two German Divines, wrote
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on this Subject, or they had not seen them. But however that be, after having refuted the other Opinions, they both agree with the Vulgar, that it was a real Serpent, which appear'd to *Eve*, and spoke to her, but that it was mov'd by the Inspiration of the Devil.

Altho' this Opinion is common, yet it hath its Difficulties. There are two great Ones. 1. That if the Serpent was conducted by the Devil, there was no need for *Moses's* telling us, that this Creature was the Subtlest of all the Beasts that God had form'd, the Devil of whom the Serpent was but the Organ, had no need of this Cunning to seduce the first Woman. He might have effected his Design as well by the most brutish and stupid of all living Creatures. It's to little purpose to amplify on the Commendation that *Moses* gives to the Serpent, or to amass together all that Naturalists say of its Subtlety; for granting all this to be as certain as it is suspected, all the Subtlety of the Serpent signified nothing on this occasion, because it does not appear that he made use of it, and that if he deceiv'd *Eve* it was by other sort of Subtleties, then what we attribute to him, and that have no connexion between them. *Frischmut* confesses, that 'tis not because *Eve* was seduc'd by the Subtlety of the Serpent, that *Moses* speaks of the cunning of that Creature: But because that surpassing other Animals in Subtlety, the Devil made use of it, the better to conceal his Fraud, and to the end, that *Eve* might not suspect, that it was he that spake in the form of a Serpent. He confirms this Answer by a long Passage of a *Rabbi* nam'd *Moses Alshech*, who says almost the same thing. But this doth not quite solve the Difficulty; so true it is that in such intricate Questions, its much easier to pull down than to build up. This Answer supposes that *Eve* knew very well that the Serpent was a cunning Creature, that had a great deal of Wit, and that therefore she ought not to be surpriz'd at what he said, nor suspect that the Devil lay hid under his form. It likewise supposes that *Eve* knew the fall of the Devil, and that if that Tempter had us'd any Creature less subtle than the Serpent, she had discover'd it, which two Suppositions seem very unlikely to be true.

The second Objection is less difficult than the first: they ask why *Moses* says nothing of the principal Actor of the Temptation, which was the Devil, and contents himself to speak of the Serpent that was only the Devils Organ. *Frischmut* answers with most Interpreters, that the Holy Penman would not speak

in this History of any thing, but what was outwardly visible. *Moses* treated only of the Creation of visible Things. He says nothing of that of Angels, nor of the Fall of some of them. If he had spoken all of a sudden of the Devil that tempted *Eve*, it would have seem'd he had been created so by God, which had been subject to many pernicious Consequences. *Moses* then who carefully abstain'd from speaking of the Invisible and Spiritual Things that God had created, did not think fit to mention the Devil, in the History of the Temptation. But it may be still enquir'd why *Moses* did not speak of it, and if it had not been as easie to say in one Word, that God likewise created the Angels, some of whom rebell'd, and that one of the Rebels, tempted *Eve*, as to tell us, that the Serpent was the most subtle of all Animals, &c. However that be, and tho' we shoud doubt wether there really was a Serpent concern'd in the Tentation, we cannot doubt, after the Testimonies we have of it in the *New Testament*, but that the Devil was one of the Actors in the Temptation, and that the Fall of Man is to be imputed to him.

Frischmut had read too much of the *Rabbins*, to omit the Opinion of *Isaac Arbarbanel* on this Subject. This Jew pretends that the Serpent spoke not one Word to *Eve*; but only that *Eve* seeing it climb up to the Tree of Knowledge of Good and Evil, and that it eat of the Fruit, without any harm after it, this made her conclude, that she might as well eat of it, without fearing the death that she was threatned with. This Explanation seems very ingenious; but it hath likewise its inconveniences, for *Moses* says positively, that the Serpent assur'd *Eve*, that if she and her Husband eat of the Fruit of that Tree, they should be as Gods. But if the Action of the Serpent, could occasion her to conclude as naturally that she should not die, as if the Serpent had told it her in so many Words, it is not the same as to this Promise, that they shall be as Gods knowing Good and Evil, if *Eve* should have had this thought, it can't be a Consequence of the Serpents Action; and in good Logick we can't accuse that Creature, neither to have spoke nor to have suggested that thought to her. Add to this, that whatever way we explain the Dialogue of the Serpent with *Eve*, it's impossible not to make the Devil bear a part in it, especially after what's said of it in the *New Testament*. The most certain way then is, to own our Ignorance in the particular Circumstances of the History of the

the Temptation ; and to content our selves with knowing, that the first Man was created in a state of Innocence, and that he fell into Sin, by his own Fault, although it was at the instigation of the Devil.

Yet this is not the Province that our second Author undertakes, he boldly decides a great many things, which cannot be known but by Revelation. He tells us for Example, that the Temptation happen'd the first Sabbath after the Creation of the World, that the Serpent was a fine Creature that went on two Feet, like a Cock, a Gosling, or a Peacock ; that God took away his Feet to punish him, or made 'em retire into his Body, and that the Matter of which they were composed, confounded it self with the rest of its Body, and that it came to *Eve* with its Head erected, fawning upon her with his Tail, that it was endow'd with several internal Qualities, as Subtlety, Judgment, and a natural and sensitive Prudence, that God had given it, as well for its particular Preservation as for the Diversion of Mankind, as at present they divert themselves with Dogs and Cats, that live with them under the same Roof, and eat the same Bread. This is what appears, says our Author, by the Punishment that God inflict'd on it after its Fault ; before that time it diverted Man, but now is become his Enemy, he eat of his Bread, but now feeds on the Dust. Our Author not only knows the Serpents Discourse to *Eve*, but knows in what Language he spake, and doubts not that it was *Hebrew*. These are his Discoveries, but the mischief on't is, that he has no Proof for them.

2. The following Dissertation treats also of the Serpents Temptation : The Subject of this Dissertation is the first Gospel or the Declaration made to *Eve* and the Serpent, of the fatal Consequences of Sin, and the Promise of a Saviour, *Gen. 3. 14, 15*. *M. Cornelius de Hase*, Professor of *Bremen*, is the Author of it ; there's much less Rabinical Learning than in the two foregoing Dissertations ; but to make up that want there is more Reason and Solidity. The Dissertation of *Bechart* is not unknown to him ; he quotes and approves of it in several things. He pretends that it was the second Person of the Holy Trinity, that spake to the Serpent and to *Adam* and *Eve*, after the Fall, and takes much Pains to prove it. But we know not whether he'll be so happy as to convince his Readers. He does not believe

that the Serpent who tempted *Eve* had any Feet, or that it was depriv'd of 'em; but maintains with several great Divines, that whereas before the Temptation, the Serpent crawl'd on its Belly without pain, having his Breast and Head erected, since the Fall he creeps on all his Body; which makes him live in some manner on the Dust, not only because oftentimes he wants other Food, but likewise not being able to erect himself, all that he eats in is necessarily mingled with Dust. But our Author, who will by no means have the Serpent depriv'd of its Feet, because to him it does not seem likely that God hath changed any thing in his Nature, may consider, that if the Serpent can no more erect it self as it formerly did, there must of necessity be a change in his Muscles and Vertebrae. It would seem he ought rather to have said, that as the Serpents Fault was not a Sin, properly so called, so the Punishment that God impos'd upon it does very improperly deserve that Name, and that without having changed any thing in the Nature of the Serpent, it signifies only that Man considering its manner of creeping on the Dust, might have an Emblem of the Punishment that is really imposed on the true Tempter.

Our Author observes, after *Eusebius*, *S. Jerome*, *Isidore* and *Sechart*, that the Serpent, who sometimes attacks Men, when they are cloath'd, cannot endure the sight of a naked Man, but flies with all speed as soon as it sees one. As if by a natural Instinct it still remembred that unfortunate Day, when it appear'd with *Adam* and *Eve* all naked before their Judge, to receive the just Punishment of their Crime. *Olaus Magnus*, says he hath often experienc'd himself whilst young, the Aversion that Serpents have to a naked Man.

As for the Promise, *I will put Enmity between thee and the Woman*, &c. Our Author says, that by this Serpent to whom God speaks, we ought to understand the same Devil that tempted *Eve*, by the Seed of the Serpent, the other Devils and wicked or reprobate Men, by the Woman, *Eve*, and by the Seed of the Woman, the faithful that should be born of her. There's no mention made in this Place of *Adam*, because the faithful do not become such, by natural Birth, or as our Lord himself says, *Not by the Will of the Blood, nor by the Will of the Flesh; but by the Spirit of God; that Adam made 'em Men, but God alone*
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makes 'em Believers; and that being born of *Adam* and *Eve*, they are so far from being naturally Enemies to the Devil, that they are made his Slaves by the Corruption they contracted from their Birth. The Promise our Author treats of necessarily includes the coming of a Mediator to justify and sanctifie 'em, and by that means to make them that were Children of Wrath, Children of the Promise. 'Tis this Mediator as the Head and the Faithful as Soldiers that fight under his Standard, that are to break the Serpent's Head.

Monf. *de Hase* enlarges very much to defend the reading of the Hebrew Text, against the Vulgar Latin, with respect to the Masculine Pronoun *הוא*, that is in the Hebrew Text, and which the Vulgar Latin translates as if it were the Feminine Pronoun *היא*, and as if God should say that 'twas the Woman her self, and not her Seed, that should bruise the Serpent's Head. He hath collected all that the Learned have said on this Subject; he proves amongst other things, that *St. Jerome* himself, to whom we attribute the Vulgar Latin, thought that it was to be translated *ipse*, and not *ipsa conteret caput tuum*; so that it ought to be own'd as a Fault of the Transcriber in the Vulgar Latin. Yet 'tis on this Mistake, that certain Doctors, being willing to increase the Glory of the Virgin *Mary*, advanc'd that it was chiefly to her that the Glory of bruising the Head of the Serpent was due. But we ought to acknowledge that the most learned of the Roman Catholics, and amongst others the famous Monf. *Huet*, Bishop of *Avranches*, in his *Demonstrat. Evangelique*, hath declar'd for the Hebrew Text against the Vulgar Latin.

Our Author concludes this Dissertation by examining the Devil's Crime, not only that which he committed in seducing *Eve*, but the first that was the Cause of his Fall. He endeavours to show, how the Angels that came undesil'd from the Hands of God, could fall into Sin. He thinks that God having declared to them, that he would make Man after his own Image, and that tho' he had left him for some time on Earth, he would take him up to Heaven, to make him Partaker of the heavenly Glory; he had ordered 'em at the same time to obey his Son, as their Prince, and to employ their Ministry under the Conduct
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of that Prince, for the Good and Advantage of Mankind, in and by whom he would manifest his great Power. This News was pleasing to the greatest number of the Angels, who thereupon took a new occasion to praise their Creator. But others that had already begun to be proud of their own Merit, thinking this Employment to which they were appointed much below them, conspired against God, having a Captain at their Head, and would form a seperate Empire, independant on their Creator.

3. Having spoke of *Adam's Sin*, 'tis very natural to enquire, if God pardon'd him, and if he was sav'd, the following Dissertation examines this Question. It's wrote by a Reformed Divine, call'd *Samuel d'André*, whom we suppose to be the same that in 1670 publish'd the Examen of the Philosophical Cabbala of *Henry Moor*. He gives us a List of all the Learned both Ancient and Modern, that have doubted of *Adam's Salvation*, or have dar'd to damn him, and of all those that have maintain'd his Salvation out of a Principle of Charity, and founded it on very plausible Reasons. He shows that the number of the latter is much larger than the former; but as all of them did not give good Arguments for their Opinions, he carefully distinguishes the Reasons, that have no solid Ground, from those that have; and confutes those that are alledg'd against the Salvation of our first Father. The truth is, that this Question is amongst the number of those that we can't now decide in a perswasive and convincing Manner. But seeing its not necessary to know whether *Adam* was sav'd or not *Stultum est difficiles trahere nugas*. God hath not made our Salvation to depend on our knowing who shall be Partakers of it, and the Ancients made Hereticks for very small Causes, when they accounted them to be such, who denied *Adam's Salvation*. We must refer the further Account of this Book till next Month.

De Veteris Nummismatis potentia & qualitate, lucubratio occasione rubrica codicis de eodem argumento, sive cognitio totius rei Nummaria ad intelligentiam juris accommodata: Accessit Dissertatio juridica de nummo unico cum multis aliis cognitioni, nummorum conducentibus: i. e. A Dissertation on the Value and Quality of the ancient Money, &c. Printed at Paris, 1701. In 4^o:

THIS Book is an Abridgment of all that's necessary to be said on Medals or ancient Coin. The first Chapter is an Explication of the Words *Pecunia*, *Moneta*, *Nummus* and *As*, that the *Romans* us'd to express 'em by.

The second enquires after the first Author of Money. *Herodotus* attributes it to the *Lydians*. *Villalpandus* gives this Glory to *Tubal-Cain*, who, as *Moses* saith, invented the Art of using Hammers, and was excellent for making all Works in Steel and Iron.

It's certain that Money was used before *Abram*, but there is a great uncertainty in all that is said of the first Money of the World. *Plutarch* in the Life of *Theseus* says that the *Athenians* had the Impression of an Ox on their Money: And the other *Grecians* had particular Figures, as may be seen in *Goltzius's* Collection of 'em.

The *Greeks* had Money of Gold, Silver and Brass, and had none scarce of Lead, Tin, or Iron. The Republicks coin'd their Money in Copper and Silver. The Kings commonly coin'd theirs in Silver, seldom in Gold, but very seldom in Copper.

All Arts and Sciences came from *Greece* into *Italy*. The Art of Coining came likewise from thence. We don't know who first coin'd Money among the *Latins*. *St. Austin* says that the *Romans* worshipp'd the Goddess *Pecunia*, *Esculanus* her Son, and *Argentinus* her Grandson. They understood by *Esculanus* Copper Money, and by *Argentinus* Silver Money, and they supposed that *Argentinus* was the Son of *Esculanus*, because Silver Money was not used amongst 'em, till long after that of Copper.

At first their Copper Money had no Stamp, some think it was *Numa*, and others that it was *Servius* who first stamp'd it. Others again pretend that it was in the time of *Janus*, who learnt from *Saturn* this Art, with several others that are useful to civil Life, and this is what *Ovid* meant, when he says, that Posterity stamp'd on their Money, the Picture of the Ship wherein that Foreign God arriv'd.

The third Chapter handles this Question, whether the Pieces on which the Emperor's Heads were engrav'd, were stamp'd for Money. We have the Arguments of *Erizzonius* for the Negative, and those of *Vicus* and *Savot* for the Affirmative. It must be own'd that besides the current Money, there were Medals meerly for Curiosity, and some that the Emperors caus'd to be struck only to be given away, and therefore were call'd *Missilia*.

The 4th Chapter is an enumeration of several sorts of Copper us'd in Money. There was one that was distinguish'd for being well refin'd from Lead. There were some of yellow and red Copper, sometimes the Copper took the Name of the mine, from whence it was dug, and sometimes of the Master that dug it. That of the Isle of *Cyprus* was most esteem'd.

As for the bigness of Copper Medals, altho' *Antonius Augustinus* counts ten different sizes. The Antiquaries commonly admit but three. The Series of those of the first Magnitude comes no farther than *Domitians* time, that of the second till *Heraclius*, and is easie to be found, that of the last Magnitude is very much interrupted between *Theodosius* and *Paleologus*.

Our Author in this Chapter, treats of a famous Question, viz. If what is reported of the Corinthian Brass, deserves any credit. Historians say, that that City being abandon'd by its Inhabitants, the Romans plunder'd it, and burnt several Statues of Copper, Silver, and and Gold, that these Metals being confusely mixt together, compos'd a sort of Brass, much more precious than any found out before. *Plutrach* reports the thing otherwise, and says, that a Goldsmith having stole a Box full of Gold, he melted it, and that he might not be discover'd mixt it with Copper. The Holy Scripture tells us, that the Jewish Priests that came from *Babylon* after the Captivity, brought two Vessels of clear and shining Brass, as fine as if they had been of Gold. This excellent Brass or Copper then, was known before the taking of *Carinth*.

Savot

Savot says, there is no Medal remaining of this Metal, and that he hath melted several of them in which he found nothing either of Gold or Silver. Our Author says, that the *Romans* who were insatiably covetous, and prefer'd Silver to all Things, nay, even to Vertue it self, took care not to burn Statues and other precious Vessels, tho' he does not deny but the *Corinthians* might have Mines of Brass finer than ordinary.

In the 5th Chapter our Author treats of Materials of small Value us'd for Money instead of Metals. The *Ethiopians* had them of Stone, the *Indians* of Shells, the *Scythians* of Birk of Trees; some of Salt, others of the Bones of their dead Parents; some of the Bones of a Hare, others of Leather Wood and bak'd Earth. They had them of Tin in *Sicily*; Lead in *Denmark* and Iron in *England*.

The 6th Chapter contains the Division and Parts of the *As* or 12 Ounces, that they us'd for the dividing of Estates of Inheritance. The Roman *As* weigh'd one pound, and was call'd *Libra*; *Sous* and *Denier*, for its value was equal with the Attick Drachm.

The 7th Chapter is of Silver Money coin'd at *Rome*. Before the *Romans* coin'd this Metal, they us'd that of Strangers, and made it current in their Republick: *Pliny* says, that they begun to coin Money of Silver. Anno Christi 584, 5 Years before the first Punick War. *Servius* says, that it was in the Reign of *Tullius*. This Passage in *Pliny* seems corrupted, on which our Author explains himself in these Terms, *Priorem Plinii locum corruptum esse dicunt* & *Chiffletius* & *Harduinus*, &c. i. e. *Chifflet* and *Harduin* say, 'That the former Passage of *Pliny* is Corrupted. But I cannot but wonder at the Audacity of *Harduin*, who openly professes, that he corrected *Pliny*; when its well known that *Chifflet* corrected it out of the Readings of his Brother *John*, long before the Jesuit, who cannot deny that he has read him. But this Author shew'd himself likewise very ungrateful to the famous *Morelius*, &c.

Chifflet hath amended the Passage of *Pliny* by making it 485. which agrees with the Fatti of *Onaphrius*.

The *Romans* knew the alloying and refining of Metals, and us'd this Science to make good Silver Coin. Under the Coudels, 'twas always of the same intrinsic Value till the Time that *Livius Drusus* was Tribune, who mix'd with it a fourth part of Copper. *Cicero* observes that the Acts of this Law were annul'd by Law, and

and the Silver Money brought to its former Standard. Under the Emperor's, the same method was observ'd till the Reign of *Severus*, who made it worse, and yet stamp'd that haughty Inscription upon it, *Restitutor Monetæ*.

From *Galien* to *Theodosius* the Silver Money was nothing but Brass mix'd with a little Silver. In the time of *Posthumus* it was nothing but Brass cover'd over with Leaves of Silver. The Emperor *Tacitus* undertook to reform the Money, and forbid, on pain of Death the mixing of Copper with Silver, and Silver with Gold, or Lead with Copper. The Law was ill observ'd and the Money was always much defaced till the Reign of *Heraclius*.

The 8th Chapter contains an Explication of the Silver Money that was Current among the *Romans*. The Denarius of Silver was worth 10 pounds of Brass, and call'd *Deassis*. The *Quinarius* was worth 5, and the *Sestertius* two and an half. The Stamp of those Pieces was a Chariot with two or with four Horses.

Their manner of counting the Sesterces is not easie to be understood. *Vagendel*, who hath better explain'd it than any other Man says thus, The *Romans* us'd the Word *sestertium*, *argentum*, being understood, they made use of *Sestertius*, *Nummus*, being understood.

They seldom us'd the Word *Sestertium* in the Singular, but often *Sestertia* in the Plural Number.

When the Numeral Noun was join'd to the Nominative *Sestertius*, it signified only the express Number. So *decem sestertia* signified but 10 Sesterces.

When this Noun was join'd to the Genitive it signified 1000; so *Decem Sestertium* signified 10000 Sesterces.

When a Numeral Adverb was join'd to the Genitive Plural, it signified 100000; so *Decies Sestertium* signifies 1000000 Sesterces.

The 9th Chapter is of leav'd or wash'd Money, *Nummi Pelluculi*, which was only Copper cover'd with a Plate of Silver: The falseness of it is known by the sound and weight.

The 10th Chapter is of Gold Money. The *Romans* did not coin it, till 62 Years after they coin'd Silver. They called the Gold Money *Solidus*. They were of different weight, some of one Drachm, others of two, three, or more.

The Stamps on the Pieces of Gold varied according to the Times. Under the Consuls, they were the same with the Silver. Under the Emperors they had their Pictures, and on the Reverse some Piece of History.

Several Questions of Law are treated of in the 11th Chapter. One of the chief of 'em was to know to whom it belong'd to coin Money; to which our Author Answers, That 'twas to him, to whom it belong'd to make Laws: Which exactly agrees with the Gospel which declares, that the right of laying on Imposts belong'd to him whose Image was on the Money. Almost all Towns coin'd Copper Money. Few had liberty to coin Silver, and none almost to coin Gold. The Officers appointed for the Coinage were called *Triumviri Monetarii*, who for a long time exercis'd their Offices under the Consuls, and afterwards under the Emperors, till their Office was given to the Overseer of the Publick Treasury. We must defer the farther Account of this Book till next Month.

Observation singuliere d'un Pericarde Cartilagineux: i. e. A particular Observation of a Cartilaginous Pericardium, found in the Hotel-Dieu of Paris, April 13. 1701, in the Corps of a young Man, who died of a Dropsie in his Breast, join'd with a violent Palpitation of the Heart.

A Youth of about 18 or 20 Years of Age with his Face much swoln; having been for sometime in a very languishing Condition, came to the *Hotel-Dieu* at *Paris* for Cure. He grew a little better by the Medicines and good nourishment they gave him there; so that some Days after he found himself able to go from the one side to the other, and to do some little things for the Sick in that Hospital. This Cure, which was but imperfect, lasted about two Months; but at the end of that Term, his Face was swoln again, and became pale, and his Arms were likewise swoln, and he found from time to time such a great difficulty in breathing, that he was oblig'd to take his Bed in the beginning of *March* last, the Physician having visit'd him, suspected that he was troubled with a Dropsie in the Breast, the Symptoms of which already appear'd; the Accidents that usually accompany that Distemper were not alone, but join'd

with a most violent Palpitation of the Heart, it was easie to perceive it, by laying ones Hand against his Heart, and it beat with so great force, that one might easily hear it. The Symptoms that attend the Dropsie in the Breast appear'd more and more, the Disease increas'd, and put the Physician out of all doubt, that this young Man's Distemper was the Dropsie in the Breast. Then he began to have an ill Opinion of his Case, as well because of the Disease it self, which is always mortal, as because of the violent Palpitation of the Heart, which still continued without intermission. The Physician applied things according to the Rules of Art, but with no success, for in five Weeks after he died.

After his death they open'd his Body, and found above ten Pints of Water in his Breast, the *Pericardium* all cartilaginous, and sticking so fast to the Heart, that they were forc'd to pull it away by main strength: So that the Heart not being able to make its motions of Systole and Diastole by reason of the *Pericardium*, which lock'd it up on all sides; whereas it should have left it a void space; we are not to wonder that the Heart during this Blockade, made such violent Motions, and was, if we may so say, always in a Convulsion.

We must observe, that as the *Pericardium* was very firmly join'd to the Heart on all sides, we found no cavity betwixt it and the Heart, and consequently none of that Water, which Nature always places there, to moisten the Heart, and by that means to facilitate the Motion of that part which is so necessary for Life.

After plucking off the *Pericardium*, they opened the Ventricles of the Heart, which they found sound and without excrescencies, but filled only with clotted Blood.

When they came to the Lungs, they were very much surprized to find 'em very small and dry, altho' they swam in a great quantity of Water dispersed in the Breast, which it would seem ought to have moistened and swelled 'em considerably.

We may see by what is said, that the sole cause of the Palpitation, the poor Youth was troubled with so long, proceeded from nothing but the extraordinary closeness of the *Pericardium* to the Heart, join'd to the thickness and extream hardness of the Fibres of the same *Pericardium*, that opposed themselves by a continual resistance to all the Motions of the Heart, which, as we have already said, ought to be very free and without any hindrance.

Annales de la Cour & de Paris : i. e. Annals of the Court of France and City of Paris, for the Years 1697, and 1698, Printed at Cologne, 1701; by Peter Marteau, 12^o Pages 700.

IT would be very difficult to give an exact Abridgment of this Book; because of the vast number of different things it contains; and also because our Author treating his Subject by way of a free Conversation, in which he reports things as they come into his mind, or as occasion presents it self; he doth not tie himself to Method and Order. We may say of it in general, that here we have a rehearsal of the most important Affairs that have happen'd in *Europe* for several Years, intermix'd with a great number of particular Adventures that happen'd at the Court of *France*, in *Paris* and elsewhere.

Our Author seems to be well acquainted with the chief Families in *France*, their Alliances, and Intretts, and with the Adventures of particular Persons. Those that love secret Manuscripts will find their account in reading this Book. We have many Stories here, that are not to be found elsewhere; and as for those that we know already, and are here inserted, our Author seldom relates 'em, without adding particular Circumstances, which were never before publish'd.

He begins with the Marriage of the Duke of *Burgundy* and the Princess of *Savoy*; because he says it happen'd just at the time of his Arrival at the Court of *France*. He tells us that they were at a loss what Name to give that Princess when she arriv'd at *Verfairs*, till the time that her Marriage was consummated. They did not know whether they should continue her Name, or give her that of the Dutchess of *Burgundy* beforehand. The King had a mind to the latter, because it would give her the precedence of all the Princesses of the Blood, without their having any reason to Complain, but the Duke her Father desired the King that she might keep her Name till the
Duke

Duke of *Burgundy* had married her. Our Author suspects that this Prince who hath discovered so much ability, since he was under his own Government, pretended to make a president of this for himself and his Family, because he doubted not, that call her what they would, she would always be allowed the precedency of all the other Ladies of the Court. But however that be, this affair seem'd important enough to oblige the King of *France* to hold a Council, to advise which way to determine it. The result was, as it ordinarily happens on those occasions, that they took a medium, and so called this Lady neither Dutchess of *Burgundy* nor Princess of *Savoy*, but the *Princess*, and so she was called till her Marriage. Our Author says that the Duke of *Savoy* was not extraordinary well pleas'd with this Expedient.

Yet if that Prince had had nothing to reproach himself with, in relation to his Allies, whom he abandoned; he had reason enough to be contented with his lot. He lost nothing by the Match he made with *France*. Altho' they had taken the Name of *Savoy* from his Daughters Title; she had no less superiority over all Persons of Quality at the Court of *France*; but saw her self at the head of all those of her Sex, in the finest and most Potent Kingdom in *Europe*. They did the Duke another Honour, that he was no less sensible of. He saw at his Court two Dukes and Peers of *France*, viz. The Dukes de *Foix* and de *Choiseul*, who were sent to him as Hostages, for the performance of the Treaty he had concluded with that Crown; and making use of the opportunity as an able Politician, he would have the Prince of *Carignan*, who is of his Family, to revenge himself and all the Princes of his Blood, for the Affront that *Henry IV.* had done to their Ancestor. As that King had shewed himself Master at home; by ordering that the first Prince of his Blood should have the precedency of the Duke of *Savoy*: the Duke likewise in his turn shew'd himself to be Master in his own Dominions, by causing the Prince de *Carignan* to take the Right hand of those two Dukes.

Thus having finished what was due to his Glory, he would next value himself upon his Generosity; and sent back the Hostages to the King of *France*, declaring that he would have

no other Guárantee of the Treaty but his Royal Word. On this the King ordered his Hostages to return, and assur'd the Duke he was much oblig'd to him for his Civility, at the same time he sent as Ambassador into *Savoy*, the Count de *Briord*, that belonged to the Prince of *Conde*, who, says our Author, courted for this Employment without his Highnesses knowledge, for which he was very Angry with him, but durst not shew his resentments for fear of the King.

Our Author speaks at large in several places of what pass'd in *Poland*, at the last Election of their King; and pretends to discover all the Intrigues made use of on that occasion. All the World knows that the Bishop of *Cujavia* was at the head of the *Austrian* Party, and contributed much to the advancement of the Elector of *Saxony*. Our Author pretends that if the Abbot de *Polignac* Ambassador of *France* had not preferr'd his particular Interests to those of his Master, he might have gained the Bishop of *Cujavia*, and caus'd him to support the pretensions of the Prince of *Conde*. That Bishop only desired that after that Prince was advanced to the Throne, he would obtain for him a Cardinals Cap; The Abbot would not promise it, because he pretended to the same Dignity himself; and this made that Prelate turn his Thoughts the other way. If this be true we are not to wonder that the Abbot at his return was ordered by the King to retire to his Abby. Our Author likewise prerends that the Prince of *Conti* did not wish with much Passion for the Crown of *Poland*; because it would have made him lose a Mistress he had at *Paris*, whom he loved entirely.

The Reader may judge that the Negotiations at *Ryswick* are not forgot in a Book which contains the History of the Years 1697, and 1698. Our Author speaks of them in more than one place, and sets down divers Circumstances, never before published. We shall relate one, which is much for the Honour of the King of *Great Britain*. When the French Plenipotentiaries had promised that their Master should own him for King of *Great Britain*, they pretended to put a great value upon that Article, and reckoned it should make him easier on others, which the King of *France* thought were not to be granted. But King *William* answered with much

much Resolution and some warmth, That if that Article gave 'em so much trouble, they might Raze it out; He knew well enough to maintain himself with the help of his People and Allies, in the Dignity that was conferr'd upon him by the Parliaments of his Kingdoms. So that they had nothing to do but to Treat of the other Points, which were in Controversie between the Parties; for that did not deserve to hinder them.

This is enough to give an Idea of the Book. We shall only add that our Author promises a Continuation of it; and there's great likelyhood that the quick Sale of the first will oblige the Bookseller to keep him to his Word; for that sort of Books, is generally well liked, being both instructing and diverting.

Miscellanea, the Third Part; Containing, 1. *An Essay on Popular Discontents.* 2. *An Essay upon Health and Long-life;* 3. *A Defence of the Essay upon Ancient and Modern Learning;* with some other Pieces; By the late Sir William Temple Bar. Publish'd by Jonathan Swift, A. M. Prebendary of S. Patrick's, Dublin. London, Printed for B. Took, 1701. 8vo. Pag. 368.

IN our last Journal, P. 631: we accounted for the first of these Essays, and having not Room to run through the other Pieces, we referr'd it to this Month, and accordingly shall now give you some Representation of them.

ESSAY II. *Of Health and Long-life.*

This Piece as well as the former was corrected and Revis'd by the Author in his Life-time. And herein among other Goods most desireable in Life, he gives Health the Pre-eminence; Since Beauty and Riches, and all other Human Enjoyments are dull and insipid without it. "HEALTH (as he elegantly expresses it) is the Soul that Animates all Enjoyments of Life, which are fade and tasteless, if not dead, without it. A Man Starves at the best and greatest Tables, makes Faces at the noblest and most delicate Wines, is old and impotent in Seraglio's of the most Sparkling Beauties, poor and wretched in the midst of the greatest Treasures and Fortunes". And a little farther he adds upon the same Subject, "That to find any Felicity, or take any Pleasure in the greatest Advantages of Honour and Fortune, a Man must be in Health. Who would not be Covetous, and with Reason, if this could be purchased with Gold? Who not Ambitious, if it were at the Command of Power, or restor'd by Honour? But alas! (concludes he) a White Staff will not help Gouty Feet to walk, better than a Common Cane; nor a Blew Ribband bind up a Wound so well as a Fillet. The Glitter of Gold or of Diamonds, will but hurt sore Eyes, instead of curing them: And an aking Head will be no more eased by wearing a Crown, than a common Night-cap.

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Since Health then is such a Blessing, and the very Source of all Pleasure, he tells us it may be worth the while to discover the Regions where it grows, the Springs that feed it, the Customs and Methods by which 'tis best cultivated and preserved. In order to this, Sir *William* says, it will be necessary to consider the Examples or Instances we meet with of Health, and Long-life the Consequence of it ; and to observe the Places, the Customs, and the Conditions of those, who enjoyed them in any Degree extraordinary ; from whence we may best guess at the Causes, and make the truest Conclusions.

As to the Examples or Instances of Health and Long Life, our Author first of all produces those of the Patriarchs of the *Hebrews* after the Flood, of the *Brachmans* among the old *Indians*, and the *Brazilians*, at the time that Country was discover'd by the *Europeans*. From these Examples, and the Customs and Manner of Living observ'd by them, Sir *William* says we may probably conclude, " That the Common Ingredients of Health and Long
" Life are, great Temperance, open Air, easie Labour, little
" Care, simplicity of Diet, rather Fruits and Plants than Flesh,
" and Water which preserves the radical Moisture, without too
" much increasing the radical Heat : Whereas Sickness, Decay,
" and Death, proceed commonly from the one preying upon
" the other, and at length wholly extinguishing it.

After this he runs out into a Declamation against the Luxury and Excesses in Diet, not only practis'd in *Greece* and *Rome* of old, but even in our Colder Climates ; and upon this he Observes,
" That Pleasures too long continued, or rather too frequently
" repeated, may spend the Spirits, and thereby Life too fast, to
" leave it very long : Like blowing a Fire too often, which makes
" it indeed burn the Better, but last the Less.

However for the Honour of our Climate, Sir *William* tells us, it has been observ'd by Ancient Authors, that the *Britains* were longer liv'd than any other Nation to them known ; and that in Modern times there have been more and greater Examples of this kind than in any other Countries of *Europe*. And here he instances in old *Parr* of *Darbyshire*, who lived to a Hundred and fifty three Years old ; in a Countess of *Desmond*, who died some Years above a Hundred and forty ; in the twelve *Morrice-Dancers* of *Herefordshire*, who one with another made 1200 Years ; in two other Persons of above a Hundred and twelve, and in an old Beggarman of *Staffordshire*, who told our Author that he was a Hundred twenty four Years old.

From

From these general and particular Surveys of Healthful and Long-lived Persons, our Author tells us, it may seem, that the Mountainous or Barren Countries are usually the Scenes of Health and Long-life: That they have been found rather in the Hills of *Paeftine* and *Arcadia*, than in the Plains of *Babylon* or of *Theffaly*: And among us in *England*, rather upon the Peak of *Darbyshire*, and the Heaths of *Staffordshire*, than the fertile Soils of other Counties, that abound more in People and in Riches.

The latter Part of this Essay is taken up with an Account of the first Occasion of the Study and Practice of Physick. And here our Author observes, that Luxury and Excess brought in Diseases, and consequently the Necessity of Physick for providing of Remedies against them. Then he tells us of the Progress which this Profession has made from Ancient *Greece* and *Rome* down to our time: And that the Prince of Physicians was doubtless *Hippocrates*, of whose Sense and Genius he passes a Judgment from one of his Aphorisms, express'd in those few but pithy Words: *Ars longa, Vita brevis, experientia Fallax, occasio praeceps, judicium difficile*. By this Aphorism, (says Sir *William*) if no more remain'd of that admirable Person, we may easily judge how great a Genius he was, and how perfectly he understood both Nature and Art. Next he takes notice of the great Changes or Revolutions that have happen'd in the Physical Empire; of Bathing, Fumigation, Friction, and Jactation, made use of among the *Romans*, but now laid aside, and hardly known any more than by their Names; and of some Specifick Remedies, particularly Plants, such as Sage, Rue, Saffron, Alehoof, Garlick, and Eldar, the Virtues and Uses whereof he briefly touches upon. In treating of the Common Practice of Physick now in Vogue, he decries chiefly against Chymical Preparations, Bleeding and Vomiting; concerning the last of which he remarks, that 'tis very probable Nature knows her own Wants and Times so well, and so easily finds her own Relief that Way, as to need little Assistance, and not well to receive the Common Violences offer'd her.

Upon the whole matter he concludes, " Whether Long-life
" be a Blessing or no, God Almighty only can determine, who
" alone knows what Length it is like to run, and how 'tis like
" to be attended. But so much he doubts is certain; That in
" Life as in Wine, He that will drink it good must not draw it
" to the Dregs. Where this happens, one Comfort of Age may
" be, That, whereas Young Men are usually in Pain, when they

“ are not in Pleasure, Old Men find a sort of Pleasure, when-
 “ ever they are out of Pain : and as Young Men often lose or
 “ impair their present Enjoyments, by raving after what is to
 “ come, by vain Hopes, or fruitless Fears ; so Old Men relieve
 “ the Wants of their Age, by pleasing Reflections upon what is
 “ past. Therefore (as he very wisely infers) Men in the Health
 “ and Vigour of their Age, should endeavour to fill their Lives
 “ with Reading, with Travel, with the best Conversation, and the
 “ Worthiest Actions, either in their Publick or Private Stations ;
 “ that they may have something agreeable left to feed on, when
 “ they are Old, by pleasing Remembrances.

ESSAY III. *Some Thoughts upon Reviewing the Essay of Ancient
 and Modern Learning.*

This Essay was not finish'd by the Author, as appears by the Chasm that is in the Body of it ; however it contains such just Thoughts and Sentiments in Vindication of what he had formerly advanc'd in favour of the Ancients against our Modern Pretenders, that it might very justly claim the Liberty of appearing abroad in company with his other Remains. Herein he first of all informs us of the Effect which his former Essay had in the Academy at *Paris*, what Satyrs were written by *Boileau* and *Racine* against the Advocates of the Modern, and the Despisers of the Ancient Learning ; and particularly how Monsieur *Perault* chang'd his Party, and in a set Speech recanted what he had said in disparagement of *Homer*. Having observ'd with what Indignation and Scorn this New Opinion of our Modern Admirers, has been us'd in *France*, and how Penitent a Recantation Monsieur *Perault* thought fit to make for his former Errors ; he next proceeds to vindicate *Pythagoras*, the seven Sages, *Empedocles* and *Democritus*, the Founders of ancient Learning, from the little Calumnies and Aspersions cast upon them by some Modern Critics.

After this he says, that since the Modern Advocates yield, though unwillingly, the Preeminence of the Ancients in Poetry, Oratory, Painting, Statuary, and Architecture ; he will proceed to examine the Account they give of those Sciences, wherein they affirm the Moderns to excel the Ancients ; whereof they make the Chief to be, the Invention of Instruments, Chymistry, Anatomy, Natural History of Minerals, Plants and Animals,
 Astronomy.

Astronomy, and Opticks, Physick, Musick, Natural Philosophy, Philology and Theology. 'Tis probable, had our Author's Life and Health allow'd it, he would have run through the last mention'd Sciences, and made a Comparison betwixt the Ancients and Moderns with respect to them, but he did not live to give this Finishing stroke; and therefore some other hand may improve upon those Hints. He only expresses his Thoughts with respect to *Chymistry*, *Philology* and *Divinity*, and says that he does not well conceive how they can be brought into the Number of Sciences.

As to that Part of *Chymistry*, which is Conversant in discovering, and extracting the Virtue of Metals, or other Minerals, or of any Simples, that are employed with Success, for Health or Medicine, he owns it to be a Study that may be of much use and benefit to Mankind, and the most diverting Amusement to those that pursue it. But as to the other Part, which is applied to the Transmutation of Metals, and the Search of the Philosopher's Stone, he is utterly against it. For he looks upon *Alchemy* in Natural Philosophy to be like Enthusiasm in Divinity, and to have troubled the World much to the same Purpose. And he farther tells us, that he should as soon fall into the Study of the *Rosycrusian* Philosophy, and expect to meet a *Nymph* or a *Sylph*, for a Wife or a Mistress; as with the Elixir for his Health, or Philosopher's Stone for his Fortune.

As for *Philology*, he says he knows not well what to make of it; and less, how it came into the Number of Sciences. If it be only Criticism upon Ancient Authors and Languages, (says Sir William) He must be a Conjuror that can make those Moderns with their Comments and Glossaries, and Annotations, more learned, than the Authors themselves in their own Languages, as well as the Subjects they treat. To the first Criticks after the Restoration of Learning in those Western Parts, our Author gives a just Encomium; since 'tis to them we owe the Editions of all the Ancient Authors, the best Translations of many out of Greek, the restoring the old Copies, correcting of others, explaining Places obscure, and endeavouring to recover those old Jewels out of the Dust and Rubbish, wherein they had been so long lost or soiled. But as for the Common Criticks of a more modern Date, who have turn'd their Vein to debase the Credit and Value of the Ancients, who trouble themselves and the World with vain Niceties and captious Cavils, in order to raise their

own, and disparage the Reputation of better Writers; On these he looks with Scorn, having always esteem'd them but like Brokers, who having no Stock of their own, set up and trade with that of other Men; buying here, and selling there, and commonly abusing both Sides, to make out a little poultry Gain, either of Money, or Credit for themselves, and care not at whose Cost.

Lastly, as to *Divinity*, wherein some give the Moderns such a Preference above the Ancients, our Author tells us, " That they might as well have made them excel in the Knowledge of our Common Law, or of the English Tongue; since our Religion was as little known to the ancient Sages and Philosophers, as our Language or our Laws: And that he cannot but Wonder that any Divine should so much debase Religion or true Divinity, as to introduce them thus preposterously into the Number of Human Sciences, whereas they came first to the Jews, and afterwards to the first Christians, by immediate Revelation or Instruction from God himself.

We shall not insist any farther on this Essay, leaving it to the perusal and judgment of those who are more immediately concern'd in the Controversie about the Excellency of Ancient and Modern Learning.

What remains of this Treatise are some Pieces of Poetry, being Translations out of *Virgil*, *Horace*, and *Tibullus*, and one Original Poem upon Sir William's Approach to the *English Shore at Harwich*: Before which are the Heads design'd for two Essays, the one upon the different Conditions of Life and Fortune, and the other on Conversation. These Heads may serve as Hints to another hand for making and finishing such Essays, and some of the Chief we beg leave to insert, thereby to inform the World how just the first Thoughts and Rude Draughts of this great Man were.

Among the Heads design'd for an Essay upon the Different Conditions of Life and Fortune, we look upon the following as the most remarkable:

The Value of Vertue double, as of Coin; one of Stamp which consists in the Esteem of it; the other intrinsick, as most contributing to the Good of Private Life, and Publick Society.

The only way for a Rich Man to be healthy, is by Exercise and Abstinence, to live as if he were Poor; which are esteem'd the worst Poverty.

If

If without other Fears, yet that of Death, enough to spoil the greatest Enjoyments.

A thinking Man can never Live well, unless content to Die.

The greatest Advantages Men have by Riches, are, to Give, to Build, to Plant, and make Pleasant Scenes, of which Pictures and Statues make the pleasantest Part.

A Fool happier in thinking well of himself, than a Wise Man in others thinking well of him.

Truth will be uppermost, one time or other, like Cork, tho' kept down in the Water.

A Shatter'd Reputation, never again entire: Honour in a Man to be esteem'd like that of a Woman, once gone, never recover'd.

A Restlessness in Mens Minds to be something they are not, and have something they have not, the Root of all Immorality.

The greatest Pleasure of Life is Love; the greatest Treasure is Contentment; the greatest Possession is Health; the greatest Ease is Sleep; and the greatest Medicine is a true Friend.

Man is a Thinking Thing, whether he will or no: All he can do is to turn his Thoughts the best way.

Since Death is unavoidable, nothing so impertinent as to trouble ourselves about it: But Pain is not of so Absolute necessity, therefore 'tis Pardonable to endeavour the avoiding it.

There are a great many other useful Heads on this and the other Essay, but those we have already mention'd, are we presume a sufficient Specimen of Sir William Temple's Thoughts about these Matters; and shall leave the rest to the Judgment of the Learned.

Origines Sacrae, Or a Rational Account of the Grounds of Natural and Revel'd Religion, the Seventh Edition. To which is now added Part of another Book upon the same Subject, written A. D. 1697. Publish'd from the Author's own Manuscript. By the Right Reverend Father in God Edward Stillingfleet, D. D. late Lord Bishop of Worcester. Cambridge, Printed at the University Press, for H. Mortlock. 1702. Folio. The First Part, Pag. 424. The Additions, Pag. 126.

TIS to no purpose to run out into an Encomium upon the Author of this Tract, since he has so well deserv'd of the Learned World by what he has formerly written, that it may be truly said of him and his Works, *Post Funera vivunt*. Envy it self has no place left to reproach the Character of this late good Man, and whoever has read any of his Works, desires still to read more. Without therefore intermeddling with that Part of the *Origines Sacrae*, which has for so many Editions appear'd with Applause to the World; we shall only confine our present Account to that Part which is wholly New, and owing to this *Cambridge* Edition.

And this is only a Part of what the Right Reverend Author had design'd on this Subject, since 'tis only two Chapters of the first of the five Books, intended as an Answer to the Modern Objections of Atheists and Deists.

But before we give you a Representation of this Posthumous Piece, we think it convenient to lay before you the whole Scheme of what he had design'd in the five Books, which he did not live to finish.

In the First, he propos'd to treat of the Grounds of Natural and Revel'd Religion; In the Second, of the Credibility of the Scriptures compar'd with other Accounts; In the Third, of the Authority of the Writings of *Moses*, and the Matters contain'd therein; In the Fourth, of the Authority of the Prophetical Writings, and other Books of the Old Testament; and in the Fifth, of the Authority of the Writings of the New Testament, and the Matters therein contain'd.

This is the general Draught of what the Bishop proposed to treat of in this Treatise, and in the first Book he design'd in so many particular Chapters, (1.) To Discourse of the General Prejudices against Religion in our Age, and to consider the old Atheistical Hypotheses. (2.) To examine the Modern Atheistical Hypotheses, and to shew the Unreasonableness of them. (3.) To shew the Reasonableness of Reveal'd Religion super-added to Natural, with an Answer to the most specious Arguments against Revelation. (4.) To offer some General Considerations about the Divine Revelation contain'd in the Holy Scriptures; as to Antiquity, Integrity, Consistence, and manner of Writing. It pleas'd God to call this worthy and learned Prelate to himself, before he had run through above two Chapters of the first Book, of which we shall give you as plain and as clear a View as possible.

In the first Chapter then the Bishop examines the general Prejudices against Religion in our Age, and considers the old Atheistical Hypotheses. As to the Atheistical Pretences of this Age he reduces them to these three Herds. (1.) That the Notions of Religion were first started among Rude and barbarous People by Politicians, to keep the People in better Awe; and that the Priests found it their Interest to support them, because they were supported by them. (2.) That there are some Peculiar Qualities in Mankind, which joyn'd with their Ignorance and Fear, tend to preserve that Seed of Religion which is in Man, and no other living Creature. (3.) That the Consent of Mankind is not so great, as is pretended, there being several Nations now known by the late Discoveries, which have no sense or Notion of GOD, or a future State.

All these Atheistical Pretences our Author takes into particular Consideration; and as to the first he observes, that whatever Circumstantials about Religion were accommodated by *Hermes Trismegistus*, and others to the particular Genius of the Times and Nations in which they liv'd, yet the general Principles of Religion were entertain'd among those People before. This he demonstrates at large from several of the *Egyptians* and *Greeks*, which are the most insisted upon by Atheistical Persons; and wherein he proves, that all the Models and Forms of Religion establish'd by Politicians to keep the People in Awe, were founded upon the Notion they had before of a GOD, and a future State. And here he represents to us from *Philo Byblus*, the

extravagant Opinions and Scheme of Divinity which was first establish'd among the *Egyptians*, which is so Extravagant as no Modern Atheist can have the face to maintain. For as to the Phœnician Scheme of Making the World; as taken by *Philo Byblinus* upon *Sanchoniathon's* Authority, it is very Singular and Extravagant. The Account of it runs thus: *At first there was a dark, confus'd, restless Chaos, which was agitated for a long time, and nothing came of it. At length a Mixture happen'd, and this was the first Principle of making the Universe: but it was, ignorant of its own making. From this Mixture came Môt, or a slimy kind of Substance, out of which issued the Generation of all things. There were some Animals which had no sense, out of which came those which had Understanding, and were call'd Zophasemin, i. e. Beholders of the Heavens, and were made in the Figure of an Egg: and the Môt shin'd forth, and the Sun and Moon and great Stars appear'd. But it seems these living Creatures were fast asleep, till they were awaked by dreadful Thunder, and then they began to bestir themselves. This Account of the Formation of all Things our Author shews at large to be very Ridiculous, and to be unbecoming a Politician, such as *Hermes*, otherwise *Taautus*, was reputed to be.*

And certainly whoever considers the foresaid Account of the Formation of all things, must needs be of the same Opinion with the Bishop. For what can be more absurd and senseless, than to suppose that there was nothing originally in the World but Stupid Matter, which by its own Motion without a God to give and direct it, should produce the Heavens, and Earth, and all living Creatures; and, that Senseless Creatures should produce those that had Understanding; and these not Capable of acting, till they were thoroughly awak'd by cracks of Thunder? Upon this Head our Author says, *Can we imagine this Taautus to have been any deep Philosopher or Politician, by setting down such extravagant and unreasonable Suppositions as these? And truly, he that considers the whole Scheme of this Hypothesis, must needs conclude that the Founder of it was no deep Politician, and had no design of imposing on the People such Ridiculous Stuff as this is, unless with an intention of bringing them over to a Veneration of that form of Government which he thought adviseable to set up.*

From the *Egyptians* and *Phanicians*, our Author passes on to enquire what the *Grecian* Politicks were with respect to Religion; and the Person who is pretended to have settled Religion among the *Greeks*,
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was *Orpheus*, who is said to have reduc'd them first from Barbarism, and then to have modell'd Religion among them, and to have brought out of *Egypt* the Doctrine of the Immortality of the Soul, and the Rewards and Punishments of a future State. Now in opposition to this, the Bishop informs us from *Diodorus Siculus*, That *Orpheus* was very well versed and instructed in the Theology of his Country before he went into *Egypt*: But how (says he) could this be, if they were a Wild and Barbarous People, without any Sense of GOD and Religion, till he return'd and planted it among them? As to what *Diodorus Siculus* affirms, That *Orpheus* brought all the Mythology about Hades and the State of the Dead out of *Egypt*, and the Customs of Burial there; For the Body was to be convey'd over the Lake Acheron by Charon, where on one side were pleasant Fields, and not far off the Temple of Hecate, and Cocytus and Lethe: Our Author does not deny that *Orpheus* might add particular Circumstances from what he had observ'd in *Egypt*; but that the whole Tradition concerning a future State came from thence, is so far from being true, that the *Thracians*, the *Geta* and *Hyperborei* had the like Tradition among them. This, (adds Bishop *Stillingfleet*) appears by the *Gothic Eddas*, where we read of the Judgment of another World, and that the Good shall dwell with *Odin* in a happy state, and the Bad go to *Hellen* and *Thiffulheim*; and a large Account is given of the manner of Judicature in the other World, from the Brass Tables of the *Hyperborei* in the Island of *Delos*, which are mention'd in the Dialogue *Axioclus* in *Plato's* Works.

After this he goes on to Consider the Sense of Religion or Divine Worship among the *Greeks* before *Orpheus* his time; and whether they were such Strangers to it, as they must be supposed, if he brought it first among them. That the old *Greeks* were so far from having no Religion among them, but rather had too much, which they knew not how to govern, he proves from the Testimony of *Plato* and *Plutarch*. He farther tells us, That if the *Grecians* had not had some Sense of Religion among them before *Orpheus* his time, the Superstitions which he and the old Poets introduc'd would have destroy'd it quite. For, says he, if there had not been some very great Reason in Nature, to have kept the Notion of a Deity in mens Minds; it is hardly conceivable, that amidst all the horrible Superstitions of Greece, there should be any subsisting Religion left among them. But (adds he) the Evidence of that was so great, as made all Men of Understanding to put any tolerable Sense

upon those Vile Superstitions, which were so prevailing in Greece, after the Egyptian Fopperies were brought in among them. The Rule they went by was this, That Religion must be preserv'd in the World, not to serve Politick Ends, but to satisfy the Reason and common Sense of Mankind; and that since such a way of Worship was so generally receiv'd, they were willing to put the best Constructions upon it, and to make it one Way or other serve to keep up the Sense of a Divine Power in the management of the World.

In the next place, the Bishop proceeds to examine the Account which *Diodorus Siculus* gives of the Beginning of Religion, and shews at large the Absurdity of his Opinion about the Production of Animals.

The Hypothesis of *Diodorus* runs thus: At first there was a Chaos, or a confus'd Mixture of Heaven and Earth, and all together: then followed a Separation of Bodies from each other, and thence came the present Frame of the World. The lighter Bodies mov'd forward; as the Air and Fire, by which Motion came the Sun, Moon and Stars. But the grosser and more heavy Parts subsided together, the moister made the Sea, and the dry the Earth: which was very moist, but being quicken'd by the Heat of the Sun, swell'd up in several Tumors with thin Skins containing the Materials of living Creatures; which having Strength brake through those Skins, and thence came all sorts of Animals. But the heat of the Sun and the Winds hardning the surface of the Earth, no more of such Swellings appear'd; and so the Animals are since continued by Propagation. Thus far *Diodorus*: But he being sensible that there would be great Objections made against the Production of Animals out of the Earth, without any other Cause than the Heat of the Sun, and Moisture and Putrefaction of the slimy Substance of the Earth, thought fit in Answer to them to say, That the Egyptians produce this Experiment among them, that about Thebes, when the Earth is moistened by the Nile, by the intense Heat of the Sun falling upon it, an Innumerable multitude of Mice do spring out; which being done after the Earth was so much hardened, and the first Influences abated, much more might all kind of Animals come out of the Earth at first.

Upon this Account which *Diodorus Siculus* gives of the beginning of all Things, our Author in the general remarks, That it is such a one as plainly shews he was no Friend to Religion; since he takes away the very Foundation of it, by supposing the World to be made without any Intellectual Cause. But as to his Hypothesis about the Production of Animals, the Bishop opposes it by
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the following Arguments, telling us, (1.) That we have nothing but the testimony of these *Egyptians* for the truth of this; who brought it as an Argument to justify their own Hypothesis: That from them other Writers have taken it, as *Ovid*, *Mela*, *Pliny*, *Ælian*, &c. But that after all, this is very far from making any tolerable Proof; for the Mice, mention'd in the Experiment, might be perfect Animals, and only one Part appear out of the mud or dirt, and the other be cover'd over with it. (2.) He proves at large, by considering the most necessary and vital Parts of Animals themselves, and what relates to the several Kinds, and the Preservation of them; That 'tis repugnant to the most certain Accounts we have of the Nature, as well as the Production of Animals; both which are impossible to be conceived to be the mere Result of a fortuitous Motion of Matter, by the heat of the Sun upon the Slime of the Earth. (3.) He farther shews, that there is no probability of any kind of Animals arising from Putrefaction, which the *Egyptians*, and *Diodorus Siculus* make their Foundation. (4.) And lastly he says, That supposing it to be granted that there were such an Equivocal Generation of Mice and Frogs on the Bank of *Nile*; yet it does not from thence follow that Mankind had the same Kind of Original.

Next to the Account of *Diodorus Siculus*, our Learned and Right Reverend Author takes the several Hypotheses of *Democritus*, *Anaximander* and *Epicurus* about the Production of Mankind into Examination; and shews distinctly the Unreasonableness of them. More particularly he insists upon the Hypothesis of *Epicurus*, which as *Franc Redi* represents it is, That Mankind and other Animals were inclos'd in certain Coats and Membranes in the Womb of the Earth, which being broken in due time, they were all-expos'd naked, without any Sense of heat or cold, and suck'd the Earth for Nourishment; but the Earth grew too old for such Births; and therefore was contented ever since to bring forth nothing but Insects.

Now in order to evince the Ridiculousness of this *Epicurean* Hypothesis, the Bishop proves at large the Unreasonableness of these two Suppositions contain'd in it, viz. (1.) That there was a fit disposition of the Earth to produce those Animals; and a Capacity in it, to form Wombs and Bags to preserve them till they were capable to take nourishment; and that the Earth did afford a sort of Milk to support them. (2.) That the Use of all the Parts of human Bodies came only by Chance, and were not form'd with any Design.

As to the former of these Suppositions, he asks, how they can make it appear, that there ever was any such disposition of the Heavens and Earth, as to produce Animals more than there is still? This is a hard Querie, which the Men of that way will be puzzled to Answer. *We account it* (says the Bishop) *a wonderful Work of Providence, that at the same time the Child is form'd in the Womb of its Mother, there should be so ample and suitable Provision made for its Nourishment in the Mother's Breasts against its coming into the World. But these unadvised and fanciful makers of Mankind think they have done their Business, if they can but imagine the Earth to afford some Milky Substance, to support the poor helpless Infants to a little Suck from the Earth.*

As to the second Supposition he asks, how came Mankind, if they came into the World so by chance, to be so admirably provided in all Parts of their Bodies, of such instruments of Sense and Motion, that look as like a Design as any thing can possibly do? The Bodies of Men (adds he) are not like mere Lumps of Dirt and Water put together, for there is not the least Part about them, but is made up of such a Wonderful *Mechanism*, that there cannot be a discomposure in it, without a disorder in the whole. And here he takes an occasion of shewing the Wonderful Fabrick of all even the most minute Parts of the Human Body, proving as he goes along, that nothing but a Wise and Omnipotent Creator could form those Parts; put them together, and keep them in such a Regular Motion, as to be useful not only to themselves, but to the whole. And certainly whoever considers the various Members of our Bodies, with the Uses of them, as well as the Curiosity of their Make, must needs own it to be absurd and ridiculous to attribute the Production of them to Blind Chance.

Under this first Head Bishop *Stillingfleet* examines and compares the Opinion of the Ancient Philosophers about the World's being made by Chance or Providence, and shews that the Foundations of Natural Religion was asserted by the best of them. Without running out into a large account of What he has learnedly advanc'd on this Matter, we shall only give you his own Reflections upon the whole, as containing the Summary of his Thoughts, and which run thus; (1.) *That those Philosophers who asserted the Being of GOD and Providence, were Persons of the greatest Reputation for Wisdom and Knowledge, and did not hold these things merely from Tradition, but from the strongest Evidence of Reason.* (2.) *That those Philosophers, who follow'd their Natural Reason, were very far*
from

from looking on the Universe as made up only of Bodies, or that an Incorporeal Substance implied a Contradiction. (3.) That the true and compleat happiness of Mankind lay in a Similitude to God, and that the way to be like God, is to be vertuous, and good, and wise; wherein Socrates, and Pythagoras, and their Scholars agreed; as abundantly appears in the Pythagorean Fragments. (4.) That Religion and Piety are very great and commendable Vertues in Mankind, according to the joint suffrage of Pythagoras, Socrates, Plato, and Aristotle. (5.) That good Men are to bear the Troubles of this World, as well as they can, and to look for happiness in a future State. (6.) That there was a common consent of Mankind, as to the Being of GOD, and Immortality of Souls; which appears not only by express testimonies of Philosophers, but by their Appeals to the sense of former Ages and distant Nations about them. (7.) That notwithstanding their Ignorance of Reason, which they had, yet they found it so defective in many things, that they thought nothing more desirable than a clear Revelation about such things, which were of great importance to Mankind, but they found to be out of their Reach to recover; as appear'd by the Confession of Socrates, and the Silence of Aristotle about a future State, when his Reason could only go to the Possibility, and not to the undoubted Certainty of it.

Having thus largely, and learnedly consider'd the first Atheistical Pretence against Religion, and prov'd that it was not a Contrivance of Priests and Politicians to serve their own Ends; our Author proceeds in the same Chapter to examine the second Pretence, which is this, That there are some peculiar Qualities in Mankind, which joyn'd with their Ignorance and Fear, tend to preserve that Seed of Religion which is in Man, and no other living Creature. And since no Person hath undertaken this Matter in such a manner, as Mr. Hobbes hath done, the Bishop proposes particularly to examine what he hath said concerning it in his *Leviathan*. But we shall not trouble the Reader with an Abstract of what Mr. Hobbes advances, and the Bishop's Replies to it, only leave him to his own Judgment in this Matter.

The third Atheistical Pretence which our Author considers, is, That there is no such common consent of Mankind, as to God and Providence, as was asserted by the Ancients, and is still by the Defenders of Religion; for upon the late Discoveries whole Nations have been found without any sense of God or Religion.

Now, For the better understanding this Matter, the Bishop thinks it necessary to lay down these general Observations.

(1.) That

(1.) That we have Reason to distinguish the more Brutish and Savage People, from the more Tractable and Reasonable; because it is possible for Mankind by an affected and universal Neglect of all kind of Instruction, to degenerate almost to the nature of Brutes. But (adds he) such are not fit to be brought in for the Instances of what naturally belongs to Mankind; which we ought to judge of by a due Measure, *i. e.* by such as neither want natural Capacity, nor are profess'd Savages, nor have the Improvements of the most civilized People. (2.) That we must not judge by light Informations of mere Strangers, and Persons look'd on as Enemies; which is the case of the Inhabitants of the Southern Illands, which we have only from Seamen, who landed upon them, and were suppos'd to come with an ill Design, whose Accounts must be very imperfect and partial. (3.) That it is no certain Rule that the People have no Religion, because Strangers cannot find any set times and places of Worship among them, since this Was a Principle among many Nations, that the Supreme God was to be worshipped only by Acts of the Mind; and that external Worship was only for lesser Deities. (4.) That we ought to have a care of trusting too much to the Sayings of known and profess'd Enemies; but as much as may be we ought to take the Opinion of the most free and disinterest'd Persons, who have convers'd among them on the Account of Religion.

After these General Observations, the Bishop in the Sequel of this Chapter, shews the falsity of this Pretence from the first, the most Impartial and the latest Accounts we have in particular of the *West-Indies*, from such as have been conversant among them upon the account of Religion; and who all vindicate the Natives of that Country from the Aspersions of those, who represent them as a People without any Sense of GOD or Religion, or any Vertues belonging to Human Nature.

Thus have we accounted for the first Chapter of the Additional Part, the second examines the Modern Atheistical Hypotheses, and shews the Unreasonableness of them, of which you may expect a more particular Account in the next Journal.

A New Rational Anatomy, containing an Explication of the Uses of the Structure of the Body of Man, and some other Animals according to the Rules of Mechanicks. By Daniel Taurvy, a Member of the Colledge of Physicians at Paris: Made English and illustrated with Sculptures. London, Printed for D. Midwinter, and Tho. Leigh, 1701. 8vo. Pag. 301.

THIS Treatise is an Application of the Physicks and Mechanicks to the Structure of Man's Body; containing a brief Description of the Figure, Scituation, and Connexion of every Part, as well as the nature of its Actions. Herein our Author considers Man's Body, as being a Statick, Hydraulick, and Pneumatick Machine; of which the Bones are the Levers and Supporters, the Muscles the Strings, the Lungs the Pumps, and the Vessels the Pipes, in which the Liquors have a perpetual Circulation.

It is divided into two Parts; in the first of which we have an Account of the Nutrition of the Parts, the first Preparation of the Aliment, the Course of the Chyle, the Alteration of that Liquor in the Heart, the various Filtrations of the Blood, and in what manner 'tis qualified to nourish all the Parts. In the Second Part we have a large Representation of Sensation and Voluntary Motions. 'Tis evident through the whole, that he endeavours to explain the Uses of the Structure of the Body of Man according to the Rules of Mechanism: and he gives it us as a Certain Truth, that if those who enquire into the Uses of the Parts, had always compar'd the Body to Machines, and explain'd the hidden operation of the Parts, by the known and demonstrated Actions of Mechanism, they had succeeded better in their Attempt.

'Tis farther to be observ'd that our Author's General Method is this, That in treating of the Uses of the several Parts of the Body, he likewise Accounts for the Anatomical Site and Form of them, and wherein he differs from other Anatomists he endeavours to give us a clear account of his particular Phenomena; and to answer several Questions that might be ask'd upon this Subject.

Having given this General View of *Taury's* Undertaking, we shall now proceed to a more particular Account of it.

The First Part, which treats of the Uses of the Structure of Man's Body, consists of Sixteen Chapters. In the first of which our Author accounts for the first Preparation of the Aliment, as being the most Important Function of the Body, the Basis and Foundation of all other Operations; since (as he observes) the Blood and other Humors, the reparation and increase of the Organs, and the Various internal and external Motions, do all depend upon it as their Source. Upon this Account it is, that he describes at large the Organs employ'd in that Function; and takes notice in the General, *That before we swallow our Victuals, we cut, mince, and grind them, and mix 'em with Spittle. Then they pass through the Oesophagus, or Gullet into the Ventricle; and being there converted into a Liquor call'd Chyle, are from thence convey'd to the Intestines; where the more refined Part insinuates it self into the small Vessels, call'd the Lacteal Veins, and is by them convey'd to the Cistern of the Chyle, and the Ductus Thoracicus, in order to circulate along with the Blood.*

In the second Chapter *Taury* treats of the Alteration of Food into Chyle, and in order to a compleat Knowledge of the manner of this Change, he thinks it necessary to survey the Fabrick of the Parts employ'd on that occasion. And here he takes into consideration the several Opinions of *Van Helmont*, *Dr. Willis* and *Tancherius*, about the Nature of the Salival Juice, and makes his remarks upon them; and shews what influence that Juice has in order to digest our Food and turn it into Chyle. Having dispatch'd what he had to advance, for a natural Explication of the Generation of Chyle, and the first Preparation of the Aliment, he proposes to illustrate the Phænomenon's that depend upon that; particularly that of the Generation of Wind, which is the Principal and most difficult.

In the third Chapter our Author traces the Course of the Chyle through all its several Vessels or Passages, till it discharges it self into the Subclavian Vein: and as to the Nature of this Nutritious Juice he tells us, that it is a white, oily, soft Liquor, very like to Milk, containing a quantity of Sulphur and Spirits, and some saline Juices.

In the fourth Chapter he treats of the Alteration of the Chyle in its Passage through the Heart. But it would be too tedious to run through the whole of this Treatise, we shall therefore only give

give you the Contents of the Remaining Chapters, and take notice of one Particular wherein he differs from the common receiv'd Opinion of some other Anatomists; tho' he differs from them in several others, but with how great Reason, we leave Physicians to judge.

He treats then Chap. 5. Part I. Of the Composition of the Blood. Chap. 6. Of the Change which the Blood undergoes in the Lungs. Chap. 7. Of the Refining and Filtration of the Blood. Ch. 8. Of the Change which the Blood undergoes in the Pancreas and Spleen. Chap. 9. Of the Filtration of the Bile. Chap. 10. Of the Secretion of Urine in the Kidneys. Chap. 11. Of the Seed. Chap. 12. Of the Female Seed. Chap. 13. Of some particular Secretions. Chap. 14. Of the Nourishment of the Parts. Chap. 15. Of the Nutrition of the Membranous, Tendinous, Cartilaginous and Bony Parts. Chap. 16. Of the Nutrition of the Muscles, Vessels and Glandules.

In the Second Part which is distributed into 21 Chapters, he discourses in general of Sensation and Voluntary Motion; and herein treats in particular of the Ascent of the Blood to the Brain; Of the External Parts of the Head; Of the Parts contain'd in the Skull; Of the Senses, and their Different Operations; Of the *Medulla Spinalis*, or Pith of the Back, and of Motion; Of Sleeping and Watching; Of the particular Senses, as Seeing, Hearing, Smelling, Touching and Tasting; Of Hunger and Thirst; Of the Sense of Love; Of the Motions of the Members; Of the Motions that have no absolute dependance upon the Will; Of Speech; Of the Motion of the Head; Of the Motion of the *Spina*, or Back-bone; Of the Motion of the Arm, Cubit, and Hand; Of the Structure of the Lower Limbs; Of Walking and Swimming; and of ascending and Leaping.

Having given this general Survey of what is contain'd in this Treatise, we shall (as a Specimen of his other Differences from other Anatomists) take notice of one concerning the Filtration of the Bile. And herein our Author dissents from the Opinions of *Sylvius* and *Fallopius*; and in order to set this Matter right he observes, That the *Porta* receives all the Blood that comes from the Arteries of almost all the Parts of the lower Belly: That this Blood is very sharp, by reason of the close Union of its Salts; For the Lymph that sever'd them is separated from the Blood in the Glandules of the Ventricle, Intestines, and Pancreas and in other Glandules. If this sharp and gross Juice (adds he) did continue to circulate along

with the Blood, it might occasion vehement Fermentations; Upon which Account it drops its sharp and saline Parts in the Glandules of the Liver. But these sharp keen Particles would corrode the Fibre of the Glandule, and the Parts through which they pass, if they were not temper'd by a soft and oily Liquor, which comes from the Caul to the Porta. But after all, notwithstanding the tempering of this sharp Juice with the oily Liquor, the Juice being very gross, might stick to the Fibres of the Liver; stop up their Pores, and gall them by its long stay, if the Spleen did not furnish a sort of Blood compos'd of Volatile and Subtile Parts, which falling in with the Bile, augments its Motion. Monsieur Tourvy is sensible that this new Opinion of the Generation of the Bile may be much oppos'd, and meet with many Objections; some of which he here considers and Refutes. Nor is he very fond of the Notion of Eggs dropping into the Womb, from which a Conception is pretended to arise, but is rather for the old Opinion of the Female joyn'd with the Male Seed, from which Conjunction a Child is form'd in the Womb.

Before we conclude our Account of this Book, it will not be amiss to say something of the several Cuts contain'd in it.

In the first Table you have the Representation of the Lymphatick and Salivary Vessels in two Horses Heads, one taken from *Steno*, the other from *Wharton*.

The Second Cut represents the Intrails of the *Abdomen* in a Dog.

The Third, the *Glandula Lumbaris*, and the *Ductus Thoracicus*, as they are in Men.

The Fourth, in Four Figures represents (1.) the Orifice of the left Ventricle of the Heart, from *Dr. Lower*. (2.) The Orifice of the right Ventricle opening into the Pulmonary Artery; where the *Sigmoides Valves* allow of the Blood's departure from the Heart into the Pulmonary Artery, but oppose its return to the Heart. (3.) The fleshy Fibres of the Heart, turning round towards the Point. (4.) The Fibres of the Tip of the Heart.

The Fifth, in three Figures, one taken from *Dr. Willis*, represents the Situation of the Vessels, and Lobes of the Lungs.

In the Sixth we have the Draught in two Figures, from *Ruyssch* and *Highmore*, of the Spleen, and in another Figure, that of the *Pancreas* and *Virgungus's* Duct.

The Seventh Table very accurately delineates the Vessels of the Liver.

In the Eighth we have the Representation in three Figures, of the Kidneys, the *Capsula Atrabilaria*, and the Adjacent Branches of the *Arteria*, and *Vena Cava*.

The Ninth in three Figures gives us a View of the Spermatick and Seminal Vessels, as they are in Man, the second of which is taken from *de Graef*.

In the the Tenth Cut are two Figures, one taken from *Bartholin* representing the Parts of a Woman turn'd up, with the Vessels and Principal Parts joyning to them: the other from *Cassorius* represents the Womb taken out of the Body.

The Twelfth Table represents in two Figures the Lobes and several Parts of the Brain; and in the Thirteenth and Fourteenth we have several curious Views of the Parts of the Eye.

The Fifteenth represents to us, (1.) The Glandulous Membrane of the *Meatus auditorius*, three times larger than is naturally. (2.) The Temple Bone lesser, than is naturally. (3.) The Temple Bone after the cutting off the *Pars Squamosa*. (4.) The little Bones of the Ear, near thrice as great as they are naturally.

The Sixteenth Cut represents (1.) the Temple Bone without its scaly Part, in order to discover the Surface of the *Oss Petrosum*. (2.) The Temple Bone a little larger than the natural prepar'd Ones are. (3.) The Distribution of the Artery to the three Semicircular Channels laid open. (4.) The *Vestibulum*, and the Channels lifted up to shew their Orifices. (5.) The Spindle, larger than 'tis naturally.

The Seventeenth has Eight Figures which represent (1. 2.) the Fibres pointed to the tip of the Tongue, (3, 4, 5.) slices of the other Parts of the Tongue; shewing how the Fibres are rang'd when they approach to the Base; (6, 7, 8.) the Organ of Taste, and the different sorts of Nervous *Papilla*, arising from the Tendinous Membrane, and passing through the Reticular Body.

The three last Cuts give us a View of the Muscles and the Bones.

We thought fit to give you this Account of the several Sculptures in this Book; because from them it may in part be discern'd how nice an Anatomist Monsieur *Taureau* was, and how far he agrees in his Schemes with those of our Nation.

A Commentary upon the Books of Joshua, Judges, and Ruth : By the Right Reverend Father in God Symon Lord Bishop of Ely ; London, Printed for R. Chiswell, 1702. 4to. Pag. 675.

THIS Right Reverend Author has already obliged the World with distinct Commentaries on the Five Books of *Moses*, and in this Volume he explains the Three next Books of Holy Writ. He has observ'd the same Method in this as he did in the former Pieces, which is natural, easie and Intelligible. For he ushers in each Book with a short Introduction ; then he proceeds to Comment on each Verse, and on its several Parts that are most Considerable, in each Chapter ; and for the Ease of the Reader, the Chapters are set down in the Margin on the head of every Page, and the Verses are likewise distinctly ranged in the Margin.

The First of these Books, which bears the Name of *Joshua*, contains the Acts of that great Man, and the History of the *Israelites* from the Death of *Moses*, to the Death of *Joshua* ; that is, as some compute, for the space of XVII. Years, or rather near XXVII. *Grotius* and many other Modern Writers are of opinion that *Joshua* was not the Penman of this Book ; But our Bishop tells us, that the Ancient *Talmudists*, and several of the Latter ascribe it to him, all but the five last Verses ; and that there are Men of excellent Learning, who have undertaken to answer all that can be objected unto this, particularly *Daniel Huetius* in his *Demonstratio Evang. Propos. IV.* which Objections our Author proposes to consider in their proper Places, where they seem to arise in this Book. Let this be as it will, thus much is certain, That it gives us an Account of such Remarkable Transactions as no Prophane History can present us with, within so narrow a Compass of time. For therein we read of the performance of God's Promise made to *Abraham* and his Posterity of giving them the Land of *Canaan* for an Inheritance ; Of the *Israelites* entring into and taking possession of the Promised Land, dividing it by Lott among themselves, after they had driven out or destroy'd many and mightier Nations than themselves. Therein we may likewise observe in what a signal Manner, and that

that in several Instances, God's Providence appear'd in their Behalf, without whose Interposition it would have been impossible for the *Israelites* to have made so large and such a speedy Conquest. The whole Progress they made was owing to God; For their passing over *Jordan* as on dry Ground, their taking of *Jericho*, and their Conquering the five Kings with their Armies were all so many Miracles, and shew'd that it was not their own Sword, but the Arm and the Right Hand of God which got them the Victory.

In the Book of *Judges*, we have the History of the *Israelites* from the Death of *Joshua* till the time of *Eli*. This Book consists of two Parts, the one containing the History of the Judges (that is, illustrious Persons, rais'd up by God upon special occasions to Judge; that is, to Rule the People of *Israel*, and to deliver them from their Oppressions) from *Othniel* to *Samson*, which Part ends with the Sixteenth Chapter. The other Part contains several Memorable Actions, which were perform'd in or about the time of the Judges: with which the Holy Writer would not interrupt their History, but reserv'd them to be related by themselves in the Conclusion, viz. in the Seventeenth and the following Chapters, unto the End of the Book. 'Tis not certainly known who wrote it; some think *Ezra*, but the Bishop looks upon it to be most probable that the Prophet *Samuel* was the Writer, who was the last of the Judges, and by the Direction of God brought down their History unto his own days. However it is manifest, whoever was the Penman, that it was written before the Second Book of *Samuel*, and before *David's* Reign; for the *Jebusites* were possess'd of *Jerusalem*, when this Author Lived, (V. 21. of the first Chapter) who were driven out of it by *David*, 2 Sam. 5. 6. Upon the whole matter this Book, as *Procopius Gazæus* observes, is of singular Use to represent unto us the mighty Power of true Religion to make a Nation happy; and the dismal Calamities which Impiety brings upon it. For on the one hand, when the Children of *Israel* forgetting and forsaking the true God, fell into Idolatry and worshipped the Gods of the Nations round about them, they were delivered up to be oppress'd by their Neighbours: But on the other hand upon their Repentance and Return God was pleas'd from time to time to raise them up Deliverers who rescued them out of their Enemies hands, and kept the Land in Peace during their Respective Reigns. And hence it likewise is, that *S. Paul* (according to the Observation of the
fore-

foremention'd *Procopius*;) thought fit to propound a great many Examples to us out of this very Book; such as *Gideon*, and *Barak*, and *Sampson*, and *Jephtha*, who did marvellous things by the Power of Faith.

As to the Book of *Ruth*, Bishop *Patrick* tells us, it is a kind of Appendix to the Book of *Judges*, and a Manuduction to the Book of *Samuel*, and therefore fitly plac'd between them. He farther observes, " That it hath its Title from the Person whose Story
" is here principally related, which indeed is wonderful. For
" she left her own Country, Kindred, and Relations, which the
" *Jews* say (tho' the Bishop confesses without any proof of it)
" were not only Honourable, but Royal, out of her great Affe-
" ction to her Mother-in-law, and her Religion; to live with
" her in the Land of *Israel*, in a poor and mean Condition: That
" it is very probable, the same Person, who wrote the Book of
" *Judges*, was the Author of this also, viz. *Samuel*; who by ad-
" ding this to the End of that Book, brought down the History
" unto his own times; and gave us withal, the Genealogy of
" *David* from *Pharez* the Son of *Judah*, that it might evidently
" appear, Christ sprang out of that Tribe, according to *Jacob's*
" Prophecy, *Gen.* 49. 10. but by a Gentile Woman (that all
" Nations might hope in his Mercy) full of Faith, and of earnest
" desire to enter into that Family; which made her despise the
" Pride of her own Nation, and chuse to live despicably among
" the People of God.

After this General Account of the Writers, Contents, Design and Use of these Books of *Joshua*, *Judges* and *Ruth*, it may not be amiss to give you a Specimen of some of the Remarkable Comments which Bishop *Patrick* has made upon them, in order to afford you a Taste of the whole,

In the Book of *Joshua*, on the latter part of V. 1. Ch. 2. which is this, that the two men sent by *Joshua* our of *Shittim*, came into an Harlots House, called *Rahab*; the Bishop makes this Remark; That she kept a Publick House, or an Inn, to entertain Strangers: By going into which, the Spies thought they would be less suspected of any Design. The word *Zonah* (adds he) which is commonly translated an Harlot, the Chaldee Paraphrase renders *Punakitha*: which is plainly the Greek word *πορνεία*, signifying she kept a House for Publick Reception. And so St. *Chrysostom* calls this Woman an Harlot, and Sermon of Repentance, Πάνοχος: for she had a publick House. But such Persons in those

those days, made their Bodies as Publick as their Houses : and therefore she is constantly call'd *Rahab* the Harlot by the Ancients, and even by two Apostles who call her *ῥαββί*, *Heb. 11. 31. Jam. 2. 25.* For so she had been ; though now it is probable converted by the Faith which was wrought in her. Which (concludes the Bishop) was so eminent, that she was not only admitted into the Society of God's People ; but married into a Noble Family of the Tribe of *Judah*, from whom Christ sprung, *Mat. 1. 5.* and is propounded as an Example of lively Faith unto all Christians, *Heb. 11. 31. Jam. 2. 25.*

Upon the passing of the People over *Jordan* he observes, " That there was a certain place call'd ever after by the Name of *Beth-abara*, to preserve the Memory of their passing over there, which is mention'd *Joh. 1. 28.* It made therefore the Faith and Constancy of the Priests very remarkable : who continu'd so long in the middle of the River till the whole Multitude were got over : They (adds he) who look upon this Part of the Divine History as improbable, if not incredible, should consider what a shame it is to have less Faith than the Heathen. Who least their Gods should be thought less Powerful than the God of *Israel*, forged those Stories which the *Persians* tell of *Zoroaster's* passing over Rivers ; and the *Greeks* of *Inachus* dried up by *Neptune*, and other such like ; which *Huetius* hath collected in his *Questiones Alnetanae*, Lib. 2. Cap. 12. N°. 15. Why then (concludes our Author) do they call in question the Power of the true God ; who either by himself, or by his Angels could easily stop the Course of a River, which he himself made : and both make the Writers rise up in a heap as high as he pleas'd ; and also stand so reared up, in a firm hardness, as if they had been congealed ?

Josh. 4. V. 9. Are these words, *And Joshua set up twelve Stones in the midst of Jordan, in the place where the feet of the Priests that bare the Covenant stood, and they are there unto this Day.* From hence it seems not only such Men as *Mr. Hobbs*, but *Masius* and *Grotius*, and divers others, have Argued, that this Book was not written by *Joshua* ; but by some Person who lived at a great distance from his time, as these words, [*Unto this Day*] they fancy import. But this (says Bishop *Patrick* upon the place) is a mere fancy ; for if *Joshua* wrote this Book in his old Age, or at least then added his last hand to it (as it is probable he did) he might as well use those words, as one that lived an Hundred Years after.

And at this rate of arguing (as *Huetius* observes) *Moses* must not be the Author of the Book of *Deuteronomy* (where he speaks in the same stile, Ch. 10. V. 5. and Ch. 11. V. 4.) nor *S. Matthew* the Author of the Gospel, which he wrote not many years after our Saviour's Death; who uses the very same words, Ch. 27. V. 8. and Ch. 28. V. 21.

In the same Chapter, V. 20. *And those twelve stones which they took out of Jordan, did Joshua pitch In Gilgal.* Upon these words the Bishop remarks, That we are not told in what form they were pitched; whether they remain'd single and distinct, or, as *Josephus* will have it, joyn'd together in the form of an Altar. But our Author is of opinion, that it seems to agree best with the end and intention of them, if we conceive them to be set down single, but in some order (suppose three in a Row) representing like so many little Pillars, the twelve Tribes of *Israel*; who passing over *Jordan* on dry Ground, a Man out of each Tribe was ordered to bring a Stone, and place them here, for a perpetual Memorial of what God had done for them. For Stones, as he adds, are of a very durable Nature, and therefore us'd by all Nations in the Monuments they have made to preserve the Memory of Persons and Things. Inasmuch that if it be true which *Procopius* reports, in his Second Book *de Bello Vandelico*, concerning the two Pillars erected by the *Canaanites*, who fled into *Africa* before the face of *Joshua*, with an Inscription signifying their Expulsion by him: He concludes it to have been done in Imitation of these Stones, whereby *Joshua* preserved the Memory of the miraculous way which was opened to him, for their Expulsion.

Josh. 10. V. 13. 'Tis said that upon *Joshua's* Prayer the Sun stood still, and the Moon stayed. The Bishop's Comment on this place is as follows: " Thus *Callimachus* represents the Sun as " stopping the Wheels of his Chariot, to behold a Chorus of " Nymphs; which so highly pleas'd him, that it made him pro- " long the Day, V. 181, 182. of his Hymn to *Diana*.

ἤλατ' παύ' Ἡελίῳ καλὸν ὄρεον, ἀλλὰ θεῶν
Δίερον ἐπ' εἶσας, τὰ δ' αὖτ' ἀμυγῶνται

" Upon these Verses (as *Bp. Patrick* further observes) *Ezek. Span-*
" *hemius* excellently notes, that what the Poets only fancied might
" be, was really done in the days of *Joshua*; and wishes *Grotius*
" had not followed some *Jews*, who make this to be only a Poe-
" tical

tical Phrase, to express a long Summers Day. For the Prophet *Habakkuk* represents it otherwise, and so do many of the Talmudick Doctors. They that can consult *Huetius* also in his *Alnetana Questiones* (Lib. 2. Cap. 12. Sect. 27.) will find enough to shame those who disbelieve this History: when they read a great many Stories among the Heathen; which shew they thought it within the Power of their Gods, to do such things. And, among other memorable things, *Huetius* doth not forget the Ancient Tradition of the *Egyptians*, related by *Herodotus* (in his *Euterpe*, Cap. 142.) concerning the Stupendious Alteration of the Course of the Sun. And (as the Bishop adds) our Dr. *Jackson* hath observ'd, that the Heathen People of those times did note this miraculous event, and deliver the Tradition of it to their Posterity; Who, as Men are wont to do, endeavour'd to assign some Cause of it. And the Poets in Ages following ascribe it (with some Additions) unto that unnatural Murder, which *Atreus* committed; at which the Heavens blush'd, and the Sun stood still. For this Bloody Fact, if *Statius* mistake not, was in the time of the *Theban War*; and that is placed, by good Chronologers about the time of *Joshua's* Conquest of *Canaan*. (See *Jackson's* Book I. upon the Creed, Chap. 15.) But in this our Author observes that the Doctor was deceived; since *Atreus* lived in the days of the Judges.

In the Book of *Judges* among other learned Comments are those that follow, Chap. 1. V. 7. *Adonibezek* being taken by the *Israelites*, they cut off his Thumbs and his great Toes, upon which that King took notice of the Justice of God in this Proceeding. For, says he, *threescore and ten Kings having their Thumbs and great Toes cut off, gathered their Meat at my Table: As I have done, so hath God requited me*. Upon this Acknowledgment of *Adonibezek*, the Bishop makes this Remark; "That Justice was defin'd by the *Pythagoreans* to be *πᾶσι τιμωρεῖν*: to make others feel the hurt they had done, by their suffering the like Punishment. Which *Hermenopolus* calls *παινομένη*, suffering the very same, as *Grotius* notes, Lib. 2. de *Jure Belli & Pacis*, C. 20. N. 32. Now, *Adonibezek's* acknowledgment of God's Justice in this Punishment, hath made some think that he was a Penitent, and became a Convert to the true Religion. For he speaks of God in the Singular Number, and not of the Gods, as the Heathen Manner was, which may possibly be the Reason why they spar'd his Life. Certain it is, his Pride and Arrogance was very

“ much humbled by his Punishment, which extorted this Confession from him. For it carried in it (as Mr. *Mead* observes on these words) the very Stamp and Print of the Sin, for which it was inflicted.

Chap. 2. V. 16. 'Tis said that the Lord raised up Judges. These Judges Bishop *Patrick* observes were extraordinary Rulers and Governours; whose Authority he takes to have been chiefly in War; they being rais'd up by a particular inspiration and excitation from God, to deliver the People of *Israel* out of the hands of those that spoiled them; so that commonly (says he) when they had wrought Deliverance for the People, and their Army was dismiss'd, they became Private Men again; as appears by the Story of *Jephthah*, who would not undertake to lead them against the *Ammonites*, unless he might be Governour when the War was done: And of *Gideon* who refused to rule over them, when they offer'd the Government to him, after the Conquest of the *Midianites*. Their Business therefore, he tells us, principally was to preserve the People's Liberties, or to restore them oppress'd together with God's true Religion, and to prescribe what was to be done in such cases. Being a kind of Dictators, whose Power continued as long as there was occasion for it. However he acknowledges that some of them had an establish'd Authority for their Life over those whom they had rescued from Slavery, and managed Political Matters, when they were too hard for the Ordinary Judges to decide them. Thus we read that *Deborah* a Prophetess judg'd *Israel*, and that the People came to her for Judgment, before she excited *Barak* to vindicate their Liberties.

As to *Jephthah's* Vow of offering to the Lord the first that came out of his Doors, after his Return from fighting with the Children of *Ammon*, which happen'd to be his Daughter, 'tis said, Chap. 11. V. 39. That he did with her according to his Vow, which he had vowed. Some are of Opinion that he did really and according to the strict and Literal Sense of the Words offer up his Daughter as a Burnt Offering to the Lord. But Bishop *Patrick* is of a contrary Opinion; and tells us, That *Kimchi* says, *Jephthah* made his Daughter an House, and brought her into it; and there left her secluded from the company of Men, and from all secular Affairs: and That's the meaning, he thinks, of the first Part of his Vow, *It shall surely be the LORD'S*. And so *Rabbag* a little more fully says, she was separated from the Company of Men; for if she had had a Husband, she could not have serv'd the

LORD alone; but must have serv'd her Husband also, as all Wives are bound to do. Others are of Opinion, that *Jephthah* paid a Ransom for the Redeeming of his Daughter from being Sacrific'd; tho' it seems the *Jews* are very doubtful in this Matter.

But without enlarging any further on this and the other Comments, we think those already mention'd enough to give our Reader a Taste of the Right Reverend Bishop's Performance.

The State of Learning.

F R A N C E.

AT last is Publish'd the long expected Piece of Mr. *Du Pin*, the Title whereof is, *Defense de la Censure de la Faculté de Théologie de Paris du 18. Octobre 1700. contre les Propositions des Livres intitulez Nouveaux Memoires sur l'Etat de la Chine. Histoire de l'Edit de l'Empereur de la Chine. Lettre des Ceremonies de la Chine. Par M. Louis Ellies du Pin Docteur en Théologie de la Faculté de Théologie de Paris, & Professeur Royal en Philosophie. A Paris, chez Pralard. In 12. Pag. 575.*

In the Preface Mr. *du Pin* runs out into a particular Account of the Rights and Privileges which the Faculty of Divinity at *Paris* has of passing a Judgment upon the Doctrine which relates to Faith and Manners, without being obliged to give an Account of any of its Censures. That however, since there have been instances wherein upon the like Occasions some Members of the Faculty have undertaken a defence of it's Censures, rather to instruct and edify the Faithful, than to vindicate the honour of their Body, Mr. *du Pin* says, he Supposes he might do a considerable piece of Service to the Church in drawing up a Collection of part of the Reasons and Authorities upon which the Censure of the Faculty is founded, thereby to shew the Justice thereof, and to give an Answer to the Arguments which have been, and may be made in favour of the condemn'd Propositions. After this the Author declares that his Work is purely Dogmatical; that he Engages against and deligns to offend no particular Persons, no, not so much as the Authors of the Books that are censur'd; that he is so just to them as to suppose that they had no evil intencion in what they did, and that they were very far from allowing those pernicious Consequences which might be drawn

drawn from their Notions, but it was his Duty to prove that the Charges brought against the Propositions were no more than they deserv'd, and to refute the reproaches cast upon the form of the Censure, and the Faculty it self without taking any notice of the Calumnies cast upon the Doctors, and particularly upon himself.

H O L L A N D.

THE *Sieurs l' Honore* Booksellers at the HAGUE, have finish'd the Edition of two thick Volumes in *Twelves*, Intituled, *Memoires de la derniere Revolution d' Angleterre, contenant l' Abdication de Jaques II. l' Avenement de sa Majesté Roi Guillaume III. à la Couronne, & plusieurs choses arrivées sous son regne.*

The *Sieurs Waesbergue* at AMSTERDAM, are Printing the Posthumous Works of *Descartes*.

At the same Place the *Sieur Gallet* is Printing *Ozonam's Elements of Algebra*; which will make two Volumes in 8vo. *Peta-vius's Doctrina Temporum* is actually in the Press, taken from the Copy wherein the Author made Additions and Corrections with his own Hand.

O X F O R D.

Proposals for Printing a Greek Testament in Folio, with useful *Scholia* upon the whole, under the following Title: *Novum Testamentum una cum Scholiis Græcis è Græcis Scriptoribus tam Ecclesiasticis quam exteris Magna ex parte desumptis, Opera Johannis Gregorii Archid. Gloc.* There are prefixed to the Work, the Names of all Authors made use of, together with marks to distinguish them as they occur in the *Scholia*. To this the *Varie Lektionen* are added relating to the Text of the *New Testament*. And there will be no occasion to trouble the World with any Particulars of this Undertaking; since several very Eminent Divines who Examined the Work, are pleased to give the following account of the Performance. Having perused the *Greek Scholia* upon the *New Testament*, Composed by the late Reverend Mr. Arch-Deacon Gregory, we look upon it to be a very Learned and useful Work. *W. Jane D. D. Dean of Gloc.* and *Regius Professor of Divinity in the University of Oxon.* *H. Aldrich D. D. Dean of Christ-Church.* *W. Sherlock D. D. and Dean of St. Pauls.* *W. Cave D. D. and Cannon of Windsor.* *C. Alston D. D. Archdeacon of Essex.* *F. Atterbury D. D. Archdeacon of Totness.* *W. Lancaster D. D. R. Duke late Fellow of Trin. Colledge in Cambridge, Prebend of Gloucester.*

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Note, A great Part of this Work is already Printed.

L O N D O N.

Lately Publish'd, The History of *Rome*, from the Death of *Antoninus Pius*, to the Death of *Severus Alexander*. By *William Wotton*, B. D. Intended for the use of the late Duke of *Glocester*; of this Book we design to give you a farther Account in our Next.

Very shortly will be publish'd *Van Bruyn's Voyage* to the *Levant*, wherein he takes notice of the most Remarkable Things, and Antiquities to be met with in *Turkey, Egypt, Palestine, &c.* This Piece is enrich'd with above 200 curious Sculptures; being most of them Prospects of Places taken by the Author upon the very Spot.

Books Publish'd this Month and not Abridg'd.

THE Proceedings of the Right Honourable the House of Lords, in Relation to the Bill for Taking, Examining and Strating the Publick Accounts of the Kingdom.

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A Letter from a Clergyman in the Country, to a dignified Clergyman in *London*, vindicating the Bill brought in the last Sessions of Parliament, for preventing the Translation of Bishops.

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Works of the Learned, &c.

For December, 1701.

Theſaurus Theologico-Philologicus, &c. i. e. A Theologico-Philological-Treafury, &c.

In our laſt for *Novemb.* we gave ſome Account of this Collection, and ſeeing it contains ſeveral Diſſertations, publiſh'd at different times in *Germany*, moſt of them being alſo ſcarce and treating of important and curious Matters, it's hop'd that will be Apology enough to excuſe the length of our Account of it. Beſides, each of theſe Diſſertations may be look'd upon as a diſtinct Work, ſeparately publiſh'd; of the chief of which we ſhall give an Account as follows.

I. **T**HE Diſſertation on the Salvation of *Adam* (with which we concluded our laſt Account) is follow'd by two more on the Cloaths of our firſt Parents, by two different Authors. The firſt is by *John Helv. Willemmer*, and the ſecond by *John Nuchterlein*. Tho' theſe two Authors differ ſomething in Method, yet they agree very well in Opinion: For they both think that our firſt Parents Cloaths were Sheep Skins with the Wool on them, which might ſerve both for Summer and Winter, wearing the Wooll outward in

Summer and inward in Winter. They are both very fond of the Conceit that these Fleeces were of a Purple Colour, and quote many Places to prove that there were Sheep in the East, whose Wooll was naturally so. The Scripture says that God made our first Parents these Garments: Concerning this there are two different Opinions. Some think that *Moses* understands only that God taught *Adam* and *Eve* the way to cover their Nakedness, and then they took them Apparel from the Beasts that they offer'd in Sacrifice, and cloath'd themselves with their Skins. This is *M Nuchterlein's* Opinion. Others think that God himself took the Skins of living Creatures and made Habits for our first Parents. This is our other Author's Opinion. *Balduinus*, who wrote a Treatise *de Calceo*, conjectures that as God made Cloaths for *Adam* and *Eve*, so to make their Habit compleat he made them Shoes, that they might not hurt their Feet with walking on the Briars and Thorns that the Earth produc'd after the Fall. And *Byneus de Calceo Hebreorum* endeavours to demonstrate the contrary. It's needless to relate the Dreams and Fancies of the Rabbins about the Cloaths of our first Parents, they may be seen in our two Authors, but especially in the latter, who hath carefully collected them. We shall exhibit one as a Specimen, by which the Reader may judge of the rest; and that is, that God created Man at first meer Flesh and Bones without Skin, and that the Habit which God gave him after his Fall was the Skin that covers him.

II. *John Fromme* is the Author of the following Dissertation; which is very short, and treats of the Cherubims that were plac'd at the entrance of the Earthly Paradise with a flaming Sword, to hinder *Adam* and *Eve* from entring it. Our Author thinks that these were good Angels who had assum'd human shape, and incessantly produc'd Lightning in the form of Swords, to scare our first Parents.

III. The next Dissertation is a Defence of *Luther's* way of translating *Genesis* 4. verse 1. *I have gotten a Man by the favour of God*, against a certain Author whom he does not name, but who impugn'd it not long since. And appears to be *John André Danz*.

IV. The following Dissertation is on the same Text, and M. *Zachary Hensel*, who is the Author of it, maintains that we ought to translate it thus, *I have gotten a Man-God, or a Man that is God*, as if *Eve* had understood it of the *Messiah*, that was promis'd to her. But this Opinion is follow'd by few Interpreters, and hath been largely refuted by *Sixtinus Amama* in his *Antibarbarus Biblicus*. The next Dissertation is by *Paul Stokman*, and explains the Punishment God threatned to him who should kill *Cain*, *Gen. 4. 15*.

V. The next is by * *John Frederic Mayer*, on the Sin and Punishments that some think Beasts to be capable of, by reason of what is said in *Genesis 9. 5. That God will require the Blood of Man at the hand of the Beast that sheds it*. After examining the Words of the Text, our Author proves that Beasts are not properly capable of committing any Sin, forasmuch as being depriv'd of Reason, they cannot be subject to any Law. So that he thinks that God by these Words would only intimate, that some way or other, he will make Beasts sensible of their Punishment for shedding Man's Blood. In conformity to this Law, God order'd the Ox to be kill'd that pushes with his Horn, and that Practise hath always been put in use against those Beasts that killed Men. It is also the Custom of several People not only to kill the Murtherers, but also to destroy the Instruments they made use of to perpetrate their Crimes.

VI. The following Dissertation treats of the Confusion of Tongues that happen'd at the building of *Babel*. *David Ziegner*, the Author of it, follows the common road, and says that the Hebrew Language is the ancientest of all, that it was not confounded with others, after the building of *Babel*, but preserv'd it self in the Descendants of *Sem*, that had no part in their Crime, who undertook that Building, and that it was call'd *Hebrew* from *Heber*, *Sem's* Great Grand-son. He says that God without the Ministry of Men or Angels, confounded the Language of the Builders of *Babel*, and neither relates nor confutes the Opinion of those

* There was one of this Name, that in 1677, publish'd *Lutherus Apocalypticus*, but we know not if this be the same.

that think *Moses* understands only the Division that happened among those People, by the just Judgment of God, who resolved to put a stop to their Design; which Opinion seems very likely to be true, and was advanced by very learned Men.

VII. *M. Christ. Wagner*, and *M. John Gottlieb Abesser* compos'd the following Dissertation that treats of *Ur* the *Chaldees*, from whence its said *Abraham* departed, *Gen. 11. 31.* The *Rabbins* pretend that he doth not speak of a Town here, because the Hebrew word *אור* commonly signifies Fire, on which they grounded the following Fable. *Abraham* having broke his Father *Terah's* Images, and not taking the Reprimand he gave him for it well, *Terah* complain'd to the King of that Country, which is thought to be *Nimrod*. He cited *Abraham* before him, who mocking his Idols, was cast into a fiery Furnace, from whence he was miraculously delivered without any harm. It's of this Furnace that the *Rabbins* pretend we are to understand what God said to *Abraham*, *Gen. 15. 7. I am the Lord that brought thee out of Ur of the Chaldees.* And that instead of the word *Ur* we ought to put *Furnace*. After refuting this Fable at large, our Authors say that it was not *Chaldea* but *Mesopotamia*, that was *Abraham's* native Country; that 'tis in the first of these that we ought to look for the Town of *Ur*, whence this Patriarch departed with his Father, his Wife and the rest of his Family. The Proofs alledg'd for this Opinion are so convincing that 'tis scarce to be resisted. The learned *Bochart* supposes the same with what our Authors here maintain, and confirms it with many of their Reasons.

Ammianus Marcellinus, *Lib. V.* speaks of a Castle that the *Persians* call *Ur*, situated between the City of *Nisbis* and the *Tygris*. This is *Abraham's* native Country. This Town was call'd *Ur*, perhaps because there was one of the Temples, where the *Persians* kept Fire, to which they paid divine Worship. He thinks that *Moses* call'd this Town *Ur of the Chaldeans*, and not of *Chaldea*, by a kind of Anticipation, because when he wrote, the *Chaldeans* were not Masters of that Country. This Dissertation is very curious and worth reading. The following Dissertation, about the turning of *Lot's* Wife into a Pillar of Salt, hath nothing very remarkable.

VIII. The next are five Dissertations of *John Frischmuth* on *Abraham's* Sacrifice, *Gen. 22.* Our Author hath collected all that the *Rabbins* have said on this Subject. He sets down many long Hebrew Passages with a Latin Translation, which takes up much room, and adds Remarks sometimes to refute, and at other times to confirm what the Jewish Doctors have said, but as they seldom have any thing of worth, he oftener refutes than approves them.

He relates also the Opinions of the Christian Commentators; e. g. it is asked if *Abraham* communicated to *Sarah* his Wife the Command he had received from God, before he went to sacrifice his Son. *Hottinger* holds the Affirmative; but our Author the Negative. If *Sarah* had known of the Command that *Abraham* had receiv'd from God to sacrifice his Son, either she would have obey'd or disobey'd this Command. There's no likelihood if she had submitted, that the Scripture which so highly extols *Abraham's* Obedience would have said nothing of *Sarah's* Submission. Nor is it more likely that it would have conceal'd her Opposition, because this would still have magnified the Obedience of that Patriarch, who, maugre the Complaisance he had for his Wife and the Tenderness he had for his Son, trode under foot all these human Considerations that he might perform his Duty. It's very likely then that *Abraham* had the Precaution to say nothing to *Sarah* of the Orders he had received. It's true, *Hottinger* alledges for himself the Tradition of the Eastern Nations, which say that this News griev'd *Sarah* so much that she died of it. But this Tradition is very much suspected by our Author, and so much the more, because it is not conformable to the Sacred Text, and that *Josephus* speaks positively to the contrary. He told neither his Wife, nor any of his Family, of the Command he had receiv'd, and his Resolution to obey it, lest they should have persuaded him from it.

The *Rabbins* cannot forbear to praise *Abraham's* Obedience. *Abarbanel* thinks that he would not have been induc'd to offer his Son, if he had expected none but temporal Blessings from God. From thence he concludes that the Soul is immortal, and that there is a recompence after this Life. What indeed could *Abraham* expect from God in this Life that could compensate the loss of his Son? He who before he had him, said to God, *What wilt thou give me?* His Faith then penetrating into a Life to come, must have therein discover'd Blessings, in comparison
of

of which the having of an only Son is not to be reckoned worth any thing. We find Prayers of the Jews, wherein they ask Pardon of their Sins and other Favours from God, through the Merits of *Abraham's* Sacrifice, relying unhappily upon the Type, instead of the thing typified.

IX. The following Dissertation treats of the *Dudaim* or *Mandrakes* that *Rachel* asked of *Leah*. As the *Dudaim* is found but twice in Scripture, *Gen.* 30. 14. & *Canticles* 7. 13. Interpreters know not what to understand by it. *Mich. Liebhontantz*, the Author of this Dissertation, refutes all the Conjectures about it that were brought before his time, and thinks that the least probable of all is that which makes *Dudaim* Mandrakes. He says that the surest way is to keep to Generals, without descending to Particulars, and to content our selves to say that the *Dudaim* was a certain sort of Flower or Fruit, which grew in cultivated Ground, died about the end of *May*, and had a very agreeable Colour, Smell and Taste.

X. The Artifice that *Jacob* used at his Father-in-Laws, to have Lambs of a certain Colour, is the Subject of the next Dissertation. Our Author *Aug. Knericht*, proposes to treat of three things. *First*, To explain the Words of the Text. *Secondly*, To set down the natural Causes of the Effect that the Twigs of divers Colours had when *Jacob* set 'em before his Father-in Laws Sheep, that they might bring forth Lambs of divers Colours. And, *Thirdly*, to examine if *Jacob* could make use of that Artifice without Sin. But we have only the first Part of this Dissertation, either because the Author did not publish the other two Parts, or they that made this Collection did not think them fit to be inserted. As for the Twigs *Jacob* used, our Author thinks they were the Twigs of an odoriferous Tree called by the Greeks *Styrax*, Twigs of *Almond-Tree* or *Plane*, he disagrees from the Vulgar Translation only in the first sort of those Trees that the Author of that Version took for Poplar, which is refuted in this Dissertation.

XI. The two following Dissertations treat of the Patriarch *Joseph*. The first, whose Author is *Mich. Boccius*, explains the word יָסַף which is found in *Gen.* 14. 43. and hath very much puzzled Interpreters. It seems the LXX have omitted it as
not

not knowing its signification. The Geneva Version renders it by these two words, *bow the Knee*; and this is our Author's Opinion. It was an Order that the Herauld proclaimed before *Joseph*, when he rode through the City in a Chariot, to denote the Honour that *Pharaoh* would have them pay him. This is much the same with the Vulgar Version, *Ut omnes coram eo genu flecterent*; i. e. that all might bow the Knee before him. The Letter *ס* is put for *נ*, the Characteristick of the Conjugation *Hiphil*.

The 2d explains *Gen.* 44. 5, 15. where the Cup that *Joseph* used to divine by is mentioned. It is divided into four Parts. The first explains the thing as related in Scripture, and sets down the different Versions of these two Verses. The second contains the several Opinions of the Jewish Doctors on that Subject. The third has the Sentiments of the Christian Interpreters. And the fourth and last contains that which our Author thinks to be the Truth. Then he says that these two Verses signify that *Joseph* was not only endowed with great Prudence, but had the Spirit of Prophecy, to discover things past and to foretel things to come, that so his Brethren might see that it was not difficult for him to know who they were that had stole his Cup that he used, not to divine with, but for ordinary Uses.

XII. The following Dissertation deserves our Notice, as resolving one of the greatest Difficulties in Sacred Scripture, that is, the Contradiction there seems to be between what *Moses* says, *Gen.* 46. 27. that all the Persons of *Jacob's* Family that came into *Egypt* were 70, and what *St. Stephen* says, *Acts* 7. 14. that they were 75. It is not to be imagined what Pains Interpreters have taken to reconcile those two Places. There are some that think *St. Stephen* followed the Version of the LXX, which was much used in his time, wherein we read 75. Others thought that he had set down the same Number with *Moses*, but that some Copier comparing *St. Luke's* Text with the LXX corrected the former by the latter; but these Solutions and many others that he relates don't satisfy our Author, therefore he solves this Difficulty thus.

According to him we are not to oppose *Genesis* 46. 8 & 27. to that of the *Acts*, because they don't contradict one another at all, altho' they vary much. It's evident that in the first place, all the Persons of *Jacob's* Family, which came into *Egypt*, are men-
tion'd.

tion'd. These Persons comprehend those that came into Egypt with Jacob, those that were born in Egypt, viz. Ephraim and Manasseh, and those that were dead before that Family came into Egypt, viz. Judah's two Sons *Er* and *Onan*. In short, there they speak of all the Persons of a Family that came into Egypt, and not of the very Persons of that Family that came thither; whereas in the *Acts* St. Stephen doth not speak of all the Members of Jacob's Family, but of all the Persons of that Family which Joseph brought into Egypt. The words are express, *Then sent Joseph and called his father Jacob unto him, and all his kindred, threescore and fifteen Souls*. The Verse then that ought to be oppos'd to this, is the 26th of the 46th Chapter of *Genesis*, where we read these words; *All the Souls that came with Jacob into Egypt, which came out of his Loins, besides Jacob's Sons Wives, all the Souls were threescore and six*. Now to reconcile this with what St. Stephen says, that those whom Joseph sent for were 75 Persons, is very easie. Moses excepted Jacob's Sons Wives, Stephen excepted none. Then if we add the 12 Wives of the twelve Patriarchs to these 66 Persons, there would be 78, but we must first strike out Judah's Wife, who died in Canaan; and secondly Joseph's Wife, who came not out of Canaan, he having married an Egyptian; and lastly Joseph himself; because St. Stephen saying that it was he sent for the 75 Persons that he speaks of; it's plain he is not comprehended in that Number.

XIII. There are in this Volume but two Dissertations more on *Genesis*. The first is on the famous Oracle, *Gen. 49. 10. The Scepter shall not depart from Judah, &c.* M. Godfrey Valand, our Author, examines with great Care, and according to the Rules of Criticism, all the Words of the Text. It would be too long to insert here all that deserves our Notice in this Dissertation, we shall content our selves to Copy the Translation he gives us of that Passage, by which the Reader may judge of our Author's penetration; and if this Sense pleases him, he may find the Proofs in the Dissertation it self. Let's see then how he thinks we may translate these words. "The Empire or Sovereign Command shall not depart from Judah, nor the Governor or Magistrature from the middle of his Citizens, until the Establisher of Peace and his universal Empire come. *Non abscedet Imperium a Juda, & Prætor vel Magistratus, &c.* He endeavours prin-

principally to show, that the Words that we commonly translate, *from between his Feet*, מִבֵּין רַגְלָיו signify *from the middle of his Citizens*. The last Dissertation contains some separate Questions on *Genesis*.

We must again refer the further Account of this Book to another opportunity.

De Veteris Nummismatis Potentia & Qualitate, Lucubratio, &c. i. e. A Dissertation on the Value and Quality of the ancient Money. Printed at Paris, 1701. In 4^o.

In our last we gave you some Account of this Book, and now, according to our Promise, shall finish it.

THE 13th Chapter treats of the Places where the *Romans* coin'd their Money. When they wanted Money to carry on the War against *Pyrrhus*, they implor'd *Juno's* help; who answered, That they should not want so long as their Mints were in her Temple; but out of *Rome*, they put them in other Places.

The Overseers of the Mint committed a multitude of Disorders in the Change and Coinage, by diminishing the weight and fineness of the Species, by paying out defective Species, and so fill'd the Publick with base Coin. There Insolence came to such an height, as to raise a Sedition in the Reign of the Emperor *Aurelian*, which could not be appeased till 7000 Men were slain. Those that remained were banished into an Island, that they might there work, without being able to undertake any thing against the Peace of the State.

The Money that was coined in the Temple of *Juno*, was carried into the publick Treasury in the Temple of *Saturn*. In the Republick there were two Treasuries, in one was the Money appointed for ordinary Expences, and in the other that which was reserved for pressing Occasions. These two Treasuries remained under the Emperors. The first was governed by the Count or Overseer of the Publick Largesses, and the second by the *Comes Palatii*. Those that received the Gratifications that were given out of these Treasuries, worshipp'd the Money before they re-

ceiv'd. It was an Honour that they gave to the Image of their Sovereign: Nay, their Flattery arriv'd to that pitch, that they gave him the Title of *God*, and engraved it on the Money.

The 4th Chapter may serve for a Commentary on the three Laws of the Code, intituled, *De veteris numismatis potestate*. The first is of *Valentinian* and *Valens*, who ordain'd that the Species coin'd by command of their Predecessors, should be current and taken without any scruple, provided they were of the appointed Standard and fineness. These Princes thought it a Dishonour to their Predecessors to cry down their Money, and were in effect so much persuaded of the respect that their Image deserv'd, that it was a Crime of Lese-Majesty to go into any lew'd Place with a Piece having their Image stamp'd upon it.

The 2d Law of the same Emperors, orders that the value of all Species shall fall in proportion as the *Solidus* of Gold fell. Several Lawyers and *M. Godfrey* amongst others understood this Law otherwise, and think that the sense is, that the price of Merchandises shall fall in like proportion as the Money falls. But our Author holds the first Opinion.

The 3d Law of *Gratian Valentinian* and *Theodosius* enacted, that the fine *Solidus* of Gold should always go at the standard Value, and forbids particular Persons to alter it on pain of Death. But the succeeding Emperors diminish'd both the weight and fineness of the Gold pieces. *Leo* made current by the *Novella* 25, all the ancient Moneys, which clearly demonstrates that they must have been cried down after the third Law. It is known that when *Caracalia* had slain his Brother *Geta* he raz'd his name out of the Money.

The following Chapter is a Discourse on the Excellency of Medals. *M. Spanheim* hath demonstrated it by the Pleasure they afford us, and by their usefulness for the understanding of Morals, History, Chronology and Geography. All History is very much clear'd and illustrated by Medals, and the Roman History beyond any other. Yet we must own that many times there are Inscriptions directly contrary to the Truth, and that can be attributed to nothing but Flattery. We read on the Medals of *Commodus*, who was a bad Prince, this Motto, *Felicitas perpetua*.

The 6th Chapter discovers many Methods us'd to falsifie Medals. *Savot* observes, that when they were effac'd or rac'd out the Italians counterfeited them by fastening to Copper, a sort of Plaster on which they afterwards engrav'd what Figure they pleas'd.

There is another manner of Falsification, which is taking a Medal, on which there is a Head that's much esteem'd, razing out the Reverse and putting another in its place. The Cheat is discover'd when the false Medals attribute to one Prince the Actions of another.

To be satisfisd of Medals being ancient, we must observe the Edge, which is never thin and sharp, but thick and uneven. *M. Morel* says he hath seen a *Galien*, the Reverse of which was made hollow, and instead of it, there was put a *Trajan*.

John Cavin who liv'd in the last Century, had the art to counterfeit those Pieces which Antiquaries call'd *Paduan*. *Alexander Bassien* his Companion imitated his Cheat. *Laurence Parmesan* rendred himself Famous by the same Cheat. *Cratero* a Fleming by Birth, falsified a great number of Gold Medals. These four Impostors fill'd the World with false Pieces. They keep in the Cabinet of *St. Genievieve* all *Cavin's* Stamps.

Valerius Bellus of *Vicenza* knew how to put false Reverses to Greek and Roman Medals, such as *Priamus*, *Aeneas*, *Cicero*, *Virgil*, &c. *M. Patin* intended to give a Catalogue of all the false Medals that came into his Hands. And *M. Morel* promises to do it.

There are some cast in Sand, and cover'd with a sort of Varnish, which stops the little Holes.

The two following Chapters, relates at large what the Curious ought most carefully to observe on the two sides of Medals.

The 17th Chapter is of Heads. There have been Medals of Emperors, that have had no Heads. There is one of *Vitellius's* where we see only two Hands join'd with this Inscription; *Indes Exercituum*.

Antiquaries distinguish five sorts of Heads. The 1st is of Foreign Kings. The 2d of the Cities of *Greece* and *Italy*. The 3d of Consular Persons and Roman Families. The 4th of Emperors, and the 5th of God's and Heroes. Our Author treats largely of these five sorts, and sets down the names of such as were famous.

The 18th Chapter is of Reverses, which for the most part were nothing but the Effects of Flattery towards Princes. The most ancient Reverses of Roman Medals were call'd *Ratiti*, because they had the impression of the Ship that brought *Saturn* into *Italy*. The Reverses of consular Medals of Silver, were call'd *Bigati Quadrigati* and *Victoriati*, because they represented a Chariot with two or four Horses, or Victory.

After the Creation of the *Triumviri Monetarii*, a Custom was introduc'd to place on the Reverse, the Offices and Actions that were praise worthy. The Greek Money coin'd in the Towns conquered by the Romans, are more flattering in their Reverses than others. The Inscriptions speak of nothing but Hope, Fortune, Justice, Peace, Concord and publick Happiness.

There are Reverses whereon we see nothing but these two Letters, *S. C. Senatus Consultum*. On the Reverses of the first Emperors, we find only the Title of Prince, which proceeded from this, that the name of Master, which the Kings had formerly assum'd was become odious and insupportable to the People. *Suetonius* says, that *Augustus* profess'd always an Horror for that Title as an Injury to him. He refuses it, that he might possess the power with more safety. But in succeeding Ages the Emperors made no scruple to assume it.

We find several Monograms on the Reverses of the Medals of the declining Empire amongst those that our Author Enumerates. He treats particularly of that of *Constantin*, and observes that they are also found on the Heathen Princes Medals. The Reverses most in esteem are those of Medallions, because they are best done, and represent more memorable Occurrences.

The 19th Chapter treats of Inscriptions, which ought not to be confounded with the Legends. These Inscriptions teach us the Offices in the Common-wealth and Empire, the names of the Provinces, the Gods that are worshipp'd and the Governours that commanded there, the Vertues of Princes, the Titles bestow'd upon them, the Theatres, Aqueducts, Bridges, Palaces and Temples. These Inscriptions also teach us the Names of the Legions, the Peoples Vows for the Safety of their Prince, their Treaties and Alliances. Some Inscriptions contain only the name of a Thing, City or River.

The 20th Chapter explains the Symbols that Medals are sometimes charg'd with. The Figures represent either the Head alone, or the Body at length. The Head is naked or covered half or full. The Ornaments of the Head are the Diadem, Crown, Hat or Vail. The Crowns are either close, Radial, Rostral, Mural or Civick, and made of Laurel, Olive, or some other Leaves.

The Busts are sometimes accompanied with a Globe or Victory, and sometimes there is a Cross beneath. The Reversees have also their Symbols, and sometimes the Figures themselves serve instead of a Symbol, so the Eagle arm'd with a thunder Bolt is the Symbol of *Jupiter*, the Lances without Iron the Symbol of Clemency.

The 28th and last Chapter, is of scarce Medals that are as dear as Diamonds. M. *Vaillant* hath given us a List of these scarce Medals, and hath set down the price. There are Medals that are dear in some places, and cheap in others.

This Treatise is follow'd with a Dissertation *De nummo uno*, which serves to explain certain Passages of the Roman Law. Silver Money is the value and standard of all Things. There must be a proportion betwixt the Things and their Price: For if you take away the proportion between the Merchandize and the Price, you take away the Order, Number, Weight and Measure, wherewith all things were made, which are certain and evident Proofs of the Power and Wisdom of God. The Order of his Works is also a Demonstration of his Existence.

There is a Price that serves for a recompence. This is what we give an Artificer for his Labour or Work. There is one that serves instead of a Punishment, and this is what the Laws require from him that hath committed some Crime. Amongst the ancient *Germans*, a Warlike People, the punishment of Manlaughter was only a certain Number of Sheep or Oxen. But amongst the *Romans* the Punishments were in Money, and therefore the Poor were not suffered *intendere accusationem*, to form an Accusation, and amongst us Strangers are obliged to give Bond to abide Judgment. But towards the declension of the Empire the Penalties were in Gold.

The Romans being willing to keep by Vertue the Empire that they had gotten by Crime, borrowed what had been most wisely established by the Customs and Laws of other People. Several Affairs amongst the Romans were terminated only by the *As*, or Pound weight, with a sort of imaginary Sale which was called *Dicis-causâ*; i. e. because of what the Parties had said among themselves and were agreed in; or, in short, for Forms sake. The Mancipations and Sales were also *Dicis causâ*.

Mancipium signifies every thing that is taken with the Hand. The Prisoners of War were called *Mancipia*, as being taken by the Conqueror. *Mancipium* is also taken in general for the Dominion of any thing whatsoever. *Mancipation* was an alienation, or a kind of Sale with a Piece of Money. In the first times of the Republick it was an *As* of Copper that was given to him, that yielded the Dominion of any thing. In process of time the Romans used the *Sestertius* for these imaginary Sales.

Emancipations, *Adoptions*, *Testaments*, *Donations*, *Marriages*, &c. were solemnized with the same Ceremony, with the Scale and a Piece of Money. *Justinian* having forbid all sorts of Games, except five, he ordered that the wealthiest Persons should play for but one piece of Gold.

Our Author hath inserted at the end of this Volume a List of the Medals of the Emperors, taken from the Books of M. *Baudelot*, intituled, *de l'Utilité des Voyages*; the Explication of the short Notes, taken from *Goltzius*, *Sertorius Vespulus*, M. *Patin* and M. *du Cange*, the Names of the Roman Families taken from *Fulvius Urfinus* and M. *Patin*: And lastly, the List of the Medals counterfeited by *Cavin*, taken from the Library of St. *Genevieve*, with the manner of taking the Impression of ancient Medals.

Decouverte d'un Colonne, &c. i. e. A Discovery of a Pillar of Constantine the Great's.

Father *Colonia* a Jesuit being at *Arles* and walking along the *Rhofne*, happen'd to cast his Eyes upon a Pillar about six Foot high, to which Boats were fastened, he judg'd it to be a Piece of Antiquity, and acquainted the Archbishop of *Arles* with his Conjectures on it; and that Prelate, who is a lover of Antiquities, would needs go to the place to examine it. They dug round the Pillar, and cleans'd it carefully, and at last read this Inscription; which *M. Marcel*, so well known by his learned Works, help'd to Decipher.

I M P. C Æ S.
F L. V A L.
C O N S T A N -
T I N O
P. F. A U G.
D I V I
C O N S T A N -
T I I. A U G.
P I I
F I L I O.

Father *Colonia* says that we must read it thus, *Imperatorii Cæsari Flavio Valerio Constantino, Pio, Felici Augusto, &c.* and observes upon it as follows.

That there is a great likelihood that this Monument was erected, when *Constantine* the Great celebrated at *Arles* the *Decennalia* of his Reign, and that he created there three *Cæsars* at once; *Crispus*, whom he had by *Minerva*; *Constantius* the, younger, whom he had by *Fausta*; and *Licinius* his Nephew Son to the old *Licinius* and *Constantia*, Sister to *Constantine*. This is what Father *Colonna* says of the Matter.

It's certain that *Constantine* the Great in Person celebrated this Feast at *Arles*, as the learned Father *Pagi* hath demonstrated in his Criticks on the Annals of *Baronius*, and his Arguments seem unanswerable. This Solemnity happened in the Year 316,
Y y y

Sabinus and *Rufus* being Consuls. This was the 10th Year of the Reign of *Constantine*, who entred on the Empire in the Year 306 July 25th, which was the day that his Father *Constantius Chlorus* died. For its certain that *Constantine* was personally at *Arles* in July Anno. 316. In the beginning of that Year he was at *Treves*, from thence he went to *Vienne*, and from *Vienne*, he came to *Arles*, where he publish'd the 5th and 6th Law, *De Appellationibus*, dated on the 11th of August, this is very near the time, when they began the *Decennalia*.

The reason that might induce *Constantine* to celebrate the *Decennalia* at *Arles*, is, that *Crispus* and *Constantine* the Younger, who had the greatest share in this Solemnity were born there. *Aurelius Victor* says positively in his Abridgement, that *Constantine* the Younger, was born at *Arles*; his Words are as follow, *Filium suum Crispum nomine ex Minerva concubina susceptum, item Constantinum jisdem diebus natum oppido Arelatensi, Licinianumq; Licinii filium mensium fere viginti Cæsares fecit.* As for *Crispus* who was afterwards so well known for his Merit and Misfortunes, it's own'd that he was born at *Arles*. This is *Tristan's* Opinion, who confirms it by the Testimony of *Paulus Diaconus*.

There was a 2d Reason that might probably induce *Constantine* to give the City of *Arles* a glorious mark of Distinction by celebrating his *Decennalia* there, and this was the Love that this Prince always had for that City. It was then one of the most considerable of *Gaul*, with *Treves* and *Lyons*. *Constantine's* Love to this City was so great, that he order'd it to be call'd by his own Name *Constantina*, instead of *Arelas*.

The matter of Fact is own'd by all, and we have an Authentick Proof of it related by Father *Sirmond* in the first Tome of his French Councils. This is the Request that the Bishops of *Gallia Narbonensis* made to Pope *Leo* the Great, in 450. One of the chief Reasons that they presented to the Pope to maintain the Rights of the City of *Arles*, was the particular Love that *Constantine* had shown for that City in honouring it with his Name. *Hæc in tantum a gloriosissima memorie Constantino peculiariter honorata est; ut ab ejus vocabulo, præter proprium nomen quo Arelas vocabat, CONSTANTINÆ nomen acceperit.*

This good Will of *Constantine* towards the City of *Arles* appears yet more by the Choice that he made of it in 314. to celebrate that famous Council against the *Donatists*, which is call'd by *St. Augustin* *plenarium & universale atq; universæ Ecclesiæ Concili-*

um, which hath caus'd so many Disputes between M. de Launoy and Father Nicolai. Baronius believ'd that *Constantine* in Person assisted at this Council of *Arles*, and quotes *Eusebius* to prove it, *Eusebius's* Words seem very equivocal, and it's very hard to find how that Emperor could be at *Arles* on the Calends of *August*, which was the time ordered for the Celebration of the Council, as may be seen by *Constantine's* Letter to *Chrestius* Bishop of *Syracusa*; because it's very near the time, that that Emperor wag'd War with *Licinus* in *Pannonia*, as may be seen in the *Fasti* of *Idacius*.

In a word, the several Ornaments wherewith *Constantine* embellish'd *Arles*, and the care that he took to repair it, are sensible marks of his Affection to that City. There was formerly in the Church of the Templers at *Arles* an ancient Marble Monument with this Inscription.

IMP. CÆS. FL. VAL. CONS.
TANTINO P. F. AUG.
RESTAURATORI.

There are yet in the Closets of the Curious, Medals of *Constantine* the Great, and his Son *Crispus* stamp'd at *Arles* on the occasion of the *Decennalia* that we spake of with this Inscription *Vot. X. i. e. Vota Decennalia*, or *Votis Decennalibus*; and on the Reverse *S. Ar. i. e. Signata Arelate*. It seems also likely that the Pillar under consideration was erected on the occasion of these *Decennalia* which they us'd carefully to mark by such like Monuments.

As for what remains every one knows that the *Decennalia* make one of the most considerable *Epochas* in History.

They are also of very great use to explain some intricate Points in Ecclesiastical History, and particularly concerning the Persecutions of the Church, as Cardinal Norris. M. du Cange and Father Pagi have demonstrated with so great Learning. Father Pagi in his Treatise, intitled, *Dissertatio Hypatica seu de Consulibus Cæsareis* shows that 'twas on the occasion of these *Decennalia* that most part of the Persecutions were rais'd, and that *Quadratus*, *Aristides*, *St. Justin*, *Athenagoras*, *Melito*, *Tertullian*, *Minutius Felix*, *Arnobæ*, &c. presented to the Emperors those noble Apologies, that they made for the Christian Religion. 'Twas on the same occasion that People translated Reliques, and

consecrated the first Churches, and particularly that of *Antioch*. Lastly 'twas on this occasion that the Emperors us'd to lay the Foundations of Cities, to give Largeſſes to the People, to create *Cæsars*, and to give the name of *Augusta* to their own Wives.

Dio in his 53 Book gives us the true Original of the *Decennalia*. He ſays that *Augustus* having declar'd he would accept of the Sovereign Authority only for 10 Years; publicly gave out that he would reſign it when that Term was expir'd. But the Senate and People having conjur'd him to keep the Government, he conſented to it for the ſpace of 10 Years more, then for 10 more, and in this manner he reign'd as Sovereign during Life. It's for this reaſon, ſays *Dio*, that the Emperors to this day, altho' they have the Sovereign Authority for Life, do ſtill celebrate every 10 Years a ſolemn Feaſt to prolong the time of their Empire.

Differtation ſur une Colonne Milliaire d'Arles : i. e. A Differtation on a Mile-Pillar at Arles. By the Author of the Discovery of the Pillar of Conſtantine the Great.

THE following Inſcription is in *Gruterus*; but he only relates it without Notes, tho' it ſeems to require particular Obſervations. Its taken from a Mile-Pillar which is of Marble and about 12 Foot high. This Pillar was divided into two equal pieces, which may be ſeen at the bottom of the Steps of the Jeſuits Church: But they have happily left the Inſcription whole on one of the Pieces, which is as follows.

SALVIS. DD. NN. THEO-
DOSIO ET VALEN-
TINIANO. P. F. V. AC
TRIUM. SEMPER
AUG. XV. CON. VIR
INL. AUXILIARIS
PRÆ. PRÆT. GALLIA.
DE ARELATE. MA.
MILLIARIA. PONI.
S. M. P. L.

h. e. Salvis Dominis nostris Theodosio & Valentiniano Pii, Felicitibus, Victoribus ac Triumphatoribus semper Augustis, decimum quintum Consulibus, vir inlustis Auxiliaris Prasectus Pratorio Galliarum de Arelate Massiliam Milliaria poni Statuit. Milliare passum primum.

This Inscription illustrates several important Points of the History of the 5th. Century.

1. It tells us that *Auxiliaris* was *Prasectus Pratorio Galliarum*, i. e. Governour or Captain General of Gaul, and we need only read it to understand the Error of *Jodocus Sincerus*, who speaking of this Pillar in his *Itinerarium Gallie*, thought that it ought to be read *Auxiliaris Prasectura Pratorium Galliarum*, instead of *Auxiliaris Prasectus Pratorio Galliarum*.

This *Auxiliaris* here mention'd, is the same that was so successfully employ'd at Rome, to reconcile Pope Leo the Great with *Hilarius* Bishop of *Arles*, and to terminate the famous Difference which happen'd between them on the occasion of *Chelidonius* Bishop of *Bezancon*. *S. Hilarius* had depos'd that Bishop in a Council, for having married a Widdow, and for having condemn'd People to death whilst he was Magistrate.

The Judgment of *St. Hilarius* having been declar'd void at Rome, where he went on foot, and from whence he departed secretly without attending the final Decision of his Affair, *Auxiliaris* who was there at that time, spake to the Pope in his favour. He wrote at the same time to *St. Hilarius* that fine Letter related by *S. Honorat* of *Marseilles*, wherein he conjures him to consent to a Peace. Amongst others he hath these remarkable Words. *Aures praterea Romanorum quodam teneritudine plus trahuntur in quam si se Sanctitas tua subinde demittat, plurimum nihil perditurus acquies;* i. e. The Romans are a People that don't love to hear any thing that's harsh, if your Holiness accommodate yourself a little to their Temper, you will gain a great deal and lose nothing by it.

The Inscription on the Pillar shows us in the second place, that *Arles* was in those days the seat of the *Prasectus Pratorio Galliarum*, which signifies that this City was very much noted.

Joseph Scaliger who otherwise hath shown so much Learning, in explaining this Inscription, thought that *Arelate. Ma. Milliaria* signified *Arelate Mamillaria*. He pretends that this City was so call'd, because of the Fertility of its Soil. But this Error hath been observ'd, and exploded by several other Writers.

Reponse a l'examen du Sentiment des Cartesiens, &c. i. e. An Answer to the Examen of the Cartesian Opinion, on the cause of the continuation of Motion.

THE *Cartesians* are so far from desiring any person to admit their Propositions without examining 'em, that they hold it for an uncontrovertible Maxim, That we ought to receive nothing for Truth, but what we know evidently. It's on this Foundation that finding nothing in the Idea of matter, but the passive property of being moved, and none of the active faculty of moving; they thought themselves obliged to search for the cause of Motion elsewhere. They address'd themselves to the pure Inteligences: But amongst all the Perfections that they conceived to belong to them, they found nothing of this moving Faculty that the other Philosophers so freely grant them. They saw yet less reason to think that the Union which we have with our Bodies gives us a right to the Power of moving, so that having gone through all the Creatures, they at length arrived at the Creator.

Then considering the Idea of God as an infinitely perfect Being, they could not but acknowledge in him an infinite Power. From whence they concluded that he alone had the Power of Motion. They knew that for him to move, it was sufficient that he Wills it, because in this respect the Will of an infinitely powerful Being is always efficacious. They found themselves at the last obliged by the force of Evidence, to maintain that unless God will have Matter to be mov'd, it shall not be mov'd, because if it had been mov'd when God would that it should not, it must in that Case have been independent on him. God would not have had an absolute Dominion over it; and then he must not have had an infinite Power; he should not have been infinitely Perfect, and then he would not have been God; all which Propositions are absur'd, extravagant and contradictory: After this, 'twould be to multiply Beings without any need, to invent efficient Causes of Motion that concur with God, or with which God concurs, since the Will of God is sufficient.

Let us then suppose that God will have a Body mov'd; that is enough to move it. God is an infinitely wise Being; and an infinitely wise Being cannot cease to Will, without having a reason for it. So God will not cease to Will that this Body be mov'd, except there be a reason for it; this Body then shall be always in Motion, till God hath a reason to cease to Will that it should be moved. They ought not then to search for the reason of the continuation of Motion, but only of the cessation of Motion.

This is the reason why M. *Descartes* said in his *World*, cap. 7. "That if a part of the Matter hath once begun to move it self, it will always continue with an equal force, until that others stop or retard it. For God will always continue to Will that it be moved with an equal swiftness, till it meets other Parts of the Matter, that God shall begin to move, by retarding in proportion that first part, or by stopping it wholly, according to the Laws of the Communication of Motions, which it is not necessary to explain here.

Several Parts of Matter join'd together make that which we call a Body. If they are perfectly at rest one with another, that Body hath a fix'd and permanent Figure; if they are in motion and continue to be united, they always compose the same Body; but this Body continually changes its Figure. Yet this change of Figure comes not from a change of Will in God, God only continues to Will that the Parts of this Body be mov'd; and there results from this continuation of Will, a continual change of Figure in the Body.

The changes of Colour, Savour, Smell are not with relation to the Body, any thing but changes of its Superfices or its exterior Figure, so that we may apply to them what we have just now said of the change of Figure.

This would seem to be enough to convince any attentive Mind, that we ought not to search for the reason of the continuation of Motion, and we hope that these Reflections being well consider'd will save our Author the trouble of searching after this Reason, and of writing a new Treatise.

An Explanation of the Nature of Motion.

It will not be difficult to conceive the Nature of Motion, if we give Attention to the Principles here laid down.

1. To produce Bodies is to cause them to be.
2. To preserve Bodies is to cause them to continue to be.
3. There cannot be several Bodies without being situated in some place.

If there were but one Body we could not say that that Body was in any place, because the place of each Body is nothing else but its Situation, or the relation it hath to other Bodies. So that if a Body were alone it would be in no place, and if we imagine in this Body an upper a lower, and middle part, &c. this would be to suppose Bodies about it, and to assign in our thought a place that we would call the lower, and another that we would call the higher, &c. But all this would be done by the imagination, *i. e.* by making use of the Idea, that God hath given us to conceive of the Extent, by help of which Idea, we might easily suppose several Bodies, (altho' they were not in being) round that which should be really in Being.

4. So to produce or preserve Bodies, and to place them is but one and the same Action.

For in short, since to produce or preserve is but the same Action, which in the first Moment is call'd *Production*, and afterwards *Conservation*, and since several Bodies cannot be produc'd or preserv'd, when they are not in a certain place, it follows from thence that to produce or preserve, and to place is but one and the same Action.

5. The place of each Body being nothing but the situation or relation that it hath to other Bodies, we may say it's in Motion, *i. e.* it changes place, when on occasion that Relation changes, and that it's at rest, when this Relation changes not.
6. Since the same Power that produc'd and preserv'd the Bodies, hath plac'd them, and places them every instant, it's evident that in relation to this Power, to give place to the Bodies, is nothing but to cause them to be or to preserve them between certain Bodies for sometime, and to change place is to be between other Bodies.

So that the Bodies are here or there, because that power hath plac'd them there; and as at the first Moment it could have plac'd that on the left that it hath now set on the right Hand, it can in the second do the contrary.

7. It's also evident, that the same power that causes the same Body to be successively situated in all the places, that we can imagine, between all the points of a determinate Line, can cause that which was at the first point of that Line all of a sudden to be at the last, without passing by the rest.

It is true indeed, that God hath establish'd an Order according to which motion is successive, and this order is call'd Natural; but care is to be taken that it be not strain'd beyond Nature, and that in a state such as that of Glory, to which Religion makes us aspire; we conceive that the Bodies which shall be in a certain instant in one place, may in the next instant be in a place far distant from the first, without passing by the places, which are between the two, and this ought to be done without conceiving in God a greater Power for the order of Glory, then for that of Nature. For if he created Bodies as A. B. C. we conceive that in producing them he places them; but at the same time we conceive that he could have plac'd B at one of the Extremities, and C in the middle at the first moment, and so we ought to conceive that when he produces them in the second moment, he could put A where C was, and C where A was without causing either to pass into the place of B.

ΚΑ ΑΙΑΙΑΝΟΥ σοφιστῆς πικρίλη Ἱστορίαι. i. e. *Claudianus Sophistæ Historia*, &c. i. e. The various Histories of *Claudius the Sophist*, review'd and corrected by Manuscripts with the Latin Version of *Justus Vultei*, but corrected in a multitude of places, by the Author's Greek Text, together with the Notes of *James Perizonius*, and Indexes in a greater number and larger than the former. *Leyden 1701. 8^o*. Pages 1018, besides Indexes.

Mons. *Perizonius* doth not agree with those that went before him as to the time wherein *Ælian* liv'd, but makes him a whole Age younger. Some say he liv'd under *Adrian*, and

our Author says he liv'd under *Alexander Severus*. The chief reason of those who make him to be contemporary with *Adrian* is that the *Ælian* who wrote the *various Histories*, and that of *Animals*, is the same with him that compos'd a Treatise on the *Art Military*, dedicated to that Emperor. But *M. Perizonius* says they are mistaken. The Author of the *Various Histories* was a Roman, and he that wrote on the *Art Military* a Foreigner, as he says in his Preface, where he distinguishes himself from the Romans, and says that he could write better than another on the Discipline of the Greeks, which was well known to him; but that he could not write on that of the Romans, because he did not know it. This Argument being destroy'd, *M. Perizonius* endeavours to give us the true time wherein *Ælian* liv'd, he says it was in the Reign of the Emperor *Severus*, for these two principal Reasons. The first is taken from *Philostrates* who wrote the Lives of the Sophists. *M. Perizonius* thinks he observ'd the order of time in that Work, and that he hath rank'd each Sophist according to his Age, in relation to those that went before or came after him. He speaks first of all the Philosophers that pass'd for Sophists, and then of the real Sophists, and of both in the order of time wherein they liv'd. For *Philostrates* places *Ælian* after *Philibseus*, who liv'd under *Caracalla*, and puts but two after him, viz. *Heliodorus* of whom he doth not precisely mark the time and *Aspasius* whom he places under *Alexander Severus*, and says he was the Disciple of *Pausanius* as well as *Ælian*; from whence it follows that *Aspasius* and *Ælian* were Contemporaries.

The 2d reason of *M. Perizonius*, and which seems yet stronger than the first, is that *Ælian* hath copied several things from the Book of the *Dipnosophists of Athenæus*, as he proves by several Examples. *Vossius* says that *Athenæus* wrote after the Reign of *Commodus*, but he ought to have gone a little higher, and to say that he wrote after *Caracalla*, as of one that was dead, because he speaks of *Appian of Cilicia* who wrote a Book of Hunting that he dedicated to *Antoninus Caracalla*, and he says he did at 30 Years of Age, towards the end of that Emperors Reign. From thence it follows that *Ælian* must have wrote about the end of the Life of *Alexander Severus*, but certainly at least after *Athenæus*, from whom he hath copied several places, and he after *Opi-an*, and consequently after the Empire of *Caracalla*.

Mr. Kuhn thought that this is not *Ælian's* real Work, but only an Abridgement of it, which hath neither beginning or ending. But M. *Perizonius* is of another Opinion, and gives several Reasons for it. He says that the Work was not brought to perfection by *Ælian*, and that it is not come down to us just as it was publish'd, but yet he believes that such as it is, we ought to attribute it to *Ælian* himself, and not to any Abridger.

M. *Perizonius* hath not translated *Ælian* afresh, but makes use of the ancient Latin Version of *Justus Vulteius*.

M. *Perizonius* hath neglected nothing in his *Ælian*, so that we may truly say that that Author never appear'd before in so good a dress. For he hath compar'd all the Editions, with several MSS. and his Friends, have consulted others on all the places that were suspected. He hath observ'd all the differences, and corrected the Text where it was plainly faulty, but seldom unless confirm'd by the Authority of some MSS. and when the Authority was not good he hath left the Text as it was, and plac'd the Correction in the Notes.

Besides the Notes that relate to the Text and Version, we have very large ones that explain difficult things, and which mightily help to understand *Ælian*. He lets no obscure proper Name pass without an Explication; clears all obscure Genealogies, and distinguishes the Persons that were formerly confounded, as having the same Name *e. g. Antigenus* of Macedonia, *Antiochus* of Syria, *Dionysius* of Sicily, &c. He explains the Government of the several Grecian Republicks, in which the most Learned have committed faults, as the Aristocracy of the Athenians and their Senate, consisting of 400 Persons. He Corrects several faults in *Politics*, *History* and *Chronology*. He likewise gives us as he goes along, the true Sense of several passages of Ancient Authors, and also of the Holy Scriptures, which were not well understood; We shall exhibit a Specimen of some of our Authors Remarks, by which the Reader may judge of the Value of this Edition beyond others. He gives us an Account of the *Hyperboreans*, of the Measures that the Greeks used to measure their Grounds. Of the seven wise Men of Greece. Of *Midas* and his Ears. Of the God *Silenus* and the Satyrs. Of the Knowledge that the Ancients might have of that Part of the World which we at this day call *America*. Of the Original of Geographical Maps. Of the Ancients Musical Instruments. Of the Games in use for Exercise at

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Athens,

Athenis, and other Cities of *Greece*. Of the Greek word *ἀνιχνεύειν* which as *M. Perizonius* proves does not only signifie to *strangle themselves*, but to *kill themselves* in any other manner, when driven thereunto by Anger or Despair which may serve to reconcile the two different manners, in which *St. Matthew* and *St. Luke* relate the death of *Judas*. Of the various Names given to *Rhea Sylvia Romulus's Mother*, on which occasion he hath diverse curious Remarks of *Prenomina*, *Nomina* and *Cognomina*. Of several ancient Garments, and of an infinite number of other curious and important Matters which are treated with much Perspicuity.

A Rationale upon some Texts of Scripture, by *Robert Wake*. M. A. Vicar of *Fritwel* in *Oxfordshire*, and sometime Fellow of *Trinity College Oxon*. Sold by *William Rogers*, at the Sun against *St. Dunstan's Church, Fleetstreet*, and *Henry Clemens Bookseller* in *Oxon*, 1701. 8^o. Pages 270.

The first Text, handled here is, *1 Cor. 15. 58. Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.*

THE Reverend Author tells us, that the Apostle speaks in this Chapter of the Death, Burial and Resurrection of our Saviour, and from his Resurrection demonstrates ours and the benefit of it. This he says is the chief of all Gospel Truths, because the All of Christianity depends on it, for if we believe not this, we had as good believe nothing. The Proposal of Reward wings our Endeavours, and the prospect of a Recompence makes us overlook Hardships, Troubles and Dangers. This he proves by several pertinent Instances of Temporal Emoluments, and why should not Religion bear as good a sway with us, for it mostly gives us an Happiness in hand and points out to us the best Enjoyments even of this Life. But since Religion is not always attended with worldly Prosperity, the Religious Man must ground his Happiness on a firmer Basis, or he will mistake his Aim. This Reward then must be Eternal, and not a momentary Satisfaction. This will command him to be true to his Religion,

on, and to overlook outward Prosperity and Afflictions. This Prospect will enable us to pass the Storms of this Transitory World with more Patience and Resignation, and the Prosperities of it with less Pride and Passion than generally we do.

Our Author in the next place gives us the meaning of his Text, tells us that Stedfastness of Faith is a thing of the most weighty Moment in the whole business of Christianity, and makes a Man carry an equal mind in all turns of Fortune, whether Prosperous or Adverse. Here he insists pretty largely against Pride, shews that a proud Man in any condition is unstedfast in the Principles of Religion, and proves it from Instances both of Jews and Christians. He singles out Pride, as being the cause of those many Sins which darken our Reason and debauch our Principles. He mentions Heresie and Schism as the direct Effects of that damnable Sin of Pride, which propagates Contention about Religious Affairs. The truth of this he presumes will be attested by the Church in all Ages of Christianity, from this Root sprang all the Heresies from the ancient Days down to our own. *This makes the Man of Reason, (as he calls himself) scorn to stoop to Divine Revelation, or to rely upon matters of Faith.* Whatsoever is beyond his Comprehension is presently deem'd nonsense or impossible, whatsoever is really in its own Nature beyond any finite Understanding, they cashier as an Invention to amuse Idiots, by this means our Christian Faith is trampled upon, in order to exalt their Reason. In the same manner Pride enlivens and fomentes Schism, to be call'd *Master, Master*, is to a popular self opinion'd Person mightily bewitching, Pride makes them separate from a Communion, because they think themselves wiser than the whole Body, and under pretence of retaining Religion, they sow Disorders and Divisions, and infect the Church with Schisms.

Mr. Wake tell us in the next place, that nothing more baffles the Pretences of a false Religion than a stedfast maintaining of the true, and nothing should more disparage a Man than to be of a wavering mind, which indeed is to be nothing in regard of Religion. This Stedfastness made the primitive Heroes endure that by the strength of their Faith which others durst not behold. We must boldly withstand all Opposers, whether they are profess'd Heathens or Christians, that endeavour to undermine us, as it is evident some do. 'Tis they that have made Christendom the chief Nursery of unspeakable inhumanity, as if the Gospel

did not teach us Peace, Long-suffering, and the like, but Wars and Confusions; not to live like Men but Brutes. Histories condemn the Cruelty of persecuting Heathens, but we have Christians now (if I may so call them, says our Author) who have a notable hand at Persecution; and he scarce believes the Devil has been more beholden to the old Heathens, than he has to some of our modern zealous Christians.

Upon that part of his Text which Commands us always to abound in the work of the Lord; our Author says that Faith is the Foundation of our Religion; but practise must be the superstructure, the one God gives to us, but the other by way of gratitude we must return to him, and these two in conjunction complete the Christian, and to be always thus abounding amounts to no more than this; 'Whatsoever ye do carry a strict and severe hand over your selves, so as to respect God in the main, and let your outward State be what it will, you must be sure to observe this Standard, of abounding in the Work of the Lord, which is to be habitually given to Piety and Vertue, and so living in this World as if ye really respected another.

The Reason we have to be thus stedfast is the Reward implied, *forasmuch as ye know that your labour is not in vain in the Lord.* It was this that enabled the good and the great heretofore, to live strictly and die Manfully; 'twas this which made succeeding Christians so gloriously stout; and enabled Martyrs to laugh at Torments, and to despise Death in its ugliest dress, in imitation of the Apostles, who esteem'd their Afflictions as *Light and Momentary*, because they waited for that *far more exceeding and Eternal Weight of Glory.*

This may serve as a Taste of our Author's *Rationale*, the other Texts he treats of are 1 *John*, 2. 15. *Matthew*, 7. 5. *Matthew*, 5. 16. *Psalms*, 30. 5. *Psalms*, 101. 5. which we have neither time nor room to give an Account of at present.

The Rod or the Sword. The present Dilemma of England, Scotland and Ireland. By Robert Flemming, V. D. M. Printed for Tho. Parkhurst, at the Bible and Three Crowns in Cheapside, London, 1702. In 4^o. Pages 104. The Second Edition.

There being such just Reason to fear the dismal Consequents of the Polititick Designs and Formidable Power of France, especially since the Spanish Dominions and Plantations, are now likely to be intirely mannag'd and dispos'd of by French Courts: It cannot but be look'd upon as good Service to the Publick, in this critical Juncture, to open the Eyes of English Men and all Protestants, to provide for our common Security. We have therefore thought it would not be unseasonable, to recommend this small *Theological Essay*: seeing it falls in with the Design of those other Books, which have been published of late, to let us see the Dangers of England, and of all Europe, from the exorbitant Power of France: And the rather, because it was at first not only publish'd many Years before the Conjunction of France and Spain; but pursues the common Design of the above-mentioned Books, in another and very peculiar way.

The Author intended to remain altogether *Inognito*, when he first publish'd it, as appears from his Epistle Dedicatory, and from the Title-Page of the First Edition, where it is said to be written, *By a True Friend to the Protestant Interest and the present Government*. But he coming to be known afterwards, the Bookseller thought fit to prefix his Name to this Edition.

The Design of this Piece is too obvious to insist upon: And it is written in so short and succinct a manner, that it is not easy to give the Abstract of it here, without making it too large for this Place, especially considering the smallness of the Book it self. Let a cursory Account therefore of its Method suffice.

The Author begins with an Account of the Occasion of his Discourfing on this Subject, from so dark a Text as *Ezek. 21. 13.* from Page 1 to 10. And then gives the meaning both of the Text and Context, from thence to Page 23.

Then he proceeds to lay down two Doctrinal Observations; but insists chiefly upon the first, which is, *That when God threa-*

tens a Church or People with the Sword of an Enemy, after former Cruelties; it may justly put us to this Dilemma, whether we are to expect a new Chastisement only, or whether he intends to change his Rods into destructive Judgments, to continue and destroy them. This he proposes in Thesis, Page 24. and then brings it home to us as the real Dilemma of these Nations at this time, Page 26.

He considers this, under three Heads; 1. By shewing, *That we have been formerly under the Rods of God*; 2. *That we are now threatned with destructive Judgments*; and, 3. *That, upon this Account we are reduced to the Dilemma above-mentioned*, Page 27 to 42.

This last Point he attempts to clear, by considering these Three Heads. 1. *What is the cause of our present Dilemma, or what makes us to be so much in the dark, as to this material Point.* And this, after some weighty Preliminaries, he seems to state and determine with a great deal of Niceness and Accuracy, Page 42, to 64. 2. *How or from what Topicks we are to reason concerning our present Condition and the Tendency of things among us.* Where he reduceth all to two General Topicks of Argument, viz. *What Gods way in his Providence hath been to us, and what our way hath been towards him.* Both which he manageth so, as to bring into the Scales all that seems to lay a Foundation either for Hope on the one side, or for Fear on the other, Page 64, to 79. And, 3. *What Estimate we are to make, from these Grounds, of our present State; and what Prognostication we may infer from thence, as to our future Condition.* Where our Author is clear, without positiveness: But so short, that it must be in a manner copied out, should I attempt to give the Sence of it. See Page 80, to 93.

He is no less brief in the 2d Observation; which is design'd to mitigate the seemingly severe and melancholy Aspect of the former.

He concludes with a short Advice, seconded with a Prayer: Both of them accommodated to the Design of the whole Book.

One thing further we think fit to advertise the Reader of; that whereas we gave some Account formerly (in the *History of the Works of the Learned for the Month of April, 1701.*) of the more recent Thoughts of this Author, in relation to our Times, in his *Discourse of the Rise and Fall of the Papacy*, which is the first of the Four printed together for A. Bell at the Bible and Cross-Keys in Cornhill: They that are curious may compare this Book with the other.

Origines Sacrae, Or a Rational Account of the Grounds of Natural and Revel'd Religion; The Seventh Edition. To which is now added Part of another Book upon the same Subject; written A. D. 1697. Publish'd from the Author's own Manuscript. By the Right Reverend Father in God Edward Stillingfleet, D. D. late Lord Bishop of Worcester. Cambridge, Printed at the University Press, for H. Mortlock. 1702. Folio. The First Part, Pag. 424. The Additions, Pag. 126.

IN our last we accounted for the first Chapter of the Additional part to Bishop Stillingfleet's *Origines Sacrae*; and now shall give a farther View of the Second, wherein the Modern Atheistical Hypotheses are examin'd, and the Unreasonableness of them shew'd. These *Hypotheses* he ranks under two Heads, (1.) Such as have a Tendency towards *Atheism*: And (2.) Such as are plainly *Atheistical*.

As to the former, our Right Reverend Author insists chiefly on two, *viz.* Such as Weaken the known and generally received *Proofs* of God and Providence; and such as attribute too much to the *Mechanical Powers of Matter and Motion*.

In examining the first sort of *Hypotheses*, which weaken the known and generally received Arguments for GOD and Providence, he takes notice of that of *Des Cartes*. This Philosopher, willing to advance and pursue something New, undertook to prove the Existence of God from the *Idea* we have of him in our Minds, and was pleas'd to set aside the Great and Known Argument for it from *Final Causes*, for these two Reasons, (1.) *Because in Physical Inquiries we ought to make use of None but the strongest Reasons.* (2.) *Because all God's Ends are unsearchable by us, being kept close in the Abyss of his infinite Wisdom.*

To the first of these Reasons *Gassendus* (as the Bishop observes) very well answers, " That if *Des Cartes* takes away the *Final Cause*, he weakens the Argument for the *Efficient*; for that leads us to him. And that it is not the bare sight of the Visible World which makes us own GOD to be the Maker of it because it is possible for Men to think that these things were so from Eternity, or came by Chance: but when we observe

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“ the Wisdom of GOD in the design and Contrivance, then we
 “ come upon good Grounds to own the *Efficient Cause*, and to
 “ adore him for the Workmanship of his hands.

To the other Argument, *That God's Ends are unsearchable*,
Gassendus answers, “ That it is not to be denied that God may
 “ have Ends above our Reach ; but on the other side there are
 “ Ends which lie open to our View ; particularly in the Body of
 “ Man, as the frame of the Mouth for respiration and Nourish-
 “ ment, and all other Passages so exactly fitted for those Ends ;
 “ and so the Bones, Muscles, Nerves, and other Parts of the
 “ Body : but there are three especially which struck *Gassendus*
 “ with Admiration, (1.) The Umbilical Vessels, and the fitness
 “ of them for distribution of Nourishment to the *Embryo*, and
 “ the alteration after the Child is born. (2.) The Valves of the
 “ Heart, and the several Vessels for receiving and distributing
 “ the Blood. (3.) The Perforation of the Tendons which serve
 “ to draw the Fingers into the hollow of the Hand”. These (says
 the Bishop) were close and pressing Instances, of which *Gassendus*
 professeth, *That neither himself nor any of his Acquaintance, who had*
made it their business to search into the Causes of things, were able to
give any other Account of them, but from the Wisdom and Power of
GOD. And he challenges Des Cartes to shew him, what Mecha-
nical Cause could produce such Valves about the Heart ; out of what
matter, and in what manner they were Made ; how they came to
have such a Temper, Consistence, Flexibility, Bigness, Figure,
Situation, &c.

After this our Author goes on himself to shew the Weakness
 of *Des Cartes* Hypothesis ; and whereas He and his Followers tell
 us, that *Final Causes are to be consider'd only in Morals, and not in*
Physicks, the Bishop says, How can we give God thanks for the
 use of our Senses, without knowing that God gave us Eyes to see
 with, with such admirable contrivance for that purpose ; and so
 for all the Variety of Organs for our Hearing, unless we are sa-
 tisfied that God gave them really for those Ends ? Otherwise
 (adds he) all that we have to do, is to thank God for putting
 Matter into Motion, and for establishing those Laws of *Mecha-*
nism from whence these Organs resulted. With what Devotion
 (continues he) can we Praise God for the Benefits we have from
 the Influences of Heaven and the Fruits of the Earth, if these
 things were not intended for our good ; but it fell out by the
 Laws of *Mechanism*, that we have these Advantages by them ?

So that all Natural Religion, according to this Hypothesis, comes to no more than an acknowledgment of God to be the Efficient Cause of the World, altho' we have no Reason from his Works to conclude him to be so.

As to *Des Cartes's* Argument for the Existence of God drawn from the Idea we have of him in our Minds, the Bishop observes, That whatever Force there is in it, yet Persons of great Sagacity and Judgment; suspect that there is something in it of the nature of a *Paralogism*: And that therefore, there can be no reason why we should quit the former Arguments for the Proof of a Deity, which were plain and obvious to all Capacities, for such a *Metaphysical Demonstration*, which those who are most versed in *Demonstrations* will not allow. Let the Followers of *Des Cartes* (says he) magnifie and defend this Argument as well as they can; but let them not despise and reject all others, which have had the Approbation of all Ages, and the Wisest Persons in them; and that upon such frivolous Pretences, *that we cannot comprehend all the Ends of Divine Wisdom.*

But *Des Cartes* it seems, in an Epistle mention'd by Mr. Boyle, says, *That it is a Childish and absurd thing to affirm in Metaphysics, that God like a proud Man, had no other end in building the World, but to be praised by Men; or in making the Sun, which is so much bigger than the Earth, but only to give light to Mankind, who take up so small a Part of it.* This Expression our Author thinks not at all becoming the Reverence due to the great Creator of the World from any one who acknowledges him truly to be so: What is it (adds he) that Men would have? Can they imagine the World should be made without any Ends at all? Is that becoming the Wisdom of the Maker? Or would they not have these Ends to be known? To what purpose are great and noble Ends design'd, if they are not to be understood? And by whom can they be understood, but by rational and intelligent Beings?

The Bishop had shew'd in the first Chapter, that the wisest Philosophers, *Socrates, Plato, Aristotle*, and the *Pythagoreans* all agreed upon the Principles of Natural Reason, that the true Happiness of Mankind lay in being made like GOD, not in an Affectation of Greatness and Power, but in Goodness and true Wisdom; which lay in the Knowledge of God, and a Temper of Mind suitable to our Apprehensions of him. Now (says he) if those Ends be attainable by such Discoveries, which God hath made of himself in the Works of Creation, it is to little purpose

for any to pretend, that we cannot know the particular Ends which he had in making such a Number of vast Bodies of Light in the Heavens, nor why they are placed in such a Manner, and at so great a distance from us; nor whether the space between be wholly void, or filled up with an Ethereal Matter; nor of what use those several Bodies of the Stars are with Respect to themselves, or the rest of the Universe. Supposing (adds he) that we are to seek as to these, and many other things relating to the visible Frame of the World, must we therefore cease to admire and praise the great GOD, the Maker of all, lest we should seem to Flatter him for his Greatness and Power?

But these are said by the *Cartesians*, to be good *Moral Ends*, but not proper for *Physical Speculations*. To this our Author answers, That those are truly the most *Philosophical Contemplations*, which lead us to the best and most noble ends of our Beings; since this was of old look'd upon as the truest end of Philosophy, and the first occasion of it. And here he takes an occasion of citing several Passages out of the Ancients in order to shew, That Philosophy as understood by them, was far from excluding *Final Causes*, or *Moral Considerations* of things, since it's great End was to bring Men to a likeness to God.

We shall not enter farther into the Detail of the Bishop's Reasonings against *Des Cartes*, 'tis enough to observe with him, that *Spinoza* took an Advantage from *Cartes's* Notions, in order to destroy and undermine the Argument drawn from *Final Causes*, for the Proof of a Deity. Whether *Des Cartes* had any such Intention or no, is uncertain, but 'tis certain that *Spinoza* made this Pernicious Use of his Principle in laying aside the consideration of *Final Causes*. The Arguments therefore of *Spinoza*, for the rejecting of *Final Causes*, is what our Author refutes at large with a great deal of Strength and Solidity of Reason.

As to the second *Hypothesis*, which the Bishop proposes to Combat, and which tends towards Atheism, it is that of those who attribute too much to the Mechanical Powers of Matter and Motion. He owns indeed, that in our Age a great Improvement has been made in *Natural and Experimental Philosophy*; but that there is a great difference to be made between those, who have proceeded in the way of Experiments, which do great Service as they go; and such as have form'd Mechanical Theories of the System of the Universe; and have undertaken to give an Account how the World was framed, and what the Immediate Causes are of those things which appear in the World. But

But for the more distinct handling of this matter, our Author makes no difficulty of allowing these following Principles, as to the Nature and Qualities of Natural Bodies, which are most insisted upon by a late Excellent Philosopher (*Mr. Boyle,*) and a *truly Christian Virtuoso* among us. (1.) That there is one Universal Matter of Bodies, *i. e.* a Substance extended, divisible, and impenetrable. (2.) That there is a diversity of Motions in several Parts of Matter, so it be not said to be in Matter from it self as Essential to it; for then it must always move, and there could be no Rest, and so no Composition. (3.) That by Virtue of this Motion, Matter is divided into greater and lesser Parts, which have their Determination, Size and Figure. (4.) That besides these, their Situation is to be consider'd; that is, their Posture and Order with respect to one another. (5.) That there is a different Texture both in our Organs of Sense, and in the Objects which make impressions upon them, with a different Motion, Figure and Size; from whence arise our different Sensations, and our Apprehensions of different sensible Qualities in things. (6.) That by a Coalition of the smaller Particles of Matter into one Body, there are different Substances in the World of distinct Denominations; but by a change of Texture or Motion, or other Properties of Matter, that Compound Body may be put into a different State, which may be called its Alteration or Corruption; and if the Change be so made as to offend our Senses, it is then call'd Putrefaction. (7.) That there may be an incomprehensible Variety in the Coalition and Texture of the minute Particles of Matter, which may be so different from each other, as to be thought to be endued with distinct Qualities.

These Principles our Author grants, but then tells us, that he can by no means agree, That there are no other Qualities in Bodies, but what relate to our Senses: Nor any but such as an account may be given of by the foregoing Principles. For he does not find it possible for any Person by virtue of these Principles to give an account either of the make or Composition of the Bodies of Animals, or of the disposition and relation of the inward Parts; or of the Instruments of Nature for preservation of the Individual or Species; or of the Diseases they are Subject to, or of the proper Methods of cure.

Having premis'd these Things, the Bishop proceeds to the main Point, which is, whether Matter being put into Motion, can in a Mechanical Manner produce that frame of the Universe
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which we see, and the several things which are in the Heavens, and in this Globe of Earth and Sea. And here he examines the Principles of the *Cartesian* Hypothesis with respect to this Matter, and shews the tendency of it to Atheism in these two Points (1.) In setting up a Notion of Matter, or Corporal Substance independent upon the Power of God. (2.) in undertaking to give an Account of the *Phænomena* of the Universe from the Mechanical Laws of Motion without a particular Providence. This Charge he very learnedly proves upon the *Cartesian* System of the Universe; But we shall enlarge no farther; supposing the Account we have given sufficient to excite the More Curious and Philosophical Part of the World to peruse what the Bishop has left behind him on this Argument, and to judge for themselves of the strength and solidity of his Reasonings.

An Essay upon Miracles, in Two Discourses: By William Fleetwood, Fellow of Eaton-College, and Chaplain in Ordinary to His Majesty. London, Printed for Ch. Harper, 1701. 8^{vo}. p. 277.

Whatever the Unbelieving Part of Mankind may think of Miracles, yet the Best and Wifest Men have all along look'd upon them, when truly wrought, as a sign that the Person who did them was sent forth by God. Thus *Moses*, and after him our Blessed Saviour, prov'd their Mission to be *Divine*, God working by them (as his Instruments) Signs, and Wonders, and great Miracles for the Confirmation of the truth of the Doctrine they deliver'd. And it would be no less than arraigning the Wisdom and Goodness of GOD, to suppose, that he should give such an Attestation, and set such a Seal to the Delusions of an Impostor. This would be to destroy one Great and Sensible Argument of the Truth of Christianity, since *Jesus Christ* himself appeals to the Works and Miracles which he wrought, as a sufficient Testimony of his being sent forth from God, and a strong Conviction of the *Jews* Infidelity who would not believe him to be the MESSIAH; notwithstanding all that they had seen and heard of the Wonders he had done.

Now to set the Article of Miracles in a clear Light, to take off the Difficulties which may arise on that Subject, and to answer
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the Cavils of the Enemies to Reveal'd Religion, is what the Author of the Treatise now before us endeavours to do. He tells us in his Epistle Dedicatory, " That he has been free enough to blame those who have gone before him, whether Ancients or Moderns, without distinction or respect to any Name how great soever ; some, for their downright begging the Question in debate ; Others, for their Neglect, or slight Solutions of considerable Difficulties ; others for attributing so great a Power to the Devil, as seem'd to him utterly inconsistent with the Maintenance of Christianity upon the foot of Miracles ; and most of them for leaving us Schemes very defective in some Parts, and very undefensible in others ". He farther owns, that he has walk'd in By-paths, has advanc'd something new on this Argument, and therefore may possibly have fallen into Mistakes ; but he declares withal, that he shall be very ready to retract his Errors upon the first Kind Discovery that shall be made of them. Lastly, he assures us, that he has made very fair War with such as are Adversaries to Revealed Religion, allowing them all that they can ask in the Matter in debate ; and that he has made such Concessions, as by unconsidering People will, it may be, be suspected sooner than approved.

But not to insist any longer on Generals, we will now descend to Particulars. The Book it self is divided into two Dialogues or Discourses, manag'd in a familiar Way by two Speakers, the One is *A.* who raises Objections against, and Desires to be satisfied in, the Doctrine of Miracles ; the Other is *B.* who maintains and illustrates this Doctrine, and undertakes to solve the Difficulties that are raised against it.

DIALOGUE I.

In this Dialogue Mr. *Fleetwood* accounts for the Miracles wrought by *Moses* ; And the Definition which he gives of a Miracle is, " That it is an extraordinary Operation of God, against the known Course, and settled Laws of Nature, appealing to the Senses ". Pursuant to this Definition he maintains, That the Miracles wrought by *Moses* for the Confirmation of his being sent by God, and those three wrought by *Jannes* and *Jambres* in opposition to *Moses*, were all the Effects of a Divine Power : and that no Power less than that of God, can unsettle that establish'd Course of Nature, which no Power less than his could settle

settle and establish; and that for these Reasons, (1.) Because it would argue a Defect of Power or Wisdom, to leave the Laws of his Creation at the Will and Mercy of Created Beings. (2.) Because there could be no Use made of Miracles, if any one but God could work them independently on him at their Pleasure. A little after he affirms that none but God can work Miracles, but still by what Instruments and Agents he sees fit; by a Fly as well as by a Man, by Bad as well as by Good Spirits. This Principle runs through the whole of his Discourse; and he tells us farther, that Miracles do certainly prove the Being of him who works them, because nothing can *Act*, that does not *exist*: and That the principal Use of Miracles is the attesting to the Mission of any Messenger of God, and giving him Credit with those to whom he is sent.

This he illustrates in the two great Instances of *Moses* and *Jesus Christ*; and with respect to the former, since (as has been already observ'd) *Jannes* and *Jambres*, two *Egyptian* Magicians work'd Miracles, as well as *Moses*, our Author takes notice of the Answers which are given by some, why *Moses* was more to be believ'd than the Magicians; tho' he looks upon them to be unsatisfactory; and says that all such Solutions of Difficulties had better be spared, since they satisfy none that search things thoroughly. Hereupon to take off all Difficulties he maintains (1.) That the Devil himself cannot Work a true Miracle independently on God, or by his own innate Power; and this for Reasons already assign'd. (2.) That He can impose no false ones on our Senses, if we exercise them as we may and should, and take that Care, and use that Circumspection, that is in our Power to do. (3.) That when the Wickedest of Men work Miracles, they never do it by a Power deriv'd from the Devil; but are the Instruments which God is pleas'd to use, and have their Power from him alone. For (as he very reasonably adds) if the Devil cannot himself work Miracles, he cannot commissionate another to do them, nor communicate a Power, that belongs not to him. Upon these Principles Mr. *Fleetwood* says he finds himself oblig'd to believe, that these *Egyptian* Sorcerers turn'd their Rods into Serpents, the Water into Blood, and brought up Frogs upon the Land, by the Power of God alone, whatever they might think, or by whose Power soever they believed they acted.

Upon this Point *A.* raises two Questions, (1.) If these Sorcerers did not believe they could work such wondrous Changes
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how came they to be call'd by the King to do them, and how came they to attempt it? (2.) What Account can be given of God's working these Miracles by the hands of these *Egyptians*, to confront the Authority of *Moses*, and in opposition to his own Design, which was by Miracles to give him Credit with the Court of *Egypt*, and with his own People?

Now in answer to the first of these Questions, *B.* says, " That the *Egyptians* were, of all Mankind, the most addicted to Enchantments, Sorceries, Predictions, and all that strange and idle Trade of dealing with the World of Spirits and Powers invisible: That all the World, especially the East, endeavour'd to learn these Matters of them: That *Moses* being brought up in *Pharaoh's* Court, and learned in all the Wisdom of the *Egyptians*, which ran exceedingly to Mathematicks, Hieroglyphicks, and sublime Sciences, was very probably accounted a Magician, even before he made those Great Experiments: That it is likewise probable, that the Magicians who knew *Moses's* Education, Masters, Studies and Learning in all the *Egyptian* Wisdom, should think him like one of themselves: That *Pharaoh* should think the Magicians of his Court equal to *Moses*, and should therefore send for them, to see what they could do: and That the Magicians should believe so too; and thereupon attempt to do as he did.

In answer to the second Question, *B.* (1.) premises, " That if no sufficient Reason could be alledged, why God should permit these wicked Sorcerers to work three great Miracles, it would not prejudice the Cause in hand; it would not follow from our Weakness, that he did not actually permit them; the Matter of Fact being certain. (2.) He conjectures, that God might permit these Sorcerers to work three Miracles, that they might thereby be convinc'd of his Almighty Power, and Superiority over all the Laws of Nature, that *Moses* might find Credit with them, and the *Hebrews* be suffered to depart as God commanded: and that accordingly we find the Magicians confess'd to *Pharaoh*, That the Finger of God was in Their's, as well as in the Miracles which *Moses* wrought. (3.) He conjectures farther, That God might permit them to do this, in order to harden *Pharaoh's* Heart, and make him still more obstinate in his Resistance and Refusal to let the People go". And under this Head he justifies the Proceeding of God in this Matter, telling us that these Judgments were justly due,

and a Punishment but equal to the Offences of the *Egyptians*; and that God brought upon *Pharaoh* those miraculous Judgments, not to harden him the more, but to shew his Hardness the more to the World.

Upon the whole Matter, Mr. *Fleetwood* denies that *James* and *Jannes* did or could work real Miracles by virtue of any Power communicated to them by the Devil: and the sum of all that he has endeavour'd to prove upon this Article amounts to this; That the End of *Moses's* Miracles was to gain Credit to his Mission, that *Pharaoh* and his Subjects, seeing him act by a Power plainly divine, might believe he came from God, and might hearken to the Message he came upon, and comply with it. This (says he) would have been without dispute, had *Moses* only wrought Miracles; but when the Magicians of *Egypt* also wrought Miracles in opposition to *Moses*, then it grew doubtful whether *Moses* or They were to be believ'd, or neither. And the Way to decide this Affair was not (as he conceives) to say (with some) that the Magicians were assisted by the Devil, who came and took their Rods away secretly and invisibly, and substituted true Serpents in their stead; nor (with others) that there was nothing real done by them, but that by their Sorceries and Enchantments, they deluded the Spectators, and impos'd upon their Senses all the while: but by affirming that the Magicians (whatever they themselves thought or intended) did really Work true Miracles, and were permitted, nay assisted by God to do so; and that even these Miracles attested to *Moses's* Mission, and in the Conclusion, did not harden any *Egyptian's* Heart, so as to make him think the *Egyptian* Sorcerers wrought Miracles by a Power distinct and opposite to that by which *Moses* acted, which was the only Snare the *Egyptians* could fall into, and from which the Sorcerers own Confession manifestly deliver'd them.

Our Author owns that it has been all along the Opinion of all the World, that the *Egyptian* Enchanters wrought their Miracles by the Power of the Devil; and that when at the Fourth Miracle, their Power ceased, they did then, and not till then acknowledge the Finger of God. In answer to this, he grants that the Enchanters might at first be of the same Opinion too; but he would have the World undeceiv'd, as well as he thinks the Enchanters themselves at last were; and therefore he desires that the World should be ask'd these few Questions, (1.) Whether it does not think that the Finger of God was as much seen in *Moses's* turning the

the Rod into a Serpent, the Waters into Blood, and bringing Frogs upon the Land; as in turning the Dust into Lice? (2.) Whether the Enchanters did not think that they themselves had turn'd their Rods into Serpents, the Waters into Blood, and brought Frogs upon the Land, as certainly as *Moses* had done? and consequently whether they did not see the Finger of God as much in their own Works, as in those of *Moses*? (3.) Whether the Enchanters would have attempted to have turn'd dust into Lice, (as it is plain they did attempt) if they had thought the Finger of God more necessary to performing that Miracle, than the three former? (4.) Whether therefore upon the whole Matter, when they acknowledg'd the Finger of God in the Works of *Moses*, they did not also effectually acknowledge, that the same Power had wrought by themselves, those three great Works, although they knew it not, nor own'd it, till they were disappointed in their last Attempt?

At the Close of the first Dialogue, Mr. *Fleetwood* considers what may fairly be objected from *Dent.* 13. 1, &c. He tells us, that he takes this visionary Dreamer here mention'd, to be but a meer Gueſſer, and to predict Events of his own Head, some of which may possibly come to pass. But if we should suppose him to be a true Prophet, yet we are not to understand this Passage so, as if God at any time, purely to try his People's Faith, and adherence to his Worship, would inspire a Prophet with the Knowledge of some great Event, which he should foretel, and which should come to pass, and then should perswade them to fall from his true Worship; and much less that he should let him work a true Miracle, in order so to tempt the People.

Thus have we accounted for what is chiefly contain'd in the first Dialogue, and should do the same with respect to the Second, wherein our Author treats of the Miracles wrought by Jesus Christ; but having not room in this, and being unwilling to crowd such uncommon thoughts within too narrow a Compass, we must refer our Account of that Dialogue to our next Journal.

The Arguments and Reports of Sir Henry Pollexfen, Knight, late Lord Chief Justice of the Court of Common-Pleas, in some Special Cases by him Argued during the time of his Practise at the Barr, together with divers Decrees in the High Court of Chancery, Upon Limitations of Trusts of terms for Years. The whole Printed from the Author's Original Manuscript, revised and corrected with his own hand: And Published with the Allowance and Approbation of the Lord Keeper and all the Judges. Folio. Printed for R. Smith and John Deeve.

THE Publisher of these Reports excuses himself from making any Encomium on the great Learning and Abilities of the Author, because the high Character he bore, and the large Share, he had in the business of the late Revolution, have given the Publick an Opportunity of observing them more nearly. In the Preface the Publisher informs us, That he was a *Devonshire Gentleman* of a good Family, had Studied in the *Inner-Temple*, and was by His present Majesty first advanced to be *Attorney-General*, and afterward (as a farther reward of his constant Zeal for his Country, and singular Knowledge in the Common Laws of this-Realm) was made *Lord Chief Justice of the Common-Pleas*, and continued in that Post, till his Death, which happened in *Trinity Term 1691*.

The Manuscript of these Reports was fairly transcribed for the Press in his Life-time, and corrected with his own hand, but the Publication of it, was purposely deferr'd, till now, in compliance with the Author's last commands. These Reports are (as it were) the Annals of his Practise; the Arguments are close and Nervous, and the Method altogether new; for here the Reader hath not only the Author's own Arguments at large, but also the Substance of what was said on the other side, concluding every Case with the Decisions of the Court. The late Marquess of *Hallifax*, who had read Men, as well as Books, and was a good Judge of both, had so high an Opinion of *Sir H. Pollexfen's* Way of Reasoning, that he procured Copies of most of his Arguments, (as I am credibly informed) to keep by him. The Reader will upon Perusal find several curious and Material Points of Law determined

determined here, and particularly the Author's Arguments in that famous Case of the D. of *Norfolk*. Upon the whole, tho' it be a general Complaint, that the Law grows too Voluminous, we may reasonably presume, the Gentlemen of the long Robe will gladly admit the Addition of so necessary a Volume, as this, which may in some measure atone for so many ordinary Ones daily Published.

The History of Rome from the Death of Antoninus Pius to the Death of Severus Alexander : By William Wotton B. D. London, Printed for Tho. Goodwin, 1701. 8vo. Pag. 591.

THIS Treatise was design'd for the Use of a Young Prince, whose forward and promising Parts gave us great hopes of his future Vertue and Grandeur. But it pleas'd God, for reasons best known to his Infinite Wisdom, to take unto himself that Incomparable and Beloved Youth, before this Piece was quite finish'd : However our Author was willing to go on, and at last has obliged the World with it, which may serve as an Instruction to any other Prince, and let him know, how much more glorious and safe it is, and Happier both for Himself and for his People, to govern well than ill.

At first it seems no more was intended, than the Lives of *Marcus* and *Commodus*, and of *Elagabalus* and *Alexander* ; A very bad Prince who immediately succeeded a very good One, and a most extraordinary Prince, who came after one of the most Profligate of Men ; they being thought the properest Instances to set Vertue and Vice, and the Consequences of them both in a clear and full Light. However Mr. *Wotton* afterwards found it necessary to give an account of those intermediate Emperors, who reign'd between *Commodus* and *Elagabalus* ; that the State of the Empire when the latter took it might be clearly understood. For (as he observes) the Maxims of *Severus*, which were carefully pursued by his Son *Caracalla*, had quite alter'd the whole *Roman* Government, and by making it intirely Military, had subjected every Emperor to the Humors of those Soldiers that at first set him up.

Our Author tells us that he has all along paid a great deference to the Authority of Medals, in illustrating the History of every Emperor,

Emperor, and in fixing the Times of their greatest Actions. And here he takes notice, That this is a Field which has not been so well cultivated as most others have been; and that it is but lately that Learned Men have had such general recourse to those undisputed Monuments of Antiquity, to explain many things, which the Historians do very lamely tell us. One use (adds he) if there were no other, of Medals, is sufficient to recommend them to the Curious, which is, That from them we have the true Pictures of the Persons of all those Princes who formerly made so great a Figure in the World. This Piece of Entertainment he has endeavour'd to give the Publick, in those Tables of Medals which are prefix'd to his Book, and which are chiefly taken from the Collections of *Angeloni*, *Morelli*, and *Vallant*, who are justly esteem'd amongst the greatest and most Skilful Antiquaries of this last Age.

Mr. *Wotton* has likewise taken care, whenever any Sums of Money according to the *Roman* Coin mention'd, as of *Sesteres*, *Denares*, *Aurei*, &c. to reduce them to our way of Reckoning, that so the Donations or Expences of every Prince might be the better comprehended. This may suffice to give you a general View of the Author's Design and Performance, we shall now proceed to a particular Account of what is contain'd in this History, and shall chiefly confine our selves to the Character given to each Emperor, that being the most instructive and useful part of the whole.

He begins with the Life of *M. Aurelius Antoninus*, and in Seven Chapters traces this Emperor from his Cradle to his Death.

In the first Chapter he treats of the Infancy and Studies of *Marcus Antoninus*; and here he shews what care was taken in the Educating and training up that Young Prince; what sort of Tutors in all sorts of useful Learning had the Care of him in his Youth, and how qualified they were. The Account which Mr. *Wotton* gives us of the Persons and Admonitions of *Marcus's* Teachers is all taken out of that Philosophical Emperor's own Writings. But after all the Greatest Advantage which *Marcus* had, was his being under the Government and Inspection of *Antoninus Pius*, for he profited more by him, who was in the Exercise of Supreme Power, than by Men who knew nothing of the Temptations it brings along with it, by their own Experience. His Tutors indeed made him Learned and a Philosopher; but it was *Antoninus* who made him a MAN fit to Govern that vast Empire,

Empire, which he afterwards swayed. The Character given of *Antoninus Pius* is so extraordinary, that it may look like Romance to those who consider, how rare a thing it is to find so many Virtues centred in the Person of any One of our Modern Princes. However our Author observes, " That in the Character of *Antoninus*, as " extraordinary as it may seem, nothing appears more Wonderful, than that he never stirr'd out of *Italy* during his whole " Reign, and yet that every Province of the Empire was govern'd with as great exactness, as if he had inspected it all " himself. The *Romans* reverenc'd him as another *Numa*; and " neighbouring Princes paid him so great Respect, that they " submitted their Private Differences to his Arbitration. Under " him (concludes Mr. *Wotton*) it was that *Marcus* finish'd that " Education which was begun under *Hadrian*, and which enabled " him to do those great things, which he afterwards did.

After this we have an Account in the Second Chapter of the Actions of *Marcus*, till the Death of *Antoninus Pius*. Before *Hadrian's* Death he was Quæstor, afterwards was design'd for Consul, and had the Title of *Cæsar* given him. But neither these, nor any other Honors alter'd this Young Philosopher, who follow'd his Studies as closely as ever, never thought himself too old to Learn, but sent for the most famous Philosophers; and among the Rest for *Apollonius* from *Chalcis*, to instruct him in the true Arts of Governing. He had several, during the Life of *Antoninus Pius*, who endeavour'd to do him ill Offices with the Emperor, but that excellent Prince was proof against all such malicious Insinuations: on the contrary he heaped upon *Marcus* in his younger Years, all the Honors he was capable of; taught the *Romans* to look upon this Young Prince as his Successor; completed the Education of him, which was begun under *Hadrian*; took him into the Government, giving him the Tribunitial Power within the City, and the Proconsular Power without, and married his Daughter *Faustina* to him, making him his Son doubly, both by Adoption and Marriage.

In the Third Chapter Mr. *Wotton* accounts for the Actions of *Marcus* till the Death of *L. Verus*, whom he assumed to the Empire after his Father *Pius's* Decease, investing him with full Power, and making him equal with himself in Title and Dignity. This *L. Verus* was it seems a Man in most things unlike his Brother *Marcus*, given to Luxury and Ease, averse to Labour and to those Philosophical Austerities, which his Brother from his Childhood had

had inured himself to. But *Marcus* was willing not only silently to redress his Miscarriages, but also to hide them from the rest of the World, and therefore took an Occasion of sending him against the *Parthians*, hoping that such an Employment might take his Mind off his Debaucheries. This did not mend the Man; on the contrary *Verus* gave the greater Loose to his Extravagancies, when out of his Brother's sight, left the whole Management of Affairs to his Generals, who made an End of the War, which oblig'd him to return to *Italy* sore against his Will, where he triumph'd, and took upon him the Titles of *Armeniacus* and *Parthicus*. Soon after *Marcus* and his Brother went both against the *Germans*, defeated them, and settled Matters beyond the *Alpes*, but upon their Return *Verus* died of an Apoplexy, as he was sitting with his Brother in his Chariot. This sudden Death occasion'd various Rumours about it; but our Author undertakes to remove all Suspicions of *Marcus's* having any hand in it, tho' his Daughter *Lucilla* *Verus's* Wife was suppos'd to have poison'd her Husband in Revenge of that Infamous Familiarity which he held with his Sister *Fabia*.

In the Fourth Chapter we have an account of the Actions of *Marcus* from the Death of *L. Verus* to the Rebellion of *Avidius Cassius*. The First thing he did was to take care of his Brother's Funeral, which was perform'd with all the Magnificence which was due to his Character. Next he married his Daughter *Lucilla*, the Widow of *Verus*, to *Claudius Pompeianus*, an old grave, and sober Man. After this he had a Second War with the *Germans*, whom after a Constant Series of Victories he reduc'd to an Entire Submission. What is most remarkable in the managing of this War is, that *Marcus* unwilling to oppress his Subjects by Taxes, put the most valuable of the Furniture, Plate and Jewels belonging to his Palace to publick Sale, by which means he rais'd Money for the Subsistence of his Army.

Whilst *Marcus* was employ'd on the *Danube* against the *Sarmatii*, *Quadi*, *Jazyges*, &c. Inhabitants of *Germany*, *Avidius Cassius* one of his Generals in the East took his Opportunity of Rebelling against him. But this Revolt had quickly an End, for *Cassius* was kill'd by his own Men; and the Soldiers cut off his Head and march'd with it towards *Marcus*. Of this Matter, we are inform'd *Ch. 5.* wherein is likewise the Character of that daring Man, and the Method he took of corrupting the *Roman* Legions in the East.

The next Chapter informs us of the Actions of *Marcus* from the Insurrection of *Arvidius Cassius* to his Death. Having subdued the *Germans*, he made a Progress into the East, where he settled Affairs and received the Submission of the Provinces which had Revolted from him upon *Cassius's* Account. And herein his Clemency and Pardoning Nature was Conspicuous; for he not only restor'd them to their Ancient Privileges, but pardon'd all he could that were actually engag'd in the Rebellion, and restor'd to *Cassius's* Children one half of his Estate. The Peace which he made with the *Germans* did not last long, for they broke out afresh, and *Marcus* with his Son *Commodus*, whom he had made Partner with him in the Empire, went against them. During this War that Excellent Prince died, and on his Death-Bed recommended his Son *Commodus* to the General Officers of his Army in these Words; “ You see my Son whom you have
 “ educated, just come to Man’s estate, standing in need of a Pi-
 “ lot, like Ships at Sea in a Storm, least if he should be tost a-
 “ bout for want of experience he might be thrown upon ill Cour-
 “ ses. Be you therefore as so many Fathers in my single Steed
 “ ready to assist him upon all Occasions, and to suggest to him,
 “ what is still most proper for him to do. No Money will sup-
 “ ply a Tyrant’s Lusts, nor any Guards protect a Prince who is
 “ not beforehand strengthened with his Subjects Love. Those
 “ only have reign’d long and without Danger, who have instill’d
 “ a Love for their Persons in the Minds of their People, by
 “ acts of Kindness, which have made them desir’d when they
 “ were gone; whilst cruel Princes have been only fear’d whilst
 “ they liv’d, and detested after their Deaths.— If you put him
 “ in mind of these things, and advise him to remember what
 “ he now hears, you will make him an excellent Prince for your
 “ selves, and for the Publick, and you will oblige my Memory
 “ beyond all Measure, which by this only way you will render
 “ immortal.

The Character given of this admirable Emperor in the Seventh Chapter, is very full and particular. It relates chiefly to his Civil Administration of the Government, and to his Natural Dispositions and Vertues. He was it seems kind and obliging to the Senate, whom he consulted upon all occasions; a True Father to his People; and as tender of the Subjects of the Provinces as of the Citizens of *Rome*. The only Blot he lies under upon the Account of his Severity, is his suffering so many Chris-

stians to be so cruelly martyr'd during his Reign; which our Author very favourably excuses, telling us that it was not so much his Nature as his Prejudices, which made him tolerate those Cruelties; That *Marcus* is not directly to be charged with the Effusion of that Christian Blood that was shed in his time by his Governours of Provinces; That he wrote several Letters in favour of the Christians; and that it is very probable the Sect of Philosophy which he profess'd was a hindrance to his making farther Enquiries into the Christian Religion, and embracing it.

Commodus who succeeded, and of whose Life Mr. *Wotton* gives an account in two Chapters, was not so good a Man; on the contrary notwithstanding all the Care taken for his Education, and the Example set him by his Father, he degenerated and grew so loose even in the Life-time of *Marcus*, that some impute his Death partly to the grief he conceived in seeing his Son's Extravagancies. At first he follow'd the Advice of his Father's Friends; but his young Companions and Flatterers soon got the Ascendant, and had his Ear open to them. This made him weary of the War, which he and his Father had begun; he long'd to return to *Italy*, and notwithstanding the Remonstrance made to him by *Pompeianus* in behalf of the General Officers of the Army, he made a Peace with the *Marcomans*, and return'd to *Rome*, being received there with great Demonstrations of Joy. But the *Romans* were deceiv'd in the hopes they had conceived of their Young Prince. He quickly got rid of his Father's Friends, who had laid a Restraint upon him, gave himself up wholly to his Pleasures, and the Sports of the Amphitheatre, and countenanc'd the Insolency and Oppression of his Favourites. These Extravagancies made him Odious to the People, caus'd several Conspiracies to be form'd against him, and at last he was poison'd by his Concubine *Marcia*, whose Death with that of several Senators the Emperor had design'd.

Pertinax was proclaim'd Emperor by the Army and People the next day after the Murder of *Commodus*. But he being a Man of Primitive Sincerity and Strictness of Life, and willing to redress all Abuses both in Civil and Military Matters, became uneasy to the Soldiers, who were willing still to continue the same Oppressions and Rapines, which they had committed under the Reign of *Commodus*. Hereupon two Hundred of them broke into the Palace and kill'd him after a short Reign of 87 days. "He was a Prince (says our Author) who tho' he wanted Birth, yet had rais'd

“ rais’d himself by slow degrees, not only to be the first, but to be “ the most revered Man in the whole Empire”. The Example of *Pertinax* and the fatal End which attended him, may inform all other Princes, how dangerous it is to Reform abuses all on the sudden. Vices creep into a State by degrees, and must be as gradually rooted out; for Men are impatient whenever any Attempt is made of breaking them of a Habit to which they have been long accustomed.

Upon the Death of *Pertinax*, the Prætorian Cohorts, supposing it to be absolutely in their Power to dispose of the Empire to whom they pleas’d, resolv’d to set it to Sale, and to give it to the Highest Bidder. Accordingly *Didius Julianus*, who out-bid *Flavius Sulpicianus*, was declar’d Emperor; but he did not long enjoy his New Bought Honor. Three Generals at once set up for themselves, viz. *Pescennius Niger* in the East, *Septimius Severus* in *Illyricum*, and *Clodius Albinus* in *Britain*. The People of *Rome* most desired *Niger*, but *Severus* was nearer hand and got the start of him and the other Competitor *Albinus*. For he cross’d the *Alpes* with incredible speed, got to *Ravenna* before any body expected him, and hastned towards *Rome*; so that the Senate hearing *Severus* was just upon them, they declar’d *Julianus* a publick Enemy, and order’d him to be kill’d.

As soon as *Severus* was got to *Rome*, to which he march’d in a sort of Triumph with his whole Army at his Heels, that he might strike a Terror into all that should oppose him, he began his Reign with the Punishment of all those who had any hand in the Murder of *Pertinax*. Accordingly the Principals, who were actually concern’d in that horrid Villany, were by his Orders put to Death, and the rest of the Prætorian Guards were broke and banish’d a hundred Miles from *Rome*. When this was done, his next business was to suppress *Niger*, and that he might not leave an Enemy behind him, he offer’d to *Albinus* the Partnership of the Empire, with the Title of *Cæsar*, which he willingly accepted of. Against *Niger* therefore he went, engag’d with him, and defeated him in two Battles, and forc’d *Niger* to fly first to *Antioch*, then towards the *Euphrates*, where being pursued his Head was cut off and brought to *Severus*. This Success made the Emperor resolve to push forward, and punish all those Eastern Princes who had taken part with *Niger*, from whence he return’d to *Italy*, loaden with the Titles of *Parthicus Arabicus*, and *Parthicus Adiabeniens*. After this he fell upon *Albinus* and routed him, and

upon his Death, declares his Eldest Son *Caracalla* Partner with him in the Empire, with the Title of *Augustus*. Home-Troubles being at an End, *Severus* made a second Expedition into the East to chastise *Barsemus* King of the *Armeni*, a Tribe of the *Arabs*, that lived near *Mesopotamia*: but failing in that Attempt, he made an Inroad into *Parthia*, and return'd back to *Rome* in Triumph. Towards the latter End of his Life and Reign he went over to *Britain* to curb the *Picts*, who had made several Irruptions into the South-Part of that Island. During his stay there he died at *York*, after he had reign'd 18 Years, 8 Months and 3 Days, according to *Dion Cassius's* Account. The Character which this Emperor bare, may be summ'd up in these words:

" He answer'd his Name in every thing, inexorable towards his
 " Enemies, tho' Kind to his Friends; rough and untractable in
 " his Manners; tho' exact in his distribution of Justice. He
 " was rather an Useful Prince, than a good one. His Severities
 " to all that oppos'd him, made him dreaded whilst he lived,
 " and hated too by the Friends and Relations of those whom he
 " cut off. His Cruelty was notorious in the Persecution which
 " he rais'd against the Christians; A Persecution that leaves
 " him under the blackest Imputation of Ingratitude, having
 " been recover'd out of a Fit of Sickness, by the Intercession of
 " one *Proculus Torpacio* a Christian, that anointed him with Oil
 " according to the Apostles Command, and the Practice of the
 " Primitive Church. Nor was he less false than Cruel, when he
 " thought it was necessary to gain his End, being treacherous
 " to *Albinus* to the last degree, carelling him whilst *Niger* was
 " to be fear'd, but destroying him when he was Dead. How-
 " ever (concludes our Author) he was certainly in the main a
 " careful Governor, and indefatigable in preserving that Peace
 " which with so much Blood he had procur'd.

Caracalla who succeeded his Father, quickly hastned from *Britain* to *Rome* with his Brother *Geta*, Partner in the Empire. But he was jealous of *Geta*, and when other Attempts fail'd, he gave Orders to some Rustians who kill'd him in his Mothers Arms. Nor did his Cruelty rest here, for all *Geta's* Servants and his Guards, with their Wives and Children, to the Number of 20000, were without mercy put to Death. By these Bloody means he thought of securing to himself the quiet Possession of the Empire, which was now wholly lodg'd in his own Hands. By his Largesses to the Soldiers he oblig'd them entirely to his Interests,

Interests, but by his Oppressions of his Subjects of all Ranks, Senators as well as *Plebeians*, he became Intolerable to them. He undertook a Progress through the several Provinces of his Empire, where he exercis'd his usual Tyranny and Cruelty. He made an Expedition into *Germany*, and there shew'd his Barbarity by doing all the Mischief he could in that Country. After this he pick'd a quarrel with the *Parthians*, but in that Expedition he was cut off by one *Martialis* a disoblighd Centurion, set on by *Macrinus* whose Death *Caracalla* had intended. The Character given to *Caracalla* is, " That he was as great an Instance
 " of Oppression and Perfidiousness mix'd with Cruelty, as can
 " be shewn in History. That he never seem'd to have had any
 " regard for his Subjects, and shew'd nothing like Love to any
 " body besides his own Soldiers, to whom he was extravagantly
 " profuse. That he car'd not how much he robbed and ground
 " the People, so he could but find Money to support his extra-
 " vagant Expences. In short, That he was a Brutal and Luxu-
 " rious Emperor, who minded nothing so much as Chariot-
 " driving, acting the Gladiator, Drinking, and all other sort of
 " Excesses, which are very Tragically described by *Dion Cassius*.

On the Fourth day after *Caracalla's* Death, *Macrinus* was declar'd Emperor, but an account of his Reign and those of his two Successors, *Elagabalus* and *Alexander*, we will give you in our Next Journal. But before we conclude this, it will be necessary to Remark, That Mr. *Wotton* to the Lives of *Marcus Antoninus*, *Commodus*, *Macrinus*, *Elagabalus* and *Alexander*, has added several Notes to justify the Conjectures he has made in the body of the History, which may seem to differ from the Opinion of other Men. Upon this Subject he says with a great Man of our
 " own That he has neither neglected nor transcribed those who
 " have written before him; and if in some things he differs from
 " them, it was not out of the Humor of opposing any great
 " Names, but because he intended not to deliver other Mens
 " Judgments, but his Own.

The State of Learning.

I T A L Y.

Lately publish'd at ROME, *Controversiæ dogmaticæ adversus Hæreses utriusq; Orbis Occidentalis & Orientalis explicatæ Alumnus Seminarii S. Pancratii Fratrum Carmelitarum Discalceatorum apud S. Pancratium de Urbe, à R. P. Fr. Liberio è Jesu Carmelita Excalceati Provinciæ S. Angeli Longobardiæ Professo, ex editione Novariensi, in eodem Seminario Polemicæ Theologiæ Praelectore, & in venerabili Collegio Urbano de propaganda fide studiorum Praefecto, in tres Tomes Distributæ, Tomus primus de Ecclesiâ Militante, 1701.*

Historia delle guerre del Regno de Brasile accadute tra la Coronu de Portugallo e la Republica de Olenda; con le Carte Geografiche, &c.

At FLORENCE lately publish'd, a Book intituled, *Notizie letterare ed Istoriche intorno agli huomini illustri dell' Academia Fiorentina.*

At ROME is publish'd the following Books, *Lettere Morale del P. Giuseppe Maria Perimozzi de l' ordine de S. Francisco de Paola.*

Compendio de tutte l' Opere del Prematelli Repertorium Morale utriusq; fori.

F R A N C E.

AT ROAN is published a Tract intituled, *L' Encyclopedie de la Sainte Foy dans l'Explication du Symbole des Apôtres; de l' Oraison Dominicale, & de la Salutation Angelique.*

At PARIS they are already upon the Edition of the Life of *Lewis the Great*, with Medals, which will be a Book in Folio.

The Abbot of *Vallemont* is about Publishing the Elements of the Fabulous History, and another Piece intituled, *Recreations d'Esprit ou l'on Voit ce qu'il y a de plus Curieux dans les Arts & dans les Sciences.*

We have more things to add out of the Foreign Journals, but of them you may expect a farther Account in our Next.

O X F O R D.

WHereas Coyns are allow'd to be of great Use in Matters of History, Chronology, &c. (as has been shown by his Excellency Baron Spanheim, and others) and the valuable Collection of them in the Publick Library of Oxford is now put into order for the use of the Learned of that University, and with a Design to have an exact Catalogue of them Printed, for the honour of the

Bene-

Benefactors, and the benefit of those who cannot have access to them: This is to desire such *noble* and *ingenious* Persons as have gather'd any considerable number of these Pieces of *Antiquity*, and are willing to have them inserted into this *Book*, that they would be pleas'd to send Accurate Descriptions of them to Dr. *Hudson*, Chief Keeper of the said *Library*; and care shall be taken to place them in the intended *Book*, with due Acknowledgment and honourable Mention of their Names.

L O N D O N.

THere is now in the Press, *Navigantium atq; Itinerantium Bibliotheca*, or a Compleat Collection of Voyages and Travels in Two Volumes in *Folio*; Collected and Abridged from *Hackluit*, *Purchas*, &c. in English, *Ramusio* in Italian, *Thevenot*, &c. in French *De Beye* and *Gryn. Nov. Orbis* in Lat. the Dutch *E. India Company* in Dutch. And all others of Authority that have been Publish'd, Histories, Voyages, Travels or Discoveries in any Language relating to any Part of the World to this time: The Whole is preceded with a very useful Introduction, being a History of Shipping, with an Account of the Ancient Voyages down to the Age where these Relations begin, the Discovery of the Magnet, with useful Discourses on the several Inventions by which the Noble Art of Navigation has been from time to time improved and brought to the Perfection it now is, written by *John Harris* A. M. Fellow of the Royal Society; the whole Illustrated with all useful Cuts and Maps, the Heads of our famous Sea-Commanders, &c. Price to Subscribers is 55 s. a Seventh *Gratis*; The large Royal Paper four Guineas, which is the Cheapest ever offered in this way, and would cost near 100 l. in separate Volumes. All Bookfellers and others are desired to return in their Subscriptions to the Undertakers, *Tho. Bennet*, *John Nicholson*, *Tho. Leigh* or *Dan. Midwinter* in *St. Paul's Church-yard* and *Little-Britain*; and any Gent. &c. that have any good MS. or very rare printed Tracts on these Subjects, in any Language, if they send them to the Undertakers, they shall be Englished and incerted; to make the Work as Perfect as may be.

Lately Publish'd, *Meditations upon some Passages of the Life, Sufferings, and Death of the Son of God*; By a Gentleman.

Practical Observations on the Miracles of our Blessed Saviour; By *Francis Bragge*, B. D.

Of these two Books you may expect a farther Account in the next Journal.

Books Publish'd this Month and not Abridg'd.

Reasons for Addressing His Majesty to Invite into *England* their Highnesses, The Electress Dowager of *Hanover*, &c.

The Truth of the Matter, in a Letter to a Member of Parliament.

The Old and Modern Whig represented, being a second part of his Picture, and a real Vindication of his Excellency the E. of *Rockester*.

A Letter to Mr. *Fleetwood*, occasion'd by his late Essay on Miracles.

A Letter to the Reverend Dr. *Kennet*, in Defence of the Eng. Hist. Library, by *W. Nicolson*, Archdeacon of *Carlisle*.

Modesty mistaken, or a Letter to Mr. *Toland* upon his declining to appear in the ensuing Parliament.

The Case of Mistaken Zeal, in a Sermon before the Lord Mayor, *Nov. 5th.* by *G. Stanhope* D. D.

The Moderator, or a View of the State of the Controversie betwixt Whig and Tory, with short Animad. on the P. of a Modern Whig, &c.

An Answer to an Infamous Libel call'd, *The Black List*, &c.

The Statesman of *Abingdon*, a full Answer to the true Letter from that Corporation, &c.

A Sermon on Board His Majesty's Ship, *The Royal Sovereign*, Aug. 10. 1701. by *P. Stubs*, M. A.

Wedlock a Paradise, or a Defence of the Womans Liberty. A Poem.

Vox Britannica, or the State of *Europe*; an Heroick Poem in four Parts.

A Reconciling Letter upon the late Differences about Convocat. Rights, &c. as manag'd by those who have maintain'd the Liberties of the Lower Clergy.

A Letter to the Right Reverend Father in God *Henry* Lord Bishop of *London*.

A Paraphrase upon the Lord's Prayer.

A short Defence of the Last Parliament Answer'd.

A New Project to make *England* a flourishing Kingdom.

Christian Charity, A Sermon before the Society of the Natives of the County of *Kent*; by *G. Stanhope*, D. D.

Mr. *Copping's* Fast Sermon before the Lord Mayor, on *Dec. 19.*

Grief A-la-mode. A Comedy.

Altemira, a Tragedy; by the Right Honorable *Roger* late Earl of *Ormy*.

Funeral Discipline, or the Character of Ship Corps, the Dead monger.

A Letter to a New Member of the ensuing Parliament.

Letters to Parliament Men in Reference to some Proceedings in the House of Commons, &c.

Reasons against a War with *France*, c.

Fuller's 26 Depositions, &c. Proving the whole Management of the Supposititious Birth of the Pretended Prince of *Wales*, &c.

Anguis in Herba, or the fatal Consequences of a Treaty with *France*, &c.

The Case is Alter'd, or *Dutton's* Remarriage to the same Wife, &c.

Tempus adest, or a War Inevitable, with Motives for a vigorous Prosecution thereof.

The Best Choice of Parliament Men consider'd in this Critical Juncture.

The Danger of *Europe* from the Growing Power of *France*. With some free thoughts on Remedies.

A Journal of the Late War in *Italy*, &c.

The Prince of *Wales*. A Poem.

Fuller's Original Letters of the Late King and others.

An Expedient Propos'd, or the Occasions of the late Controversie in Convocation consider'd, &c.

A Letter to a Clergy Man in the Country, concerning the Choice of Members and the Execution of the Parliament Writ for the Ensuing Convocation.

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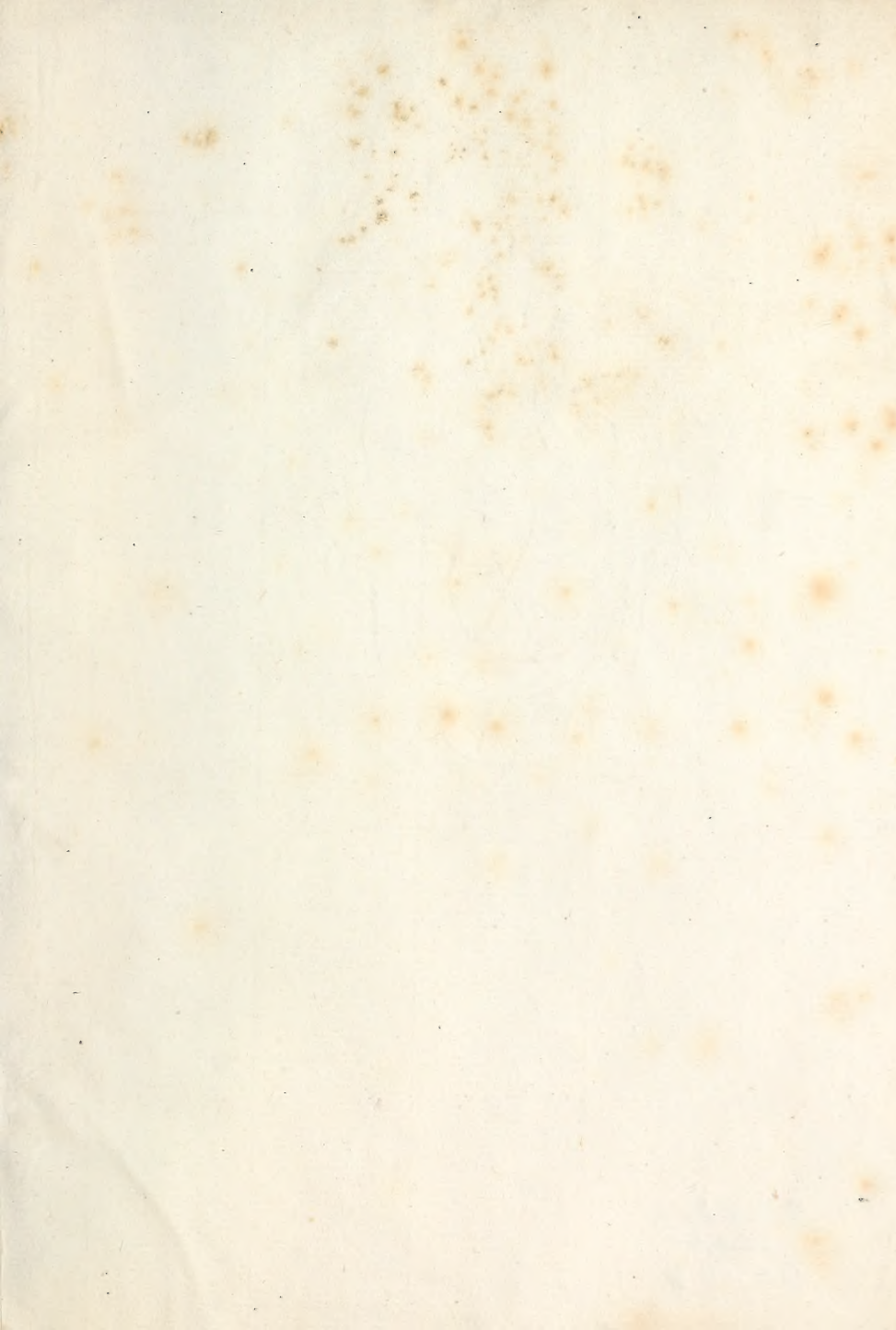
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